

Research: Jesus Raises Jairus' Daughter
Mark 5:22-24, 35, 36, 38-42

Jairus in Greek is *lairos* and it 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 (Mk 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).

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

“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).

“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).

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

“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. Mark records no oral reply by Jesus to Jairus’s request. 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.

35 . . . there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

“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).

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

“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).

The word *believe* in Greek is *pisteuo* and 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).

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

Tumult in Greek is *thorybos* and means an uproar, a noise, persons wailing, a clamorous and excited multitude, riotous persons (Thayer 2351).

“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).

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

Ado in Greek is *thorybeo* and means to make a noise or uproar, be turbulent, to disturb, throw into confusion, to be troubled in the mind, to wail tumultuously (Thayer 2350).

“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” (*AB Mark* 287).

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

“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).

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

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

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).

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” (*AB 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).