

The Miracles of Jesus  
Miracle # 15

***The Healing of Jairus' Daughter***

(Matt 9:18-26, Mark 5:22-43, **Luke 8:40-42, 49-56**)

“So it was, when Jesus returned, that the multitude welcomed Him, for they were all waiting for Him. (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 begged Him to come to his house, (42) for he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him. (43) Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, (44) came from behind and touched the border of His garment. (The Reminder of verse forty-four through verse forty-eight deal with the Miracle “Healing of Hemorrhaging Woman.”) (49) While He was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter is dead. Do not trouble the Teacher." (50) But when Jesus heard it, He answered him, saying, "Do not be afraid; only believe, and she will be made well." (51) When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. (52) Now all wept and mourned for her; but He said, "Do not weep; she is not dead, but sleeping." (53) And they ridiculed Him, knowing that she was dead. (54) But He put them all outside, took her by the hand and called, saying, "Little girl, arise." (55) Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat. (56) And her parents were astonished, but He charged them to tell no one what had happened.”

***THE BACKGROUND OF THE MIRACLE***

(Luke 8:40-42, 49-50)

You will remember that as soon as Jesus and his party had landed on the beaches of Capernaum they were met by a man whose twelve year old daughter was deathly ill. Luke tells us that she was his only child. This man, named Jairus was an important man. He was one of the rulers of the synagogue, the men responsible for the administration of the synagogue and the conduct of the services.

Even though he was a head of the local synagogue in the hour of his extreme need he came to Jesus. He was a man who was prepared to shallow his pride and seek the help of Jesus. The text says that he reverently made his request for “**he fell at his feet.**” And he passionately

made his case "he begged him to come to his house." Casting aside all of his pride, this religious leader fell on his face at Jesus' feet, desperate for one last lifeline for his little girl. Without a word Jesus sets out for this man's house.

As he was making his way to the home of Jairus the trip is interrupted by a woman who was seeking a healing for an affliction which had tormented her for the past twelve years. Verse forty three through forty-eight, which we examined in the last lesson, deal with the miracle of how Jesus healed this woman.

As we pick up with the story in verse forty-nine we see that things have taken a decided turn for the worse. While Jesus is still speaking to the woman concerning her healing, a servant comes from Jairus' house with the bad news, "While He was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter is dead. Do not trouble the Teacher."

The delay necessary for the healing of the woman brought disastrous results, Jairus' daughter had died. The conclusion was that she was now beyond help. So long as she was only at "the point of death" there was hope, but not now. But it is one thing to believe in a **healing** and quite another to believe in a **resurrection**. It now appeared that the healing of this woman has cost the life of Jairus' daughter. What pain and disappointment and even anger must have flooded Jairus' soul!

Jesus quickly reassures Jairus in verse fifty, "But when Jesus heard it, He answered him, saying, "Do not be afraid; only believe, and she will be made well." He tells him, "Don't Be Afraid...Only **Believe**" (this present imperative active) and literally means "**start** believing and do not **stop** believing" Fear is to be met by Faith. **Faith is not the belief that we will get what we want but the belief that God knows what is best!**

This restoration of life to the daughter of Jairus is the only incidence of Jesus' raising the dead that is recorded in more than one Gospel; it appears in the three Synoptic Gospels (Matthew 9:18-26, Mark 5:22-43, Luke 8:40-42, 49-56)

## ***THE ELEMENTS OF THE MIRACLE***

(Luke 8:51-55)

In verse fifty-one we are told that Jesus asked only the mother and father and three of his disciple's, (Peter, James and John) to go with him into the room. Was he showing favoritism? NO I don't think so. I believe he asked those who he knew would be open and affirming. The probing question for us today is, "Would Jesus have asked me to go?"

## Sleeping or Dead?

He dismissed the mourners in verse fifty-two telling them "Do not weep; she is not dead, but sleeping." Some take these words literally and believe that the child had been wrongly diagnosed – that she was not dead but in coma. But most understand Jesus to be referring to death. In fact Jesus uses the very same word concerning Lazarus, "Our friend Lazarus sleeps" (John 11:11) and he had been dead for four days. The Greek word translated "sleep" (*katheudei*) here was often used as a euphemism for **death**. The Bible uses "sleep" to describe; witnesses of the **Resurrection** who have died (1 Cor. 15:6), to describe the death of those who have died as a result of the **judgment** of God on the church (1 Cor. 11:29) and to describe those who have died as asleep in Jesus (1 Thess. 4:13-15).

Had the Gospel writers not believed the child was raised from the dead it is unlikely they would have included the story in their accounts.

These mourners that Jesus asks to leave are most likely paid **professionals** not family. Luke says that they wept and mourned her (8:52). This most have been quite a scene, for the verb used to describe this "mourning" (*ekoptonto*) literally means "**howling**." The response from the crowd was "they ridiculed Him" (v.53). They stopped crying and started **laughing**, Jesus then cleared the room of all the skeptics (v. 54), "he put them all outside."

Now Jesus turns his attention to the girl in the second part of verse fifty-four, "... took her by the hand and called, saying, "Little girl, arise." (55) Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat." What he did he do? He raised her to life. Mark's account, probably received from **Peter**, preserves the very words that Jesus spoke, "Talitha Cumi" (ta-li'-tha koom-i) this was unforgettable moment for Peter so much so that he remembers the very words of Jesus, Mark does not even put it in Greek, but leaves it in Aramaic the very words of Jesus, "**little lamb, get up**" - the same phrase a mother might use to get her daughter up in the morning. He had raised her from the dead. The critics would say that the girl was not really dead but had lapsed into a **coma** and about the time Jesus arrived she was coming out of it. But in answer to that several things need to be remembered.

First, there is the witness of the family - a family friend had come to from the home with the news, "Your daughter is dead" (v. 49). In the original Greek "Dead" is placed first for emphasis. "**Dead is your daughter.**" The family who had been with her, and had no doubt seen death many times, knew she had stopped breathing and they had declared her dead. Secondly, there is the witness of the mourners - when Jesus

said that the girl was not dead but sleeping, the mourners ridiculed this statement, because as professional mourners they knew death when they saw it (v. 53). Thirdly, and most importantly, there is the witness of the Lord, - the Lord knew she was physically dead and this is given evidence when after he raised her, her spirit returned (v. 55).

Why did Jesus perform this miracle? Was it for the little girl's sake? NO. Was it for the parent's sake? YES. Did he do it so that we would expect the same thing today? NO.

### **THE EFFECT OF THE MIRACLE** (Luke 8:56)

Mark in his account is the only one that records the profound impression that this miracle had on all those who witnessed it, "they were overcome with great amazement." (Mark 5:43) Luke seems to touch only on the astonishment of the parents of the girl. (v. 56)

In verse fifty-six Jesus tells the astonished parents "... tell no one what had happened." Was Jesus really trying to keep this miracle a secret? That is not going to work, it would have been impossible. There are a number of people waiting outside to see what would happen. The girl herself would sooner or later have to appear. In fact, according to Matthew (9:26), everyone in the area did learn that the young girl had been restored to life.

But by insisting that those had been scoffed not be present for the miracle, not only would they not see the miracle but would not even get to hear a first-hand account of the miracle. Can you imagine the surprise on the faces of the mourners when the girl emerged from the room, alive and hungry for lunch?

Think of the frustration of those onlookers when they asked. **"Tell us what happened,"** only to told, **"I'm sorry but Jesus told us VERY EXPLICITEDLY not to tell you!"**

### Conclusion

It may be that you say, **"All this talk about faith is fine. It is wonderful how he raised the little girl back to life. But he didn't do that for me. I prayed and my loved one died, and they are gone, even though I wanted them back, too. Why doesn't he respond that way today?"** The answer is that He performed this miracle in order that we might have a new view of sickness and death

Dr. G. Campbell Morgan, that great preacher of 19th century spoke from his own experience when he said, "I can hardly speak of this matter without becoming personal and reminiscent, remembering a time forty

years ago when my own first daughter lay at the point of death, dying. I called for Him then, and He came, and surely said to our troubled hearts, "Fear not, believe only." He did not say, "She shall be made whole." She was not made whole, at least on this earthly plane; she passed away into the life beyond. But he did say to her, "Talitha cumi," i.e., "Little lamb, arise." But in her case that did not mean, "Stay on the earth level," it meant that He needed her, and He took her to be with Himself. She has been with Him for all these years, as we measure time here, and I have missed her every day. But His words, "Believe only," has been the strength of all the passing years."

The Christian can stand at the bedside of a loved one who is ill and pray that God will heal them. Then, believing that God can heal them, and even if that loved ones dies, still believe that our God did heal them totally by bringing them into the eternal presence of the Lord. THIS LIFE IS NOT ALL THERE IS!!!