

# Jesus Heals a Woman and Raises a Girl

## Summary and Goal

Mark's Gospel is like the highlight tape of Jesus. Short, fast-paced, and to the point, it's like a greatest hits album. This, however, does not mean it's simple. Through the story in this session, we will see the varied benefits of faith in Christ. The faith Jesus calls us to in this passage is ever increasing. A woman comes to Jesus for the healing of her affliction but finds something greater. A desperate father seeks out Jesus for the healing of his dying daughter but ends up seeing her resurrected. Jesus wants us to trust Him for more than temporary relief. He wants us to trust Him for the resurrection.

## Session Outline

1. Trust in Jesus' power to remove the suffering of affliction (Mark 5:25-29).
2. Trust in Jesus' power to remove the shame of impurity (Mark 5:30-34).
3. Trust in Jesus' power to remove the curse of death (Mark 5:35-36,39-42).

*Background Passage: Mark 5:21-43*

## Session in a Sentence

In Jesus' encounter with the woman and Jairus's daughter, Jesus calls us to have faith in His power over affliction, shame, and death.

## Christ Connection

The woman who pushed her way into the crowd around Jesus was ceremonially unclean, thereby rendering all who touched her unclean. When she touched Jesus, however, her illness was healed. Jesus' purity was more powerful than her impurity. In this encounter, we see a glimpse of what Christ has accomplished for us on the cross. Through faith in Jesus' death and resurrection, our shame is removed, our guilt is absolved, and God begins His work of making us pure and holy like His Son.

## Missional Application

Because Jesus has taken away our shame and made us pure and holy in God's sight, we boldly proclaim Jesus as Savior to the world and call on others to have faith in Him.

# Group Time

## Introduction

**EXPLAIN:** Use the content on page 20 in the Daily Discipleship Guide (DDG) to compare and contrast St. Jude's Hospital with Jesus.

St. Jude's Hospital is known for treating what no one else can. After exhausting every other option, weary and worried parents bring their children, hoping to find care no one else can provide because St. Jude's Hospital specializes in lost causes. So does Jesus.

As with St. Jude's Hospital, only those who have come to the end of their ropes come to Jesus. People who hold on to their pride tell themselves they have what it takes to make it on their own. Self-assured people think they do not need Jesus, which means whenever they face affliction, even if they find relief, they will find no true cure for the disease that ails them most.

Unlike St. Jude's Hospital, however, Jesus offers no mere hope of a cure. He *is* the cure. He offers all He is and all He has—He offers Himself.

**INTERACT:** Ask group members the following question.



In what ways does pride keep us from coming to Jesus? (pride makes us think we can handle all of our problems ourselves, including our sin problem; pride prevents us from seeing our sin for the deadly problem that it is; pride makes us think we are big and Jesus is small)

**SAY:** It could be said that the greatest need in our lives is to see our need. Until we see how unable we are to cure ourselves, we will treat our Savior like a spectacle. That's why it's often through suffering that Jesus draws us near to Him. When we are whole, we feel whole. But when we are afflicted, we feel our need. And Jesus comes to those who are needy.

**SUMMARIZE:** Through the story in this session, we will see the varied benefits of faith in Christ. The faith Jesus calls us to in this passage is ever increasing. A woman comes to Jesus for the healing of her affliction but finds something greater. A desperate father seeks out Jesus for the healing of his dying daughter but ends up seeing her resurrected. Jesus wants us to trust Him for more than temporary relief. He wants us to trust Him for the resurrection.

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## Point 1: Trust in Jesus' power to remove the suffering of affliction (Mark 5:25-29).

**READ** Mark 5:25-29 (DDG p. 21).

<sup>25</sup> Now a woman suffering from bleeding for twelve years <sup>26</sup> had endured much under many doctors. She had spent everything she had and was not helped at all. On the contrary, she became worse. <sup>27</sup> Having heard about Jesus, she came up behind him in the crowd and touched his clothing. <sup>28</sup> For she said, "If I just touch his clothes, I'll be made well." <sup>29</sup> Instantly her flow of blood ceased, and she sensed in her body that she was healed of her affliction.

**EXPLAIN:** Use the first paragraph in the DDG (p. 21) to emphasize the emotional and social costs of the woman's suffering in addition to her physical suffering, all of which led to a sense of desperation.

This woman suffered deeply for twelve years the physical, emotional, and social costs of her incurable disease. But it was, in some ways, far worse than what we can imagine in today's society. Sufferers can feel like outcasts in their suffering already, but we rarely intentionally shun them. We don't kick them out of worship services. We don't avoid them in the streets. Yet this woman lost everything on account of her disease. She was alone and cut off from others because she was unclean.

- According to Leviticus 15:25-27, this hemorrhage of blood made the woman ceremonially unclean. She was cast out of Jewish social and religious life. Merely touching another person would transmit her uncleanness to them—so no hugs or a friendly shoulder to comfort her in her suffering.
- She went to all the doctors, probably all the best of her time. But none of them could do anything for her. She spent all her money searching for a cure and found none. In fact, she was worse off after seeing the doctors. Every attempt at healing only increased her suffering. So her desperation grew and grew.

**INTERACT:** Ask group members the following question.



What are some ways people try to deal with desperate situations? (put on a brave face; try to ignore the issue; seek all kinds of solutions and remedies, hoping one will eventually work; lie and pretend it doesn't exist; run away from the problem; get angry and vengeful; suicide)

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**EXPLAIN:** Use the second paragraph in the DDG (p. 21) to establish that this woman had some level of faith regarding Jesus because of what she had heard about Him and she acted on that faith. *Apply* this woman's mind-set of faith for her healing to the mind-set we must have as we come to Jesus for salvation.

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In her desperation, the woman reached out for Jesus, her last but greatest hope. How did the woman get to this point? She heard about Jesus. She heard that He was powerful and reachable. Others had come to Him and found healing. When she learned He was in town, she believed He was drawing near for people like her. The woman didn't know the full power of Jesus at that moment. All she had was a simple but profound faith that He could do what others could not. She somehow knew that He alone would cure while others had only failed. So she came empty-handed and reached out for Him.

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- Before anyone comes to Jesus in faith, they must first hear about Him (Rom. 10:13-15). As Jesus' fame spread, His message spread, and this woman heard about Him. The message of hope from God racing around the first-century world reached her ears, and she listened and responded with hope.
- The woman understood a truth that too few of us do: When all is lost, Jesus is still reachable. We are never too far gone to reach out for Jesus. God lives in a high and holy place that we cannot reach, but He also dwells with the contrite and lowly (Isa. 57:15). God comes down to us; He comes low enough to reach people barely making it through life. This woman knew that God's power was present in some way in Jesus. So she came in all her lowness and humility to meet Him and be healed by Him.

*Application:* We're prone to make up rules to obey before we come to Jesus. After all, we want to come on the best terms possible in case we need to barter for His attention or His care, lest He see our unworthiness and ignore us completely. But Jesus is ready to receive us right now, in all our uncleanness, when we understand how low we really are. He comes not to the one holding himself or herself together but to the one contrite and lowly in spirit, to the one desperate for a God as big as He. He calls not for the self-righteous but for the sinner, not the well but the sick. He calls the weary and the burdened, and He promises to give rest (Matt. 11:28). When your life is falling apart, Jesus is still reachable. All it takes to reach and find Him is hearing His call to come and coming with empty hands, reaching for His full grace.

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**PACK ITEM 4: EMPTY HANDS:** Read the **Tante Jans quote** on the poster as a prayer in light of the empty hands with which we must come to Jesus in faith for salvation. Then ask the following question.

*History:* Tante Jans was Corrie ten Boom's aunt who suffered from diabetes. A test revealed that she had mere weeks to live. When the family shared this news with her, they tried to comfort her that she would go to the Lord with her hands full of good, important works having been done. But she quickly replied in despair that these were as empty trinkets before the Lord. What followed next was her humble yet tearful prayer on this poster, a miracle of God's strength provided in the moment when it was needed.<sup>1</sup>

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Why should we be grateful to God that we can come to Jesus with empty hands? (because nothing we can bring can overcome our own sin; because our good works that we would want to bring are no better than filthy rags before God; because we recognize that our salvation is Christ's perfect work alone and it can never be undone)

## Point 2: Trust in Jesus' power to remove the shame of impurity (Mark 5:30-34).

**READ:** Ask a volunteer to read Mark 5:30-34 (DDG p. 22).

<sup>30</sup> At once Jesus realized in himself that power had gone out from him. He turned around in the crowd and said, "Who touched my clothes?"

<sup>31</sup> His disciples said to him, "You see the crowd pressing against you, and yet you say, 'Who touched me?'"

<sup>32</sup> But he was looking around to see who had done this. <sup>33</sup> The woman, with fear and trembling, knowing what had happened to her, came and fell down before him, and told him the whole truth. <sup>34</sup> "Daughter," he said to her, "your faith has saved you. Go in peace and be healed from your affliction."

**EXPLAIN:** Use the first paragraph in the DDG (p. 22) to highlight the unexpected exchange that occurred when the woman touched Jesus: she didn't make Him unclean but rather she was healed and made clean herself.

By faith, the woman ran through a crowd and touched Jesus' garment. That touch would have made Jesus ceremonially unclean, but the reverse happened. Her touch didn't make Jesus unclean; Jesus' power healed her and made her clean. That's what God grants through the touch of faith. Jesus takes what we can't live with and gives us what will make us live forever. It's the exchange every desperate heart truly longs for—our sin for Jesus' righteousness.

### Voices from the Church

"It is only one particular touch that draws forth power from Jesus: the touch of the impure."<sup>2</sup>

—Kim Huat Tan

- As the woman's issue of blood dried up, her faith was confirmed. But that wasn't the only healing Jesus had for her. The power that left Him through faith's touch was not the end; it was only the beginning. She went to Jesus for physical healing, but His power goes far deeper.
- All who suffer believe that if only their affliction ended, their lives would become whole again. Unfortunately, it's not that easy. A broken body may be healed immediately or in time, but the guilt and shame of sin are eternal, at least until the eternal God gets involved. God's involvement for our spiritual healing is what Jesus brings. We may come to Jesus for a healing touch, thinking the cure we need is simple, but He knows the truth. He knows our hearts. He knows that without His turning toward us in mercy and grace, we may walk away healed but not truly well. Jesus aims to give us more than we bargained for. We're looking for a quick fix, but He's looking to save us body and soul.

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**INTERACT:** Ask group members the following question.

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What are some effects of shame in a person's life? (depression and despair; isolation from others, whether physically or socially; separation from God for the unbeliever; a sense of separation from God for the believer; short-tempered with other people)

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**EXPLAIN:** Use the second paragraph in the DDG (p. 22) to show how Jesus called out the woman to elicit her testimony of faith before the crowd.

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Jesus wanted to heal this woman deep within. He wanted to heal her shame and let everyone know what had happened. So He turned to the crowd of people and essentially called her out. He forced her to step out of the crowd, to come to the center of the street before all those who had despised her for her disease. What was Jesus doing at that moment? For all to see and hear, He was calling for her testimony of faith.

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- When the woman came out of the crowd, she told Jesus “the whole truth.” What did she tell Him? She may have told Him everything that had happened to her in the past: her struggles, her pain and suffering, her feelings of shame and despair, and her exhaustive attempts at finding a cure. She surely told of hearing about Him and then seeing Him, coming to Him, and touching Him, trusting in His power to help her. She told it all. No wonder she trembled! She was laid bare before the One who healed her, perhaps wondering if He could also take that away from someone as shameful and presumptuous as she.
  - Yet she had believed that Jesus could heal her. Though a large crowd was pressing in on Jesus, the only one to experience His supernatural healing power was a woman marked by shame—because she believed in Him. Therefore, Jesus reversed this woman's shame into glory. The very disease that cut her off from others brought her to Jesus, and by Him, she was fully healed through faith. She was healed, but greater still, she was saved.
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**FILL IN THE BLANKS:** Provide group members with the answers for the call-out in their DDG (p. 22).

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**Faith:** More than being simply a mental **agreement** of historical facts, genuine faith begins with a recognition and confession of the truth of the **gospel**, followed by a receiving of Christ as **Lord** and Savior of one's life.

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**Essential Doctrine “Faith”:** Biblical faith is the resting, or trusting, in Christ alone for salvation (John 3:16-21). More than being simply a mental **agreement** of historical facts, genuine faith begins with a recognition and confession of the truth of the **gospel** (1 John 4:13-16), followed by a receiving of Christ as **Lord** and Savior of one's life (John 1:10-13). Biblical faith is not blind faith, for it rests on the historical life, death, and resurrection of Christ.

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### Point 3: Trust in Jesus' power to remove the curse of death (Mark 5:35-36,39-42).

**SAY:** The previous narrative about the woman being healed actually took place while Jesus was going somewhere with an important purpose. A synagogue leader named Jairus had asked Jesus to come to his home to heal his twelve-year-old daughter who was dying. But after the “interruption” to affirm the woman’s faith, Jairus received bad news.

**READ** Mark 5:35-36 (DDG p. 23).

<sup>35</sup> While he was still speaking, people came from the synagogue leader’s house and said, “Your daughter is dead. Why bother the teacher anymore?” <sup>36</sup> When Jesus overheard what was said, he told the synagogue leader, “Don’t be afraid. Only believe.”

**EXPLAIN:** Use the first paragraph in the DDG (p. 23) to explain that Jesus wasn’t distressed by the news of the girl’s death but was concerned about what Jairus believed concerning His resurrection power.

As Jesus delayed, Jairus’s daughter died. How his heart must have broken! Jesus, however, wasn’t surprised. Yes, the girl died, but that was not news to Jesus. His main concern was not her death. He was concerned about what Jairus believed. On this side of the cross, we understand that death is not an unconquerable enemy to Jesus, but Jairus didn’t know that. Even Jesus’ disciples had yet to learn that. So Jesus turned, looked Jairus in the eyes, and said, “**Don’t be afraid. Only believe.**”

- “**Don’t be afraid.**” Fear is a natural response at a time such as this. What is more fearful than your own death? Only the death of a loved one, such as a daughter. Parents can face their own death with more courage than when they face the death of a child. So with this instruction, Jesus was asking Jairus to do something any parent would find incredibly hard, if not impossible.
- “**Only believe.**” There was a positive command alongside the negative command. Jesus pointed Jairus away from fear through the power of faith. Jesus asked Jairus to have faith that the day would not end in tragedy but in hope, even a hope that points beyond death.
- Jairus had come boldly to Jesus, fell at His feet, and pleaded for his daughter’s life. He and the sick woman were vastly different in social standing, but before Jesus, there wasn’t an ounce of difference between them. Both were needy for a power they did not possess, a power no one else had access to, a power that could heal disease with merely a touch. For all their differences, faith bound them together, and faith kept them going, even amidst the worst possible news.



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**READ** Mark 5:39-42 (DDG p. 23).

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<sup>39</sup> He went in and said to them, “Why are you making a commotion and weeping? The child is not dead but asleep.” <sup>40</sup> 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. <sup>41</sup> 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”). <sup>42</sup> Immediately the girl got up and began to walk. (She was twelve years old.) At this they were utterly astounded.

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**EXPLAIN:** Use the second paragraph in the DDG (p. 23) to establish that biblical faith is more than trusting in Jesus for physical healing; it’s trusting Jesus for resurrection healing.

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When his little girl died, did Jairus’s faith die with her? No, because his faith wasn’t ultimately in her life but in Jesus’ word. He believed, and Jesus raised her to life again. What Jesus is looking for in us is faith in *Him*, not in our circumstances or even in what they could be. Because of His ability to raise Jairus’s daughter—and moreover because of His own resurrection—we know we can trust Jesus even in death; we know there is hope beyond the grave.

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- When something in our lives doesn’t go well, it can become difficult to trust that God has a plan of glory and good for us. But biblical faith is more than trusting Jesus for physical healing or an advantageous immediate outcome. It is not the temporary healing of this life for which Jesus wants us to trust Him. If we put all our hope in this world, no matter how long we live, suffering still wins because we all will die.
  - Biblical faith is trusting Jesus for an eternal resurrection to come and that He always does what is good and right in the meantime. Jairus was looking for a quick fix to his crisis, and understandably so; Jesus, however, was directing him to a lasting hope, a resurrection hope, because the greatest healing from Jesus is an eternal one. It’s to that hope we must look. It’s to that hope which this passage points. It’s to that hope which Jesus gladly calls us to believe without fear.
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**INTERACT:** Ask group members the following question.

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What are some ways the resurrection power of Jesus frees us to live by faith and in obedience? (we can trust God with the number of our days and live for His glory alone; though we are appointed a time to die, we know we will live again when Jesus returns, so we live by faith now in the hope of that future reality; the mission to take the gospel to the nations need not frighten us because death will not have the last word over us)



# My Mission

**EXPLAIN:** Trusting Jesus is the proper response to all troubles, physical and spiritual. We can never make ourselves whole; only Jesus can. He healed a woman and raised a girl from the dead. We want that kind of power coming toward us. In one way, it already has come to those who have placed their faith in Jesus. Yet the gospel also promises we will experience Jesus' healing and resurrecting power in a fuller way. One day this dying body will be raised to newness of life. God will give us a glorified body that will never hurt and never die again. Until that day, we look to Jesus for hope, knowing that the promise is sure because of His own resurrection. By faith we have died with Christ, and by faith we will be raised again. Trust Him. Don't fear. Only believe. And share the news.

**READ** the following missional application statement in the DDG (p. 24), and encourage group members to choose at least one of the options below as a way to respond to the truth of God's Word.

Because Jesus has taken away our shame and made us pure and holy in God's sight, we boldly proclaim Jesus as Savior to the world and call on others to have faith in Him.

- **How will you respond in faith to Jesus' power over sickness and death?**
- **How can your group reach out to people who are suffering from shame and isolation?**
- **Who will you call to faith in Jesus for the eternal healing of salvation and resurrection?**

## Voices from the Church

"Come as you are, and he will receive you. Come empty-handed, and he will enrich you. Come guilty, and he will forgive you. Come trembling, and he will reassure you. He will keep every promise in the Bible, and he will do it freely and personally for you, because he is faithful to everyone who has faith in him."<sup>3</sup>

—Ray Ortlund

**CLOSE IN PRAYER:** Father, You are purity and light itself, and no sin or infirmity can dwell before You. Yet You sent Your beloved Son, Jesus, to dwell among us in our sin, weakness, and mortality in order to overcome them on our behalf. For this we are grateful, and we ask for the Holy Spirit's assistance to make known the truth about Jesus' power to heal and restore a world of dying and shame-ridden sinners. Amen.

**INSTRUCT:** As your group departs, encourage group members to read and respond to the **Daily Study** devotions in their DDG (pp. 25-27), which build and expand upon the group study. Also advocate for small groups or families to use **Encourage One Another** (p. 28) for mutual accountability and fellowship grounded upon the foundation of God's Word.

# Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The **Daily Study** devotions in the DDG (pp. 25-27) will help group members get into God's Word and study it for themselves. **Encourage One Another** (p. 28) will help group members and families fellowship with one another with purpose.

## Daily Study

Brief daily devotions in the DDG (pp. 25-27) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for **Day 3** as a part of point 1 in the session: **When we come by faith to Jesus with our defiling disease of sin—no matter how unclean we may be—His grace will wash us clean. He will make us well again.**



Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God's Word and to live it out. Here are a couple of examples you can use:

- **Day 1:** "Jesus has the power to undo our deepest oppression and set free those bound by the darkest of powers."
- **Day 4:** "All it takes to receive salvation is the empty hands of faith reaching for Jesus, the only One who truly and entirely heals."



Visit [www.GospelProject.com/Blog](http://www.GospelProject.com/Blog) for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God's Word.

## Encourage One Another

This brief plan for fellowship and accountability in the group member's DDG (p. 28) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- **Encourage group members to discuss how Jesus' love for sinners helps them deal with their shame both past and present.**
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.

# Additional Commentary

## **Point 1: Trust in Jesus' power to remove the suffering of affliction (Mark 5:25-29).**

“The Talmud listed no less than eleven cures for this specific illness. Some were potions, but others were mere superstitious folly. For example, in one place it said: Take of the gum of Alexandria the weight of a small silver coin; of alum the same; of crocus the same. Let them be bruised together, and given in wine to the woman that has an issue of blood. If this does not benefit take of Persian onions three pints; boil them in wine, and give her to drink, and say ‘Arise from thy flux.’ If this does not cure her, set her in a place where two ways meet, and let her hold a cup of wine in her right hand, and let some one come behind and frighten her, and say, ‘Arise from thy flux.’ In another place, the Talmud recommended that the afflicted woman carry a barley corn which had been taken from the droppings of a white she donkey! Very likely this woman had tried some of these remedies, but to no avail. Mark says she ‘had spent all she had, yet instead of getting better she grew worse’ (Mark 5:26). The wretched woman was broke, cut off from home, society, and religion, and in declining health. She was at the bottom!”<sup>4</sup>

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“The **woman suffering from bleeding** endured both a physical burden and serious spiritual and social consequences (v. 25). Because this condition made her unclean, she lived as an outcast (cp. Lev. 15:25-30). Since Jewish law mandated that contact with graves, blood, or death made one ceremonially unclean, the woman’s plan for getting near Jesus involved great risk—anyone she touched was considered unclean, and she had to work her way through a moving crowd to get to Jesus. Finally, when she touched Jesus’ robe, she became clean even without conscious effort on Jesus’ part (vv. 27-29). Jesus not only healed her physically and removed the cause of social rejection, but He also met her spiritual needs, assuring her, ‘**Daughter, ... your faith has made you well**’ (Greek *sesoken*, ‘save’).”<sup>5</sup>

## **Point 2: Trust in Jesus' power to remove the shame of impurity (Mark 5:30-34).**

“Despite the jostling crowd, Jesus knew that something had happened (5:30-31). As he looked around to find the person who had sought healing, the woman came and fell at his feet and, despite *trembling with fear*, courageously confessed the *whole truth* (5:32-33). Jesus’ response was remarkable, for he addressed her as *daughter*. She had not only found a healer, but also a father who had authority and compassion. He did not regard her action as an interruption but as faith in action (Jas. 2:14-26). He reassured her, telling her to *go in peace* (5:34). His words affirmed her enduring liberation from all kinds of bondage and gave her back her place in society.”<sup>6</sup>

“**Fell down before him** recalls the actions of Jairus (v. 22) and the demoniac (v. 6). Only here did Jesus address someone as **daughter**. It reassured the trembling woman. **Your faith has saved you** recalls the healing of the paralytic in 2:5 and anticipates 10:52. **Go in peace** was the usual Hebrew blessing at dismissal (Ex. 4:18; Judg. 18:6; 1 Sam. 1:17; 25:35; 2 Sam. 15:9; 2 Kings 5:19; Luke 7:50; Acts 16:36; Jas. 2:16). Jesus used the word **affliction** (v. 29) to assure the woman that her cure was permanent.”<sup>7</sup>

### **Point 3: Trust in Jesus’ power to remove the curse of death (Mark 5:35-36,39-42).**

“Verses 35-43 resume the account of Jairus’s daughter (vv. 22-24) by showing the stark contrast between the words in verse 34 (‘Daughter, your faith has made you well’) and the fact that now Jairus’s **daughter is dead**. **Do not fear, only believe**. Again, Jesus defines faith as the antidote to fear (cf. 2:5; 4:40; 5:34). In the face of death, this is a supreme challenge for Jairus . . . The **commotion** with **weeping and wailing loudly** reflects deep grief in the face of death. However, some in the crowd are professional mourners, who were a required presence even at funerals for the poor. Amid the mourning, Jesus proclaims that **the child is not dead but sleeping**. The mocking and laughing crowd takes Jesus’ statement literally (cf. Mark 9:26), supposing that Jesus cannot accept the reality of death. The child had indeed died (see Luke 8:55), but from Jesus’ viewpoint her real death is but sleep. **put them all outside**. The unbelieving crowd would only be a distraction, so Jesus allows only the girl’s closest family members and his closest followers to witness the miracle.”<sup>8</sup>

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“He comes to the house, and finds the customary funeral rites already underway, and he says to them, ‘Why do you make a tumult and weep? The child is not dead, but sleeping.’ He spoke the truth. She was in a certain sense asleep—asleep, that is, in respect of him, by whom she could be awakened. So awakening her, he restored her alive to her parents.”<sup>9</sup>

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## Brian Dembowczyk

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Jesus was born to die—a jarring statement indeed, but one that is quite true. Christmas and Easter are fused together, linked hand-in-hand in such a way that each is dependent on the other for its meaning. The theology of such a statement is solid but incomplete, for Jesus was not born to die immediately but rather some thirty years later. Jesus' life, then, was not utilitarian—existing just so it could be taken away and picked up again—it had greater meaning and purpose. What Jesus did during those thirty years of walking the earth mattered; He lived a life of perfect obedience to the Father. He satisfied the demands of righteousness that we could not so He might take away our sin when we trust in Him and so His righteousness might be credited to us, making us fully pleasing to the Father (2 Cor. 5:21).

In this volume we delve deeper into the marvelous truth of the incarnation to see still further glimpses of Christ's glory on earth. His righteousness did not occur in a vacuum but rather among people, ordinary people like you and me. In each unit of this volume, we will look at Jesus' interactions with people as through a prism, making slight turns to see different yet equally brilliant perspectives of Jesus' works. In Unit 22, we will see Jesus' power to heal coupled with His deep compassion for people, even those who were marginalized in society. In Unit 23, we will see Jesus' riveting teachings empowered by His divine authority. And finally, in Unit 24, we will see Jesus' miraculous power over nature, revealing His identity as Creator God.

Each ray of light we will see points to the same truth: that Jesus is the Messiah, the Son of God given for our salvation. Jesus was indeed born to die, but He lived so that we too might live.

EDITOR