

Research on “Raising of Jairus’ Daughter”

Luke 8:41, 42, 49-55

Jairus in Greek is *lairos* which means “whom Jehovah [God] enlightens” (Thayer 2383).

“The repeated association of a woman with the overcoming of death seems to be saying that she, whose body can bring forth a new life, is also endowed with a spirit, whose love and faith deserve to be rewarded with the miracle of resurrection. The resurrection at Bethany, we learn from the Gospels, was one of three such acts wrought by Jesus, in addition to his own. And it is significant to find that all four were closely linked to a woman. One, and according to some, the first, was the bringing back to life of a twelve-year-old girl; the other two were young men, Lazarus and the son of the widow of Nain, whose lives he restored because he was moved by the grief of the women who loved them” (Sergio 66).

“Two women appear in the blending of two stories, the healing of Jairus’ daughter and the healing of a woman with an issue of blood (Mark 5:21-43). As related, the stories are linked in their occurrence, the woman’s healing having taken place while Jesus was on his way to Jairus’ home. There is another linkage, whether deliberate or not being undetermined. Both healed ones are called ‘daughter.’ Jairus, a synagogue ruler, made an impassioned appeal: ‘my little daughter is near death.’ After the woman with hemorrhage had touched Jesus’ garment and then been identified, she fell with fear and trembling at his feet, apparently expecting a severe rebuke for her deed (v. 33). When she had ‘told him all the truth,’ he replied: ‘Daughter, your faith has saved you; go in peace and be healed from your scourge’ (v. 34). Mark or his source brought into one combined story two ‘daughters,’ one the little daughter of a synagogue ruler and the other a grown woman suffering from ‘the curse’ ” (Stagg 209).

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus’ feet, and besought him that he would come into his house:

“The first life Jesus restored belonged to a very young girl, the daughter of Jairus, a Jew of high standing and the elected ruler of his synagogue. She was approaching death when her father rushed to find Jesus on the shores of Lake Galilee. He came to implore the Rabbi from Nazareth to prevent her from dying. The faith in his heart must have glowed through the tears in his eyes as he stood by the edge of the water, beseeching the extraordinary preacher to make haste and come to his succor” (Sergio 67).

“And he fell down at Jesus’ feet; showing great reverence and humility, and as Matthew says, “worshipped him”; if not in a religious, yet in a civil way” (Gill online, <http://biblecommenter.com/luke/8-41.htm>).

42 For he had one only daughter, about twelve years of age, and she lay a-dying. But as he went the people thronged him.

“Jairus is memorable as an example of what has happened times beyond number—a man who comes to Christ because he is driven by a concern for another life. Jairus was impelled not so much by his own need as by the desperate need of a loved one. His words ‘my little daughter’ lose none of their genuine pathos over the centuries. What perhaps he would not have done for himself, he did not hesitate to do for her” (*IB* 7.718).

“Jairus’ need was so urgent that he jettisoned all dignity and pride, fell at Jesus’ feet and begged for help. Jairus had apparently heard about Jesus and believed that he could heal his child. . . . Here Jesus does not speak; he acts. He set out with Jairus to go to the child, and a large crowd—probably of curiosity seekers—followed along” (*EBC* 8.660).

Mark and Luke say that she was “at the point of death,” meaning that this was a dire emergency and that Jesus should come immediately, with great haste. The woman with the issue of blood interrupts this procession to Jairus’ house, and it is interesting to note that Jairus said nothing while Jesus healed the woman. It is highly possible that he knew this woman and her predicament. He stood still and witnessed the healing of her incurable illness and perhaps, through this healing, his own faith was quickened.

“*Thronged*: with the idea of pressing together upon him: stifling. The simple verb is that rendered *choke*, as in Luke 8:7, Luke 8:33” (Vincent online).

49 While he yet spake, there cometh one from the ruler of the synagogue’s house, saying to him, Thy daughter is dead; trouble not the Master.

“While Jesus was still speaking to the woman [with the issue of blood] ‘some men’ brought Jairus the news of the death of his daughter. Since death is final, they advised him not to bother Jesus any longer. But Jesus ignored what the messengers said” (*EBC* 8.662).

50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

“In an effort to encourage Jairus, Jesus turned to him and said, ‘Don’t be afraid; just believe.’ This word of assurance must have been just what he needed. He in no way tried to dissuade Jesus from resuming his journey to the child’s bedside. At this point Jesus decided to separate himself from the crowd following him” (*EBC* 8.662).

“*Fear* in Greek is *phobeo* which means “to put to flight, to terrify, frighten, to flee, to be seized with alarm” (Thayer 5399).

The word *believe* in Greek is *pisteuo* which means to think to be true, to be persuaded of, to place confidence in, to trust in Jesus or God as able to aid either in obtaining or in doing something, to entrust a thing to one, i.e. to his fidelity (Thayer 4100).

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

“. . .save Peter, James and John. Not one of the multitude that followed him, nor any of the disciples, but these three; who were his favorite ones, and were a sufficient number to be witnesses of the miracle” (Gill online, <http://biblecommenter.com/luke/8-51.htm>).

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

“When Jesus arrived at Jairus’ house, a great commotion was taking place. ‘The Lord has dismissed one crowd only to find the house occupied by another.’ As was the custom, professional mourners had been secured; and they were already at work. ‘The lamentations consisted of choral song or antiphony, accompanied by hand-clapping.’ Since Jairus occupied a prominent position in the Jewish community, the number of professional mourners was large. So along with members of his family, they were making a great uproar” (*EBC* 8.662).

“As soon as a person dies, all the females in the family set up a loud and doleful cry. They continue it as long as they can without taking breath, and the shriek of wailing dies away in a low sob. The Jews showed their grief by howling, by music, by concealing the chin with their garment, by rending the outer garment, by refusing to wash or anoint themselves, or to converse with people, by scattering ashes or dust in the air” (Barnes 46).

“We are in no position to say whether Jesus was asserting of the girl that she was dead, but that death did not have final dominion over her (which is what Matthew and Luke imply), or whether he was saying that she was in a coma. Luke’s account (Luke 8:53) deliberately emphasizes that the child was dead” (*AYB Mark* 287).

53 And they laughed him to scorn, knowing that she was dead.

“Tears were quickly changed to laughter—a clear indication of the superficiality of the grief of the professional mourners. Jesus did not want any noisy crowd present when he performed this stupendous miracle; so he put the mourners out. Their lack of sensitivity disqualified them from being present at such a beautiful event” (*EBC* 8.663).

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

“*put them all out* translates a Greek verb which implies forcible ejection” (*AYB Mark* 287).

“Put them out. ‘Wonderful authority in the house of a stranger. He was really Master of the house’” (Vincent 191).

Mark 5:41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

“Mark is the only Evangelist who preserves the original Aramaic here. Aramaic was the language of Palestine in the first century A.D. and was probably the language Jesus and his disciples normally spoke. However, since they came from Galilee, which was surrounded by the Gentile Decapolis and by Syrian Phoenicia, it seems highly likely that they also knew Greek and on occasion spoke Greek” (EBC 8.663).

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

Mark 5:42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

“with a great astonishment. They were all completely amazed: The Greek is strongly expressive” (AYB Mark 287).

“The young girl (Mark tells us she was twelve years old) responded immediately to Jesus’ words. She not only stood up, she began to walk around. The reaction of the five witnesses to the miracle (Peter, James, John, and the parents) was one of complete amazement” (EBC 8.663).

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Abbreviation key:

AYB = *The Anchor Bible*

EBC = *The Expositor's Bible Commentary*

IB = *The Interpreter's Bible*