

Mark 5:35

Authorized King James Version (KJV)

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

Analysis

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? This dramatic interruption heightens tension in the narrative. 'While he yet spake' (Ἐτι αὐτοῦ λαλοῦντος, *Eti autou lalountos*) indicates the healing dialogue was interrupted by urgent news. Messengers 'from the ruler's house' (ἀπὸ τοῦ ἀρχισυναγώγου, *apo tou archisynagōgou*) brought devastating word: 'Thy daughter is dead' (ἡ θυγάτηρ σου ἀπέθανεν, *hē thygatēr sou apethanen*). The blunt announcement offered no softening—death seemed final.

'Why troublest thou the Master any further?' (τί ἔτι σκύλλεις τὸν διδάσκαλον, *ti eti skylleis ton didaskalon*) expresses the messengers' assumption that death ended all possibilities—healing the sick was one thing, raising the dead another. The verb σκύλλω (*skyllō*) means to bother, trouble, or harass—they thought continuing to engage Jesus would be pointless imposition. This reflects limited faith: they believed Jesus could heal sickness but not conquer death. Yet the immediately preceding healing of the hemorrhaging woman demonstrated Jesus' power over chronic, hopeless conditions. The narrative structure invites readers to see the connection: if Jesus can heal twelve-year illness instantly, can He not also reverse death? Faith must choose between human logic ('why bother?') and divine possibility ('nothing is impossible with God').

Historical Context

Death in first-century Palestine required immediate response—bodies were prepared and buried within hours due to climate and lack of preservation methods. The messengers' pragmatic assessment reflected cultural realism: once death occurred, attention shifted from healing to burial preparations. Professional mourners would already be gathering (v. 38), public wailing would have begun, and burial arrangements would be underway. Their suggestion to stop troubling Jesus was culturally appropriate—a rabbi's time was valuable, and what more could He do? This realistic assessment makes Jesus' subsequent raising the girl even more remarkable—He confronts death itself. The title 'Master' (διδάσκαλος, didaskalos) means teacher, indicating they respected Jesus as rabbi but hadn't grasped His divine authority over life and death. Early church fathers saw Jairus's choice at this moment as paradigm for Christian faith: when circumstances scream 'impossible,' faith trusts Christ's power despite apparent hopelessness. This narrative prefigured Christ's ultimate victory over death through His own resurrection.

Related Passages

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Study Questions

1. What 'dead' situations—seemingly hopeless circumstances—have you given up on, assuming even Christ cannot revive them?
2. How does the messengers' limited view of Jesus' power ('why trouble Him further?') mirror our own restricted expectations of what Christ can do?

Interlinear Text

ἔτι	αὐτοῦ	λαλοῦντος	ἔρχονται	ἀπὸ	τοῦ
While G2089	he G846	spake G2980	there came G2064	from G575	G3588
ἀρχισυναγώγου	λέγοντες	ὅτι	Ἡ	θυγάτηρ	σου
the ruler of the synagogue's G752	house certain which said G3004	G3754	G3588	daughter G2364	Thy G4675
ἀπέθανεν·	τί	ἔτι	σκύλλεις	τὸν	διδάσκαλον
is dead G599	why G5101	While G2089	troublest thou G4660	G3588	the Master G1320

Additional Cross-References

John 11:39 (Parallel theme): Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

Mark 5:22 (Parallel theme): And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

John 11:28 (Parallel theme): And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

Luke 8:49 (Parallel theme): 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.