

Luke 8:49

Authorized King James Version (KJV)

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.

Analysis

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. The phrase "While he yet spake" (eti autou lalountos, ἔτι αὐτοῦ λαλοῦντος) marks the devastating timing—during Jesus' conversation with the hemorrhaging woman, Jairus' worst fear materialized. The delay Jairus patiently endured while Jesus ministered to another resulted in his daughter's death. From human perspective, Jesus' pause cost a life. The verb "cometh" (erchetai, ἔρχεται, present tense) creates dramatic immediacy—as Jesus speaks, the messenger arrives.

The message "Thy daughter is dead" (Tethnēken hē thygatēr sou, Τέθνηκεν ἡ θυγάτηρ σου) employs the perfect tense tethnēken (τέθνηκεν, "has died and remains dead"), indicating death as accomplished, irreversible fact. The messenger's counsel "trouble not the Master" (mēketi skylle ton didaskalon, μηκέτι σκύλλε τὸν διδάσκαλον) reflects conventional wisdom—death ends all hope; further imposing on Jesus is pointless. The verb skyllō (σκύλλω, "trouble, annoy, bother") suggests the messenger saw continuing the request as inappropriate, perhaps presumptuous.

This verse presents the ultimate test of faith. Jairus came believing Jesus could heal his dying daughter. But death changed everything—or did it? The messenger's resignation to death's finality reflects natural human limitation. But Jesus' response (v. 50) will challenge this resignation, demanding faith that trusts

Christ's power beyond death itself. The darkest moment becomes the stage for the greatest display of divine power—resurrection demonstrating Jesus' authority over death, the ultimate enemy.

Historical Context

In Jewish culture, death was met with immediate mourning rituals. Professional mourners were hired, loud wailing began, and burial occurred within hours due to climate. The messenger's arrival signaled these rituals had commenced. His counsel to "trouble not the Master" reflected the universal assumption that death ended all possibility of help. Even those who believed Jesus could heal the sick didn't imagine He could raise the dead—that power belonged to God alone in rare, prophetic instances (1 Kings 17, 2 Kings 4).

Jairus faced crushing disappointment and loss. He had humbled himself publicly, risked his position, pleaded desperately, and waited patiently while Jesus addressed another need. Now his daughter was dead—apparently because Jesus delayed. The temptation to blame Jesus, resent the hemorrhaging woman who detained Him, or despair in bitterness would be overwhelming. Yet Jesus' coming command (v. 50) would require Jairus to trust beyond what seemed possible.

This narrative structure—hope, delay, apparent disaster, then miraculous intervention—appears repeatedly in Scripture (Abraham and Isaac, Israel at the Red Sea, Lazarus' death). God often allows situations to deteriorate beyond human help to demonstrate that His power transcends all limitation. When human possibilities exhaust, divine possibilities begin.

Related Passages

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

Study Questions

1. How does the timing of the daughter's death during Jesus' ministry to the woman test Jairus' faith and trust in Jesus' priorities?
2. What does the messenger's resignation ('trouble not the Master') reveal about human limitation in imagining God's power beyond death?
3. How should believers respond when God's delays appear to result in disaster and all hope seems lost?

Interlinear Text

Ἔτι αὐτῷ λαλοῦντος ἔρχεται τις παρὰ τοῦ
yet **While he** **spake** **there cometh** **one** **from** G2089 G846 G2980 G2064 G5100 G3844 G3588

ἀρχισυναγώγου λέγων αὐτῷ ὅτι Τέθνηκεν ἡ
the ruler of the synagogue's **house saying** **While he** G3754 **is dead** G3588
G752 G3004 G846 G2348

θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον
daughter **Thy** **not** **trouble** G3588 **the Master**
G2364 G4675 G3361 G4660 G1320

Additional Cross-References

Isaiah 7:12 (Parallel theme): But Ahaz said, I will not ask, neither will I tempt the LORD.

Luke 7:6 (Parallel theme): Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: