

JAIRUS' DAUGHTER

Healing of St. Veronica

October 28, 2018
7th Sunday of Luke
Revision E

Gospel: Luke 8:41-56

In the West, today's Gospel lesson is read from either Matthew at this same time in the church year, or from Mark in mid-July.

Understanding the role of the Twelve Apostles is crucial to understanding the Church. Their names are on the foundations of the gates of the New Jerusalem (Revelation 21:10-14) and they will sit on twelve thrones judging the twelve tribes of Israel (Matthew 19:22-30). But yet, they did not just fall out of the sky on Pentecost ready to evangelize the earth. And the Holy Spirit at Pentecost was not just a magic elixir that enabled them to do anything. Rather, they had some struggles of their own that they needed to go through. And the Lord spent time with them to train them in what they should do. And the Holy Spirit then enabled them to do that. Today, we will look at some of the training the Lord used to prepare them for Pentecost.

Table of Contents

Background for the Gospel Lesson.....	1337
Gospel: Luke 8:40-56 (Matthew 9:18-26, Mark 5:21-43)	1338
History of the Synagogue:	1338
A Little Faith Goes a Long Way:.....	1338
Death Becomes Merely a Sleep:.....	1344
Why Do People Mourn at the Death of a Friend?	1348
Jairus' Relationship with Pontius Pilate	1349

Background for the Gospel Lesson

On the 7th Sunday of Luke, the Gospel lesson was about the Gadarene demoniacs who lived in the tombs, broke their chains and cried out day and night after cutting themselves with stones. Jesus and the Twelve rowed across the Sea of Galilee to heal these poor guys, then rowed right back. On the way over to Gadara, they were rowing into a fierce storm and Jesus calmed the storm. The Twelve reacted, "Who can this be, that even the wind and the sea obey Him?" (Mark 4:41).

Upon their arrival back in Capernaum (which is today's Gospel lesson), Jesus raised Jairus' daughter from the dead. Right after that, He sent the Twelve out two by two to heal the sick, cast out demons and raise the dead all by themselves (Matthew 10:8). Today's Gospel lesson, then, is part of the training program. In just two years, Jesus would be sending the Twelve out to evangelize the earth, but at this point they're struggling to figure out who He is!

There are (at least) three stages of recognition that the Twelve experienced:

1. As Messiah when they were called and shortly thereafter (John 1:41). This alone is not sufficient. “Messiah” means “the anointed one”; King David and Aaron the High Priest were also anointed.
2. As the Son of God following some of these incredible miracles (Matthew 14:33). This is a crucial recognition! Satan also recognized this and trembles at it (James 2:19).
3. As I AM in terms of the Word of the Cross where they take up their cross also (John 8:38). Satan doesn’t do this!

Gospel: Luke 8:40-56 (Matthew 9:18-26, Mark 5:21-43)

When Jesus arrived back in Galilee after healing the Gadarene demoniacs, he was met by a crowd that included the ruler of the local Synagogue (probably Capernaum). The ruler asked Jesus to come to his house to heal his daughter. On the way, a woman touched the hem of Jesus’ garment and was instantly healed of a flow of blood (or hemorrhage).

History of the Synagogue:

The traditions of the synagogue go back to Moses (Acts 15:21). However, as an institution, it probably originated with Ezra and the return from captivity in Babylon (see Ezra 7:9-10). There was a formal service at the synagogue on the Sabbath, but it wasn’t the same as at the Temple in Jerusalem since no animal sacrifice was done at the synagogues. Focus was on the reading – probably by chanting – of the Scriptures, where certain parts of the Scriptures were required to be read at certain times of the year. [For example, Exodus 12:24-27]. The music was probably a little different also since the “instruments of David” were only used at the Temple in Jerusalem (1 Chronicles 23:5, 1 Chronicles 25:1-7, 2 Chronicles 29:25-28).

Synagogues were located throughout the world wherever there was a Jewish community. On Paul’s missionary journeys, it was his common practice to stop at the synagogue on the Sabbath. Some synagogues received him, while others didn’t (compare Berea to Thessalonica in Acts 17:1-13).

The ruler of the synagogue had a role similar to pastors in churches today. He conducted the public worship, appointed who should read the Scriptures and prayers, selected someone to preach (if he didn’t preach himself), and supervised care of the building and property. Most synagogues also had elders and attendants. The elders formed a council for judgment in civil and religious matters and the attendant had the care of the scrolls as well as the job of executing the punishment of scourging and teaching the children to read.

Later on, after Pentecost, many priests became obedient to the Faith (Acts 6:7) and so did some synagogue rulers such as Crispus (Acts 18:8) and Sosthenes (Acts 18:17) in Corinth.

A Little Faith Goes a Long Way:

Both Jairus and Veronica, the woman with a hemorrhage, exhibited a little faith – they came to Jesus convinced He could help. Both also had their faith tested a little also. Jairus had

to stretch his faith from believing Jesus could heal sickness to believing He could raise the dead. Jesus also encouraged Jairus to do so. Jairus' faith was further tested with the public ridicule from the mourners.

Cyril of Alexandria stated¹ that Veronica had given up all hope of being healed by men and conceived a wise plan to seek the Physician from above. She may have taken courage by seeing Jairus leading Jesus to his house to prevent his daughter from dying. However, she touched Jesus secretly in order to avoid being punished for touching a holy man while she was unclean. Jesus perceived power going out from Him and did not let the woman remain concealed. By revealing Veronica's faith, Jesus benefitted us all, and also encouraged Jairus to trust in His grace.

“Veronica was a woman afflicted with an issue of blood, the prey of a severe and violent malady, which refused to yield to the skill of physicians, and set at naught all the appliances of human remedies. For she could not be healed by any, even though she had unsparingly lavished all her substance upon those who promised to deliver her from her disease. When, therefore, the unhappy woman had given up all hope from men, and now survived only for utter misery, she conceived in her a wise plan. For she had recourse to the Physician Who is from above, from heaven, as One Who is able readily and without effort to affect those things that are beyond our power, and Whose decrees, whatever it be He would accomplish, nothing can oppose.”

“Her faith in this was perhaps occasioned by seeing Jairus leading Jesus to his house, to prove Himself mightier than death, to prevent his daughter from dying. For she thought perchance within herself, that if He was mightier than death, and the destroyer of corruption, how much more can He also alleviate the malady that afflicts her, staunching by ineffable power the fountains of her issue of blood! She drew near, therefore, and touched the hem of His garment; but secretly and not openly; for she hoped to be able to escape notice, and, as it were, to steal healing from One Who knew not of it. But why, tell me, was the woman careful to escape notice? For why, should she not draw near to Christ with more boldness than that leper (Luke 5:12), and ask for the remission of her incurable pain? For he said, ‘Lord, if You are willing, You can make me clean’. Why should not she act like those blind men, who when Christ passed by called out and said, ‘Have mercy upon us, O Lord, Son of David’? (Matt. 20:30). What then was it that made that the sick woman wish to remain hidden? It was because the Law of the all wise Moses imputed impurity to any woman who was suffering from an issue of blood, and everywhere called her unclean; and whoever was unclean, might neither touch anything that was holy, nor approach a holy man. For this reason, the woman was careful to remain concealed, lest as having transgressed the Law, she should have to bear the punishment which it imposed. And when she touched, she was healed immediately and without delay.”

“But the miracle did not remain hidden; for the Savior, though knowing all things, asked as if He knew it not, saying, ‘Who touched Me?’ (Luke 8:45). The holy apostles with good reason said, ‘The multitudes throng You and press You’.

¹ Cyril of Alexandria, Commentary on the Gospel of Luke, Homily 45, Studion Publishers, 1983, pp. 198-199.

He set before them what had been done, saying, ‘Somebody touched Me; for I perceived power going out from Me’ (Luke 8:46). Was it then for love of glory that the Lord did not allow this instance of His godlike working, the miracle, I mean, that had happened to the woman to remain concealed? By no means do we say this, but rather, that it was because He always keeps in view the benefit of those who are called to grace through faith. The concealment of the miracle, then, would have been injurious to many, but being made known, it benefited them in no slight degree; and especially the ruler of the synagogue himself. For it gave security to the hope to which he looked forward and made him firmly trust that Christ would deliver his daughter from the bonds of death.”

From the healing of the woman’s hemorrhage, we have an example of the use of physical objects for spiritual purposes. Jesus taught that one thing sanctifies another. Here power went out from Him (Luke 8:46) via a touch of the hem of His garment. The Master sanctified the garment and the garment sanctified the hem. Jesus had criticized the scribes and Pharisees for saying that whoever swears by the Temple, it is nothing; but whoever swears by the gold of the Temple, he is obliged to perform it. Jesus pointed out: Which is greater, the gold or the Temple that sanctified it? (Matthew 23:16-17). Thus, one thing sanctifies another. This is also the case with icons, holy water, holy oil and many instances of relics of the saints.

We in the West are unaccustomed to dealing with holy relics. In 2 Kings 13:20-21 is an account of a man being raised from the dead by touching the bones of Elisha. And in this account, it was completely unintentional; no faith at all existed on the part of the burial crew. The relics of Elisha had been sanctified by the power behind the life of Elisha. Similarly, during the two years that Paul was in Ephesus on his Third Missionary Journey, handkerchiefs and aprons that touched Paul’s body were used to heal diseases and cast out evil spirits (Acts 19:12). Again, one thing sanctified another.

When Jesus stopped and said, “Who touched me?” (Luke 8:45-46), the woman was petrified. She had made the Teacher unclean and He had caught her doing so! Anyone with a bodily discharge was unclean, and so was anyone who touched them (Leviticus 15:1-7). But the Son of God cannot be made unclean unless He so permits, as He did on the Cross (2 Corinthians 5:21). Therefore, uncleanness touching the Clean One became clean also. After she fell at His feet and confessed, He said, “Be of good cheer, your faith has made you well!” (Luke 8:48)

John Chrysostom compared² the woman to the synagogue ruler. Besides the synagogue ruler being a well-known public figure and the woman being an outcast, Chrysostom said:

“Do you see the superiority of the woman to the ruler of the synagogue? She did not detain Him, but he required His presence; she took no hold of Him, but only touched Him, but he required the laying on of His hand (Matthew 9:18). Even though she came later, she was the first to go away healed”.

Chrysostom also pointed out³ that Veronica did not approach Jesus boldly since she was ashamed of her affliction and considered herself unclean. Under the Law, her affliction was

² John Chrysostom, Homilies on Matthew, XXXI, 2.

³ John Chrysostom, Homilies on Matthew, XXXI, 2.

considered a “great uncleanness”. According to the Mosaic Law, she was unclean for the entire twelve years of her flow of blood (Leviticus 15:25). Likewise, anyone touching her bed or anything she sat on was also unclean (Leviticus 15:26-27), as was anyone touching her (Leviticus 15:7). Being unclean, she was equivalent to a leper and couldn’t participate in the worship or sacrifices of Israel. Since by touching Jesus, she would make Him unclean also, this may be why she touched only the hem of His garment (Luke 8:44), as if that would make a difference to the Pharisees.

John Chrysostom further pointed out⁴ that Jesus did not allow Veronica to be hidden, even though she was “unclean”. This accomplished four things: 1) It put an end to the woman’s fear that she had stolen the gift and remain in agony of conscience. 2) He set her right knowing that He knew what she was doing. 3) He exhibited her faith to everyone such that everyone should emulate her. 4) He encouraged Jairus, the synagogue ruler, who was about to lose his faith that Jesus could help him.

In speaking to the crowd, “Jesus said, ‘Who touched Me?’ When all denied it, Peter and those with him said, ‘Master, the multitudes throng and press⁵ You, and You say, “Who touched Me?”’ But Jesus said, ‘Somebody touched Me, for I perceived power going out from Me’. Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And Jesus said to her, ‘Daughter, be of good cheer; your faith has made you well. Go in peace’” (Luke 8:45-48).

Cyril of Alexandria stated⁶ that this event demonstrated that Jesus was God. There was the miraculous event, but there was also what Jesus spoke, “I perceived power going out from Me”. All created beings possess power as a gift of God, not of itself. As God, Jesus could perceive power going out from Him.

“This is a fit subject for our admiration. Veronica was delivered, being saved from a state of suffering that was bitter and incurable; and thereby we again obtain the firm assurance, that the Emmanuel is truly God. How and in what manner? Both from the miraculous event itself, and from the words where He spoke with divine dignity. For He said, ‘I perceived power going out from Me’ (Luke 8:46). But it is above our pay grade, and probably that even of the angels, to send forth any power, and that of their own nature, as something that is of themselves. Such an act is an attribute appropriate solely to the Nature That is above all, and supreme. For every created being whatever that is endued with power, whether of healing, or the like, possess it not of itself, but as a thing given it by God. To the creature all things are given, and done in it, and of itself it can do nothing. As God, therefore, He said I knew that power has gone out from Me.”

“Veronica now made confession; and inasmuch as with her malady, with the disease, I mean, which had afflicted her, she had put off the fear, which made her wish to remain concealed. She proclaimed the divine miracle; and therefore,

⁴ John Chrysostom, Homilies on Matthew, XXXI, 2.

⁵ That is, everyone close to Jesus was touching Him due to the crowd.

⁶ Cyril of Alexandria, Commentary on the Gospel of Luke, Homily 45, Studion Publishers, 1983, pp. 199.

was very fitly deemed worthy of His tranquillizing words, and received security that she should suffer from her malady no more. For our Savior Christ said to her, ‘Daughter, be of good cheer; your faith has made you well. Go in peace’” (Luke 8:48).

Jesus met Veronica in late 28 AD, and word of what happened spread around rapidly. By the Spring of 29 AD, John the Baptist had just been beheaded by Herod, the Twelve Apostles had been sent out to heal the sick and raise the dead and Jesus had just fed the 5000 and returned to Galilee. Along the way back to Galilee, Jesus calmed the storm on the Sea of Galilee. When He got out of the boat, many thousands of people met Him, where everyone now wanted to touch the hem of His garment to be healed. Veronica had started a new trend!

“Then those who were in the boat (the Twelve Apostles) came and worshiped Him, saying, ‘Truly You are the Son of God’ (due to the miracle of calming the storm). When they had crossed over, they came to the land of Gennesaret. And when the men of that place recognized Him, they sent out into all that surrounding region, brought to Him all who were sick, and begged Him that they might only touch the hem of His garment. And as many as touched *it* were made perfectly well” (Matthew 14:33-36).

John Chrysostom stated⁷ that we not only touch the hem of Christ’s garment but we also touch His whole body at every Liturgy when we partake of the Eucharist. It is not the priest’s hand stretched out to us, but the hand of Christ Himself.

“Let us also then touch the hem of His garment, or rather, if we be willing, we have Him entire. For indeed His body is set before us now, not His garment only, but even His body; not for us to touch it only, but also to eat, and be filled. Let us now then draw near with faith, every one that has an infirmity. For if they that touched the hem of His garment drew from Him so much virtue, how much more they that possess Him entire? Now to draw near with faith is not only to receive the offering, but also with a pure heart to touch it; to be so minded, as approaching Christ Himself. For what, if you hear no voice? Yet you see Him laid out; or rather you do also hear His voice, while He is speaking by the evangelists.”

“Believe, therefore, that even now it is that supper, at which He Himself sat down. For this is in no respect different from that. For neither does man make this and Himself the other; but both this and that is His own work. When therefore you see the priest delivering it to you, account not that it is the priest that does so, but that it is Christ’s hand that is stretched out.”

Athanasius of Alexandria stated⁸ that, unlike the heathen and the Arians, we worship Christ Who is both God and man. We don’t divide the body from the Word, like the Arians; nor do we question Christ declaring Himself God. Veronica believed and recognized this.

“We do not worship a creature. Far be the thought. For such an error belongs to heathen and Arians. But we worship the Lord of Creation, Incarnate, the Word of God. For if the flesh also is in itself a part of the created world, yet it

⁷ John Chrysostom, Homilies on Matthew, L, 3.

⁸ Athanasius of Alexandria, Personal Letter to Adelphius, LX, 3.

has become God's body. We neither divide the body, being such, from the Word, and worship it by itself, nor when we wish to worship the Word do we set Him far apart from the Flesh. But knowing that 'the Word was made flesh,' we recognize Him as God also, after having come in the flesh. Who, accordingly, is so senseless as to say to the Lord: 'Leave the Body that I may worship You'? Or who is so impious as to join the senseless Jews in saying, on account of the Body, 'Why do You, being a man, make Yourself God?' (John 10:33). But the leper was not one of this sort, for he worshipped God in the Body, and recognized that He was God, saying, 'Lord, if You are willing, You can make me clean' (Matthew 8:2). Neither by reason of the Flesh did he think the Word of God a creature; nor because the Word was the maker of all creation did he despise the Flesh which He had put on. But he worshipped the Creator of the universe as dwelling in a created temple and was cleansed. So also, the woman with an issue of blood, who believed, and only touched the hem of His garment (Matthew 9:20), was healed. Also, the sea with its foaming waves heard the incarnate Word, and ceased its storm (Matthew 8:26), while the man blind from birth was healed by the fleshly spitting of the Word (John 9:6). What is greater and more startling, even when the Lord was hanging on the actual cross for it was His Body and the Word was in it, the sun was darkened and the earth shook, the rocks were split. And the vail of the temple rent, and many bodies of the saints which slept arose; for perhaps this even offended those most impious men."

Hilary of Poitiers stated⁹ that Jesus may have appeared ignorant of who had touched His hem, but He also reads the thoughts of everyone. He may ask and appear ignorant, but He is just expressing His humanity. He does not know that which it is not yet time to declare, or which is not deserving of His recognition.

"The Lord Jesus Christ, then, Who searches the heart and the minds (Revelation 2:23), has no weakness in His nature, that He should not know. As we perceive, even the fact of His ignorance proceeds from the omniscience of His nature. Yet if any there be, who impute to Him ignorance, let them tremble, lest He Who knows their thoughts should say to them, why do you think evil in your hearts? (Matthew 9:4). The All-knowing, though not ignorant of thoughts and deeds, sometimes enquires as if He were, as for instance when He asks the woman who it was that touched the hem of His garment (Luke 8:45). Or the Apostles, why they quarreled among themselves (Mark 10:35-41), or the mourners, where the sepulcher of Lazarus was (John 11:34); but His ignorance was not ignorance, except in words. It is against reason that He should know from afar the death and burial of Lazarus (John 11:11-15), but not the place of his sepulcher. Or that He should read the thoughts of the mind (Mark 2:8-12), and not recognize the faith of the woman (Luke 8:46-47); or that He should not need to ask concerning anything (John 16:30) yet be ignorant of the dissension of the Apostles (Mark 10:41). But He, Who knows all things, sometimes by a practice of economy professes ignorance, even though He is not ignorant. Thus, in the case of Abraham, God concealed His knowledge for a time (Genesis 18:17-18); in that of the foolish

⁹ Hilary of Poitiers, On the Trinity, IX, 66.

virgins, He refused to recognize the unworthy (Matthew 25:6-12). In the mystery of the Son of Man, His asking, as if ignorant, expressed His humanity. He accommodated Himself to the reality of His birth in the flesh in everything to which the weakness of our nature is subject, not in such wise that He became weak in His divine nature. But God, born man, assumed the weaknesses of humanity, yet without thereby reducing His unchangeable nature to a weak nature, for the unchangeable nature was that wherein He mysteriously assumed flesh. He, Who was God is man, but, being man, has not ceased to remain God. Conducting Himself then as one born man, and proving Himself such, though remaining God the Word, He often uses the language of man (though God, speaking as God, makes frequent use of human terms). He does not know that which it is not yet time to declare, or which is not deserving of His recognition.”

Death Becomes Merely a Sleep:

As soon as Jesus had finished speaking with Veronica, some people came from the synagogue ruler’s house: “Your daughter is dead. Do not trouble the Teacher” (Luke 8:49). Chrysostom stated¹⁰ that Jesus anticipated this and both walked more leisurely and spoke with Veronica longer in order to give Jairus’ daughter time to die. Jesus’ response to news of the death of Jairus’ daughter was immediately, “But when Jesus heard *it*, He answered him (Jairus), saying, ‘Do not be afraid; only believe, and she will be made well’” (Luke 8:50).

Cyril of Alexandria noted¹¹ that Jairus approached Christ asking Him to do something that only God can do, expecting that He was able to accomplish his request.

“Let us ask Jairus to tell us in what light he regards Him to Whom he offers his request. For if you draw near regarding Him as a mere man, and like one of us; as one, that is, who possess no power superior to ourselves, you miss your mark, and have wandered from the right road, in asking of a man that which requires the power of God. The supreme nature alone is able to give life to the dead. It alone has immortality; and from It everything that is called into being borrows its life and motion. Ask, therefore, of men the things that belong to men, and of God the things that belong to God. Moreover, you worship Him as the Almighty God; and do so, as certainly knowing and testifying that He is able to give you the accomplishment of your requests.”

By the time Jesus arrived at the synagogue ruler’s house, He was greeted by the tumult of the weeping and wailing of the mourners (Mark 5:38). Jesus’ response was to tell them all that the child was not dead but sleeping. And they all ridiculed Him (Luke 8:52-53). Jesus said the same thing later on regarding Lazarus (John 11:11). Chrysostom comments¹²:

“He is teaching us not to fear death: for it is no longer death but has now become a sleep. Since He, Himself was to die, He uses the persons of others to

¹⁰ John Chrysostom, Homilies on Matthew, XXXI, 2.

¹¹ Cyril of Alexandria, Commentary on the Gospel of Luke, Homily 45, Studion Publishers, 1983, pp. 195-196.

¹² John Chrysostom, Homilies on Matthew, XXXI, 3.

prepare His disciples beforehand to be of good courage and to bear the end meekly. Since in truth, when He had come, death was from that time forward a sleep". This was not so apparent, however, until after Christ's Resurrection.

We note that Jesus did not rebuke the mourners or criticize them for ridiculing Him. Chrysostom said¹³ that the flute players and the noisy wailers (Matthew 9:23) and the tumult (Mark 5:38) served a useful purpose. All this testified that the child was for sure dead and they even ridiculed Jesus for stating otherwise. Thus, the wailers served as proof that the miracle occurred; but they were declared unworthy to witness the event. This is why He put them all out of the house and brought only Jairus, his wife, plus Peter, James and John into the room when He raised the child (Luke 8:51). Later, Peter did the same thing when he raised Tabitha (Acts 9:39-41).

Cyril of Alexandria stated¹⁴ that sometimes people need to be led to God with what seems to be bit and bridle due to the force of circumstances. This is similar to the Lord's statement to His servants to go into the highways and hedges and compel people to come to His banquet. The circumstances of the illness of Jairus' daughter seemed to compel her father to seek Jesus. If Jesus had not gone to Jairus' house, the Jews at the synagogue would have said that He didn't have the power to do that and that He just pretended unhappiness with Jairus as a pretext. Jesus went anyway so that they all would be without excuse and to implant in them the hope of the resurrection from the dead.

"But the fate of the damsel was not without profit to her father. For just as sometimes the violence of the reins brings the spirited steed that has bounded away from the road back to its proper course, so also trouble often compels the soul of man to yield obedience to those things which are for its good and are commanded. To this effect we find the blessed David also addressing God over all, concerning those men who, not being as yet willing to walk uprightly, were led on, so to speak, by the disorderly impulses of their mind to the pit of destruction. 'Do not be like the horse *or* like the mule, *which* have no understanding, which must be harnessed with bit and bridle, or else they will not come near you' (Psalm 32:9). For the force of circumstances brings men even against their wills to the necessity of bowing their neck to God, as we may see indirectly shown in the Gospel parables. For Christ somewhere said, that when the banquet was ready, a servant was sent to call them to the supper, and gather those that were bidden; but they, employing fictitious excuses of various kinds, would not come. Then the Lord, it says, spoke to that servant: 'Go out into the highways and hedges, and compel *them* to come in, that my house may be filled' (Luke 14:23). What then is the meaning of men being invited from the hedges — and that as it were by force — if it be not what is here referred to? For sometimes misfortunes beyond the power of endurance hedge men into extreme misery; and meeting, it may be, with care and assistance from those who fear Christ, they are thus led on unto faith in Him and love. Being weaned from their former error they received by tradition from their fathers, they accept the saving word of the

¹³ John Chrysostom, Homilies on Matthew, XXXI, 3.

See also Cyril of Alexandria, Commentary on the Gospel of Luke, Homily 46, Studion Publishers, 1983, p. 201.

¹⁴ Cyril of Alexandria, Commentary on the Gospel of Luke, Homily 45, Studion Publishers, 1983, pp. 196-198.

Gospel. And such we may well affirm to be those who are called from the hedges.”

“Jairus then drew near; but we deny that his coming was the fruit of freewill; rather it was the fear of death which made him thus act against his will; for it had already, so to speak, assailed his daughter; and she was his only one.”

“But there was also a sort of wise management in what was done. For had Christ not yielded to Jairus’ request for grace, both himself and whoever else suffered under the same ignorance, or rather, lack of common sense, would have said that He was not able to raise the damsel, nor drive death away from her, even if He had gone to the house. They would have said 1) that He was without power, and unequal to the accomplishment of the divine miracle; and 2) that He made His displeasure at Jairus a pretext for keeping away. To put a stop therefore to the impure and unbridled false accusations of the Jews and restrain the tongues of the numerous persons ever ready for faultfinding, Jesus consents immediately, and promises to raise up her who was in danger. And the promises were followed by the fulfillment, in order that disbelief on their part might be without excuse, and that this miracle, like the rest, might be for their condemnation. For Christ also said of them, ‘If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father’ (John 15:24). The Savior then went to raise the damsel, and to implant in the dwellers upon earth the sure hope of the resurrection of the dead.”

Cyril of Alexandria also pointed out¹⁵ that Jairus had a conflict of interest: faith in Christ versus his responsibilities to the Mosaic Law as synagogue ruler. Since Faith came first to Abraham, all nations are blessed in him by imitation of his Faith. The Law came 430 years later by the ministry of angels to confirm the Faith that we have in Christ. Faith is the cause of life and slays sin, which is the mother and nurse of death. Jesus told Jairus, “Only believe, and she will be made well”, and Jairus did so.

“These are the fruits of faith, for the sake of which the Law also was given to those of old time by the hand of Moses. Paul witnesses to this, where he writes: ‘Without faith, *it is* impossible to please *Him*’ (Heb. 11:16). It is necessary, therefore, for us to explain in what sense we say that the Law was given because of faith. Abraham was justified by obedience and faith. For it is written: ‘Abraham believed God, and it was accounted to him for righteousness. And he was called the friend of God’ (James 2:23). And God promised him both that he should be the father of many nations, and that all nations should be blessed in him; that is to say, by the imitation of his faith. One can see, therefore, that the grace that is by faith is prior to the ceremonial enjoined by the Law, in that Abraham attained to it while still uncircumcised. And afterwards, in process of time, the Law entered by the hand of Moses. Did it then thrust away the justification that is by faith — that I mean which God promised to those who follow the steps of the faith of our father Abraham, which he had while still uncircumcised? How can this be true? Paul, therefore, writes: ‘This I say, *that* the Law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no

¹⁵ Cyril of Alexandria, Commentary on the Gospel of Luke, Homily 46, Studion Publishers, 1983, p. 201-202.

effect' (Gal. 3:17). And again: 'Is the Law then against the promises of God? Certainly not!' (Gal. 3:21). And the same Paul further teaches us the reasons for which the Law at length entered by the ministration of angels, and the manner in which it confirms the faith in Christ, by having been brought in before the time of the incarnation of the Only-begotten, saying at one time, that 'the Law entered that the offense might abound. But where sin abounded, grace abounded much more' (Rom. 5:20); and at another again, 'that the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe' (Gal. 3:22): and again, 'The Law was added because of transgressions, till the Seed should come to whom the promise was made'" (Gal. 3:19).

"Faith, then, in every way, is the cause of life, as that which slays sin, the mother and nurse of death. Excellently, therefore, said Christ to the ruler of the synagogue of the Jews, when his daughter was dead; 'Do not be afraid; only believe, and she will be made well' (Luke 8:50). For Christ makes those alive who approach Him by faith, in that He is life; for in Him we live and move and have our being' (Acts 17:28). And He will raise the dead 'suddenly, in the twinkling of an eye, at the last trumpet' (1 Corinthians 15:52), as it is written. And having this hope in Him, we shall both attain to the city that is above, and reign as kings with Him."

Irenaeus of Lyons pointed out¹⁶ that the people that Christ raised from the dead rose in the same bodies in which they had died, and each of these people eventually died again. This contrasts the resurrection at the Second Coming of Christ, where we will never die again.

"Let our opponents — that is, they who speak against their own salvation — inform us as to this point: The deceased daughter of the synagogue ruler (Mark 5:22-42); the widow's dead son, who was being carried out to burial near the gate of the city (Luke 7:12); and Lazarus, who had lain four days in the tomb (John 11:38-44), — in what bodies did they rise again? In those same, no doubt, in which they had also died. For if it were not in the very same, then certainly those same individuals who had died did not rise again. For the Scripture says, 'The Lord touched the open coffin, and those who carried *him* stood still. Jesus said to him, "Young man, I say unto you, arise". So, he who was dead sat up and began to speak. And He presented him to his mother' (Luke 7:14-15). Again, He called Lazarus 'with a loud voice, saying, Lazarus, come forth; and he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth' (John 11:43-44). This was symbolical of that man who had been bound in sins. Therefore, the Lord said, 'Loose him, and let him go' (John 11:44). Those who were healed were made whole in those members which had in times past been afflicted. The dead rose in the identical bodies, their limbs and bodies receiving health, and that life which was granted by the Lord, who prefigures eternal things by temporal. He shows that it is He who is Himself able to extend both healing and life to His handiwork, that His words concerning its future resurrection may also be believed. So also, at the end, when the Lord utters His voice 'by the last trumpet' (1 Corinthians 15:52), the dead shall be raised, as He Himself declares: 'The hour is coming in which all who are in the graves will

¹⁶ Irenaeus of Lyons, Against Heresies, V, xiii, 1.

hear His voice and come forth -- those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation” (John 5:28).

Why Do People Mourn at the Death of a Friend?

Chrysostom went on to apply¹⁷ the Gospel lesson to life in his day. Why, he asked, do people mourn and weep at the funeral of a Christian? Doing so testifies that the resurrection is a fable, and that the deceased is gone and has no hope. By doing so, “How will you be able to persuade the Greek that you believe otherwise?”

“Let no man therefore beat himself any more, nor wail, neither disparage Christ’s achievement. For He overcame death! Why then do you wail for nothing? Death has become a sleep. Why lament and weep? If Gentiles did this, they would be laughed to scorn; but when the believer behaves himself unfittingly in these things, what plea does he have? What excuse will there be for those that are guilty of such folly, and this, after so long a time, and so clear proof of the resurrection? But you, as though laboring to add to the charge against you, also bring in heathen women singing dirges, to kindle your feelings, and to stir up the furnace thoroughly. You don’t listen to Paul, saying, ‘What accord has Christ with Belial? Or what part has a believer with an unbeliever?’” (2 Corinthians 6:15)

“The children of the heathen, who know nothing of resurrection, find words of consolation, saying, ‘Bear it manfully, for it is not possible to undo what has taken place, nor to amend it by lamentations’. Are not you, who hear sayings wiser and better than these, ashamed to behave more unfittingly than they? For we do not say, ‘Bear it manfully, because it is not possible to undo what has taken place’, but, ‘Bear it manfully, because he will surely rise again’. The child sleeps and is not dead; he is at rest and has not perished. For resurrection will be his final lot, and eternal life, immortality and an angel’s portion. Listen to the Psalm, ‘Return to your rest, O my soul, for the Lord has dealt bountifully with you?’ (Psalm 116:7). God calls it ‘bountiful dealing’, and do you make lamentation?”

“What more could we have done, if you were a foe and an enemy of the dead? If there must be mourning, it is the devil that ought to mourn. He may beat himself, he may wail, at our journeying to greater blessings. This lamentation is appropriate to his wickedness, not to us, who are going to be crowned and to rest. For death is a fair haven. Consider, at any rate, with how many evils our present life is filled; reflect how often we have cursed our present life. For indeed things go from bad to worse, and from the very beginning we were involved in no small condemnation. For, saith He, ‘In pain you shall bring forth children’; and, ‘In the sweat of your face you shall eat bread’ (Genesis 3:16, 19); and, ‘In the world you will have tribulation’” (John 16:33).

“But of our state there, no such word at all is spoken, but all the contrary; ‘the ransomed of the Lord shall return, and come to Zion with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away’ (Isaiah 35:10). And that ‘many will come from east

¹⁷ John Chrysostom, Homilies on Matthew, XXXI, 4-6.

and west and shall recline (in the bosoms) of Abraham, Isaac and Jacob in the kingdom of heaven' (Matthew 8:11). And that the region there is a spiritual bride-chamber, and bright lamps, and a translation to Heaven.”

“Why then disgrace the departed? Why encourage the rest to fear and tremble at death? Why cause many to accuse God, as though He had done very dreadful things? Or rather, why after this invite poor persons, and ask priests to pray for the departed? ‘In order that the dead may depart into rest; that he may find the Judge propitious’. For these things then are we mourning and wailing? We are therefore fighting and warring with ourselves: exciting a storm against ourselves on account of the departed having entered into harbor.”

“If indeed he departed a sinner, his wickedness has stopped; for certainly, had God known that he was being converted, He would not have snatched him away before his repentance. But if he ended his life righteous, he now possesses all good in safety. From this, it is clear that your tears are not of kindly affection, but of unreasoning passion. For if you loved the departed, you should rejoice and be glad that he is delivered from the present waves”.

Jairus’ Relationship with Pontius Pilate

Something else occurred at the raising of Jairus’ daughter that would come to have significance over a year later. The wife of Pontius Pilate and her 12-year old son were also present at the house of Jairus at that time. And Jesus healed Pilate’s son of some form of lameness in addition to raising the daughter of Jairus.

Later according to tradition¹⁸, during Jesus’ trial before Pilate, when word was brought to Pilate regarding his wife’s dreams (Matthew 27:19), he said to the Jewish leaders, “You know that my wife is a worshipper of God and prefers to adhere to the Jewish religion along with you”. They said to him, “Yes; we know”. Pilate then mentioned what his wife said. The Jews answered Pilate, “Did we not tell you that He was a sorcerer? Behold, he has sent a dream to your wife”.

Also according to tradition¹⁹, Claudia Procula, Pilate’s wife, was a granddaughter of Augustus Caesar, and she was also a good friend of Fulvia, the wife of Jairus, the Synagogue Ruler. Pontius Pilate used to love to engage in intellectual and philosophical arguments with Jairus. Claudia Procula was present at Jairus’ house when Jesus raised Jairus’ 12-year old daughter from the dead (Mark 5:41-43), and her own 12-year old son was healed of lameness at the same time. She had tried to influence her husband in favor of Christ, but to no avail. Pilate had been concentrating on his political career, desiring a higher position in Egypt. Hindering Pilate was none other than Herod, where the two supposedly became friends over Jesus’ trial (Luke 23:6-13). Herod wanted to install a cousin in place of Pontius Pilate, and this had created a rivalry between them.

¹⁸ Roberts and Donaldson, “Part I, The Acts of Pilate”, Chapter 2, First Greek Form, Apocrypha of the New Testament, *Ante-Nicene Fathers*, Volume 7, Hendrickson Publishers, Peabody, MA, 1994.

¹⁹ Catherine van Dyke, tr., “The Letters of Pontius Pilate and Claudia Procula”, *Relics of Repentance*, 1st Edition, Issana Press, Lincoln, NE 68503, 1990.

After Herod saw Jesus and became friendly with Pilate, Herod pressed Pilate to get Jesus' trial over with quickly so that the two of them could embark on a fishing trip. Herod later double-crossed Pilate and spoke secretly against him to Caesar. Pilate's young son, on hearing that his father had allowed the execution of Jesus, the One who had healed him, could not bear it and suddenly dropped dead.

Pilate never got the promotion he was looking for. A few years after Pentecost, he was called to appear before the Emperor in Rome regarding why he released Barabbas, an insurrectionist and a murderer. By the time Pilate got to Rome, Claudius was dead and Caligula was on the throne. Pilate was not able to defend himself and was exiled to Gaul. Claudia went with him to help, but Pilate committed suicide there. Claudia returned to Jerusalem and spent the rest of her life in prayer and fasting with the Myrrh-Bearing Women.

