

Tri-State Community Church

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*Gathering a family who loves and serves God through
Jesus Christ and leads others in kind.*

A Bible Study in Mark
Jesus, Hope for the Hopeless

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Mark 5:37-43

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Jesus, Hope for the Hopeless

Jairus had come to Jesus to save his deathly ill daughter. Jesus agrees and while they were on their way word comes that she had already died. Last time we considered two messages. The sore, hopeless message from Jairus' house: "*Your daughter is dead. Why trouble the Teacher any further*" (vs. 35)? And the comforting message of hope from Jesus: "*Do not fear, only believe* (vs. 36). One message is of helpless despair; the other of hope.

In Jesus there is hope for the hopeless

From this point on, Jesus dismissed the massive crowd that had been following Him and *allowed no one to follow Him except Peter and James and John the brother of James. They came to [Jairus'] house and Jesus saw a commotion, people weeping and wailing loudly*" (vs. 37-38).

It was customary in that day to hire professional mourners who would wail and weep in order to augment the atmosphere of grief. When Jesus entered Jairus' home, *He said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping."* *And they laughed at Him. But He put them all outside and took the child's father and mother and those who were with Him and went in where the child was*" (vs. 39-40).

Scorning Christ will separate you from the blessings of hope

Jesus told the group that *the child was not dead but sleeping*. Instead of swelling with excitement and hope *they laughed at Him*. These folks immediately found themselves *outside*. There is a spiritual principle here. Scorning, skepticism, and cynicism are all cousins to doubt and unbelief. Unbelief separates men and women from God and therefore from the true blessing of hope found only in Jesus. This is why God calls us to believe in Jesus.

My dear friend, if you are investigating the truth of Jesus I commend you. Please continue but guard your heart so that you do not investigate in a spirit of contempt or you will never reach the truth. When we behave in a scornful, skeptical, and cynical way we sustain scornful, skeptical, and cynical attitudes in our hearts.

Jesus said, "*the child is not dead but sleeping*." Initially, Jesus' words could lead one to believe the child had slipped into a coma or some state of unconsciousness. A closer examination reveals that the child was indeed dead. First note the response of the group when Jesus says the "*the child is not dead*." They laugh. Luke's account of the same story adds that the group *laughed at Him knowing that she was dead*" (Luke 8:53). Secondly, Luke's account tells us that after Jesus commanded the child to rise, *her spirit*

¹ Unless indicated otherwise, all Scripture quotations are taken from the English Standard Version.

returned and she got up at once” (vs. 55). Her soul had been separated from her body. Thirdly, Jesus refers to Lazarus’ death as sleep: [Jesus] said to [His disciples], “Our friend Lazarus has fallen asleep, but I go to awaken him.”¹² The disciples said to him, “Lord, if he has fallen asleep, he will recover.”¹³ Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep (John 11:11-13).

Lazarus was indeed dead but the power of death over him was temporary—like the power of sleep. Verse four provides us with some commentary: [When Jesus heard of Lazarus’ illness he said, “*This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it.*”

The illness does indeed kill Lazarus but it does not end his earthly life—Jesus restores it. In the same way, the child’s illness does indeed kill her but it does not end her earthly life—Jesus restores it.

Jesus is now at the bedside of the little girl. Can you imagine what must be going through the mind and heart of Jairus at this point? Jairus and his wife along with Peter, James and John all watch while Jesus takes *her by the hand* and says to her, “*Talitha cumi,*” which means, “*Little girl, I say to you, arise.*” And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement (vs. 41-42).

We can only imagine the amazement on the disciples faces but what about the amazement, joy, and gratitude that would have filled the hearts of Jairus and his wife? One moment their daughter is lifeless and without hope the next moment she is up and walking!

Jesus is hope for the hopeless.

And He strictly charged them that no one should know this, and told them to give her something to eat (vs. 43). The girl was probably unable to eat for some time. Notice the care that Jesus provides for this young girl. The giver of life is also the provider of life.

There is an application for us all in this story. There is a parallel between the little girl and us. The little girl is dead physically until Jesus takes her by the hand and restores her. We are dead spiritually until Jesus takes us by the hand and restores us. It is the pleading of her father Jairus that brings Jesus to the little girl. God has ordained that prayer be one of the means that brings Jesus to our loved ones as well. When the little girl is up Jesus sees that someone feeds her. When we have been brought to spiritual life Jesus commands His ministers to feed us with His powerful Word.

Jesus is the only true hope for otherwise hopeless spiritually dead sinners.

May we trust and hope in Him for the care and welfare of our souls. We will continue next time.

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