

# OpenTheo

## Jairus Daughter, Issue of Blood (Part 2)



### **The Life and Teachings of Christ** - Steve Gregg

Steve Gregg discusses the story of Jairus' daughter and the healing of the woman with the issue of blood, both examples of Jesus performing miraculous healings. Gregg notes that Jesus does not pray for the dead to rise in these instances, but rather utilizes a command to bring them back to life. He suggests that there may be symbolic value in these healings, as well as a caution against exploiting miracles for personal gain. Overall, Gregg presents a thoughtful interpretation of these well-known biblical stories.

### **Transcript**

So these people were strictly mercenaries. They'd smell the scent of death. They'd hear rumors that someone's dying.

And they'd go hover around the door waiting to be hired, hoping that the person would die soon so they could make another buck. And that's the people that Jesus found in the room, whom he didn't have an awful lot of sensitivity to or sympathy with. The way he addressed the woman who touched his garment, and even the ruler of the synagogue, was quite gentle.

He said to her, daughter, be of good comfort. He set her fears at ease. To the ruler of the synagogue, when he heard that the girl was dead, he said, don't be afraid.

Just believe. She'll be made better. He was sensitive to their feelings.

To these people, he didn't speak gently to them. In fact, he seemed to speak caustically to them. And it says, when he came in, verse 39, when he came in, he said to them, why do you make this commotion and weep? The child is not dead, but sleeping.

Now, it says, and they laughed him to scorn. Luke's version says they laughed him to scorn, knowing she was dead. She really was dead.

And they laughed at him, either because they thought he was making a cruel joke, or because they thought he was just misinformed. They knew better. She was dead, and he had mistaken her condition to be just that of one who sleeps.

Now, why did Jesus say that she was asleep and not dead? This is actually the way Jesus commonly talked about dead people, especially if he was about to raise them. When Lazarus died, Jesus was not nearby. He was a couple days' journey from Bethany, where Lazarus died.

But Jesus knew when he died, and he told the disciples, Lazarus is asleep. I'm going to wake him up. And they said, well, if he's asleep, he's going to get better.

This is in John chapter 11. And Jesus said, well, Lazarus is dead. That's what I meant.

And he knew Lazarus was dead, but he first said he was asleep, and he was going to wake him up. He referred to dead people as asleep because they could be woken up. This is why death was referred to as sleep.

There are those who feel that using the metaphor of sleep for death is to convey a notion of soul sleep. Such people are like the Jehovah's Witnesses and the Seventh-day Adventists are particularly known for taking this approach. It's called soul sleep, the idea being that when you die, you lapse into an unconscious state in which you remain until the resurrection.

And it's based very largely upon Ecclesiastes 9, which says the dead know nothing, which we've already talked about how unreliable that statement is in its context. But also on the fact that Jesus and Paul, in their writing about death, frequently did use the word sleep. And they say, well, there you go.

When you die, you're asleep. But being asleep isn't the same thing as being unconscious. I'm not unconscious when I sleep.

My mind is still doing things. Sometimes I wish it wouldn't. But I have dreams.

Not all pleasant ones, and not all bad ones, but certainly an active mind, and I'm sure that's true of all of us. Sleep is not a time when the mind shuts down and goes unconscious. And therefore, sleep is not a good metaphor for death if, by the use of that metaphor, the concept is trying to get across that they're unconscious.

But what sleep does have about it, that makes it a good metaphor for death, is that when a person is asleep, you anticipate they're waking up. If Jesus was trying to convey that death is an unconscious state, he would have done well just to use the word dead instead of sleep. Because death would ordinarily be thought of as an unconscious state, whereas sleep is not.

But if he wants to convey the idea that death is a temporary state from which people will rise, then sleep makes a better metaphor than death itself. Because death is usually viewed as permanent, whereas sleep is not permanent. It's temporary.

And it ends when a person wakes up. Now, Jesus said to his disciples, Lazarus is asleep, I'm going to wake him up. He really meant he's dead, I'm going to raise him from the dead.

The Apostle Paul, in 1 Corinthians 15 and 1 Thessalonians 4, talks about those who sleep in Christ. He's talking about the dead. But in both passages he goes on to say they're going to rise.

That's why they're like sleeping, they're going to rise. Their bodies are going to get up again. And here also he says, she's not dead, she's asleep.

He wasn't denying that her life was gone. He wasn't denying that her vital signs had ceased. What he was denying is that she's going to stay that way, he's going to go in and wake her up.

He was speaking figuratively. They mistook him to be saying that she wasn't really dead. But he was implying, well, though she's dead, it's really more like she's asleep, because I'm going to wake her up.

You might as well send the mourners home. What are you people here doing this, making this commotion for? Hadn't you heard that the master of the house was sent for Jesus? Hadn't you heard that this is not the end of the story? Don't you know that Jesus was on his way? Certainly they knew that. The servants knew that Jairus had gone to Jesus, because they were sent out with a message to him to let him know that the daughter was dead.

Everyone in the house knew that Jesus was coming. So what are they there mourning for? If Jesus is coming, what is death? What challenge does it present? What occasion for mourning does death present when Jesus is coming to raise the dead? You know, the Apostle Paul, in 1 Thessalonians 4, where he's talking about the resurrection and the rapture of the church, he begins that discussion like this, in 1 Thessalonians 4.13, he says, I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. Those who sorrow, who grieve death, do so because of the lack of hope.

And there are many who have no hope, and they have much reason to sorrow and grieve at death. There's good reason to call in the mourners if there's no hope. But Christians, because Jesus has given a promise, because Jesus is committed to raising the dead, we don't have to mourn like others who have no hope because we do have hope.

Jairus had reason for hope. Jesus was coming. Jesus was responding to his request.

He was going to come and remedy the situation. There's no need to mourn because Jesus would fix it. And so Jesus basically expressed sort of a disdain for the mourners and said, You don't belong here.

What are you here doing this for? This is not the end of this girl's life. She's about to wake up. They thought he was just being funny or stupid, and so they laughed him to scorn.

But when he had put them all out, I wonder how he did that. I wonder if he did that politely and said, Now, everyone could please, here's the door, please go out. I wonder if he took them by the nap of the neck and threw them out the door like the money changers in the temple.

Anyway, it must have been an occasion of humiliation to have these people scorning him and laughing at him and mocking at him. And yet his resolve did not waver in this situation. He just had them leave.

He put them out. And then he took the father and the mother of the child and those who were with him, meaning Peter, James, and John, and they entered where the child was lying. Then he took the child by the hand and said to her, Talitha Kumi, which is Aramaic, which is translated, Little girl, I say to you, arise.

Now, for some reason, the words of Jesus here are left in their Aramaic original. What you should remember is that Jesus spoke almost entirely in Aramaic. But in writing the Gospels, the writers usually took what Jesus said in Aramaic and translated it into Greek, which is, you know, the Gospels were written in the Greek language for a wider audience than just the Jews who spoke Aramaic.

It was written for everyone in the Roman Empire to be able to read. So in order to write the Gospels for such an audience, the disciples had to take the things that Jesus said in Aramaic and translate them into a language everyone would understand, Greek, which is what they did, and they wrote the Gospels in Greek. Therefore, when you read anything that is quoted of Jesus, it's likely that he originally said it in Aramaic, but the Gospel writers have translated it into Greek.

What's amazing is there's a few occasions where they just left it in Aramaic and didn't translate it into Greek. Or, in this case, left it in Aramaic and then translated it into Greek. He said, Talitha Kumi, that's the Aramaic words, and then he says, which being translated means, and then in Greek he writes the Greek words for, little girl, I say to you, arise.

Now, this may not be very significant, I just don't know what the reason is, but I find it, you know, a little fascinating, that in 99% of the times when quoting Jesus, the writers of the Gospels translate his words from Aramaic into Greek. But on a very few occasions, they leave the words in Aramaic. This was one of the cases.

Another case was when he said, if you call your brother, Raka, the Aramaic word is retained. Or when he says, you cannot serve God in Mammon. Mammon is an Aramaic

word.

Or when Jesus on the cross said, Eli, Eli, lama sabachthani, which is Aramaic, but then is immediately translated by the Gospel writers to say, which means, my God, my God, why have you forsaken me? Well, why not just translate it in the first place like they do all the saints of Jesus? I have the impression that there were some saints of Jesus that just didn't come across in the Greek as powerfully, or maybe even were just considered to be so sacred, and so, there were such memories attached to them that the Gospel writers disdained to change the literal wording from the actual words Jesus used, although they would say, well, this is what he said, but here's what it means in Greek. I don't know the answer, but it's puzzled me, it's interested me to know why in a case like this, and in very few other cases, the writers have retained the language in the Aramaic, and then translated it into the Greek, rather than automatically translating it. One thing this does for us, again, we don't know the reason they did that for sure, but one thing that this does for us is it at least tells us what language Jesus spoke.

It tells us that Jesus in his regular conversation apparently spoke Aramaic, and on occasions, his words are left in their original form. Jesus probably, though, was trilingual. Most Jews probably not only spoke Aramaic, which was the common language of the street, but Greek, which was the more commercial language, and Hebrew as well, which was the liturgical language, although a lot of Jews in Jesus' day didn't understand Hebrew, but Aramaic was like a dialect of it.

Now, Jesus spoke and said, little girl, I say to you, arise. Now, there are three instances in the Bible where Jesus is recorded as raising the dead. One is this case that we're reading, another is a case we've read before.

The woman whose son had died, the widow of Nain, and Jesus met the funeral procession as they were on their way to bury the body, and he touched the casket and commanded the boy, arise, and he did. Likewise, there's a third instance in the case of Lazarus, which we have not studied yet, but it's in the 11th chapter of John, and Jesus stood at the tomb there, and when the stone was removed, and he said, Lazarus, come forth. Now, in all three of these cases, Jesus did not stop to pray that the dead would rise.

He commanded the dead to rise. Now, the dead, you would think, cannot hear, but then neither can waves and winds hear. Jesus' word contains an authority like no other words, an authority that is of a different sort than just the ordinary words of a king.

When a king commands, his words carry authority, but only if they're heard by his subjects. Jesus' words carry authority even if the person being commanded can't hear. In fact, this goes all the way back to Genesis chapter 1, where God said, let there be light, and there was light.

Well, who heard him then? The light? The darkness? To whom did he speak? He just said, let it be, and it was. Let the dry land appear, and it did. This is what we call God's creative fiat.

It has nothing to do with what kind of car he drives. A fiat is an official authoritative declaration of a sovereign, and God's creative fiat is his command that creates something, his command that in itself carries the power to do something, whether it is heard or not. His word is a creative power.

This, in contrast to faith, which we were talking about earlier, which is not a creative power. But faith is in the word of God, and the power is in the word of God. And faith comes by hearing, and hearing by the word of God.

Now, Jesus on three occasions commanded dead people to rise, and though they couldn't hear him, they woke up and came. Later on, he told the disciples that they would do the same things in his name that he did. And in Acts chapter 9, we have a case where Peter is called upon to view a body of a woman, a Christian woman who had died, named Tabitha, and Dorcas, different forms of the same name.

We're told in Acts 9, 36, at Joppa there was a certain disciple named Tabitha, which is translated Dorcas. Both names mean gazelle. This woman was full of good works and charitable deeds, which she did.

But it happened in those days that she became sick and died. When they had washed her body, they laid her in an upper room. And since Lutter was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring him not to delay in coming to them.

Why? She was dead. What did they expect him to do? Apparently they had some hope that he might raise her from the dead, or possibly they just wanted him to officiate at the funeral. But, I mean, not every day that you've got someone as important as Peter around to conduct the funeral services.

He was nearby. We don't know whether they expected a funeral or a resurrection to take place, but they called Peter to come. Then Peter arose and went with them, and when he had come, they brought him into the upper room, and all the widows stood by him, weeping, showing the tunics and garments which Dorcas had made while she was with them.

But Peter put them all out and knelt down and prayed, and turning to the body, he said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up. Then he gave her his hand and lifted her up, and when he had called the saints and widows, he presented her alive.

Now, what I'd like to point out to you here is that Peter was one of the people who, one

of the few who observed Jesus raising up Jairus's daughter. Peter learned that he was to do the same things Jesus did in Jesus' name, and to do them Jesus' way. We never read of Peter praying for the sick, or praying for the dead to rise, or praying for demons to leave people.

We find him doing what Jesus did, commanding, and it happens. And that's what happened here. In fact, there's so much similarity.

Because, first of all, Jesus put out all the mourners before he raised Jairus's daughter. Peter specifically says, put them all out, those that were mourning and weeping and so forth. He put them all out of the room.

Now, he did one thing Jesus didn't do, and that was pray. But it doesn't say what he prayed about. We can assume that his prayer was related to what was about to happen, but it doesn't say he prayed for the dead to rise.

Rather, after he had prayed, he got up and he addressed the dead person, and said, Tabitha, arise. Which is very much like what Jesus said, to lift the coma, little girl, I say to you, arise. And then he took her by the hand, Jesus also took the young girl by the hand, and lifted her up, and he presented her to the people.

The details of this story are point by point similar to what Jesus did, and Peter had observed. The one difference is that Peter prayed. It's not necessarily that he prayed for her to rise, because that's not part of the procedure that Jesus followed, but I think he prayed to get the mind of the Lord.

It should not be thought that every time a Christian dies, God wants to immediately raise them from the dead. That clearly isn't the case. Many Christians have died, and even in apostolic times, they didn't raise everyone from the dead.

When James was beheaded, the apostles didn't gather around and reattach his head, and pray for him to rise from the dead, or command him to rise from the dead. When Stephen was stoned, they didn't raise him from the dead. It's obvious that the raising from the dead of a person prior to the time of the resurrection, at the end of the age, is an exceptional thing that God doesn't always intend to do, but sometimes does.

And I suspect Peter was praying in order to get the mind of the Lord on this, to find out, is this something, I mean, what do you want me to do here? Should I raise this woman from the dead? And I believe that he got his answer, and having had it, he could move forward and do just what Jesus did, and that is command the dead to rise. And it worked. He even followed some of the same gestures, taking her by the hand, which Jesus also did, and so forth, putting the people out.

But, I guess what I'm saying is that the authority of Jesus was such that, apart from knowing the mind of God, which is what I think Peter prayed about, it was not necessary

to pray for the dead to rise, but simply to command them to rise. Because once you know the will of God, and can act in His name, you can give the command, in the name of Jesus. That's what it means to act in the name of Jesus, to do what He would do.

And, you know, however, it would be presumptuous just to go around every dead body, to go to every funeral home where the dead are in the caskets there and say, in the name of Jesus I command you to arise, because it would be presumptuous, because we don't know if God wants everyone to rise. In fact, there's reason to believe He doesn't want everyone who's died to just rise, just like that. Nor the same with sick people.

We can't just command all sick people to be made well, because it's not a given. Scripturally, it's not a given that everyone is supposed to get healed. I know some people say that it is, but biblically it's not supportable.

And it can be shown, the opposite can be shown to be true from the Bible, which we'll do on another occasion. But what I would point out to you is that Peter's own actions at a later time, with the dead woman, mimicked the actions of Jesus that Peter observed on this occasion, which shows that Jesus didn't waste His effort taking Peter along, and, you know, the idea of letting Peter, James, and John go along, so they could learn how to mimic Him, learn how He did things, and sure enough, they did. And so Jesus commanded her to rise, and in verse 42, Mark 5, 42, that is, immediately the little girl arose, and walked, for she was twelve years of age.

Now, the little girl arose is stated a little differently in Luke 8.55. It says, her spirit returned. It's an interesting way of putting it. Matthew and Mark just mentioned that she arose, mentions the physical fact that her body got up.

However, Luke tells us her spirit returned, which suggests that her spirit had gone somewhere. Where it went, we don't know. But it had been gone, and it came back.

Now, of course, the word spirit can be translated breath, and it might just mean she started breathing again. But the presence of breathing was considered to be the evidence that the spirit was present in the body. And when the breathing stopped, the spirit was gone as well.

So this little girl, her spirit returned, she started breathing, she got up, and she walked. It says, for she was twelve years of age. It's not immediately clear why for she was twelve years of age has anything to do with her getting up and walking, except, I guess, Mark realizes that he has not previously mentioned her age, and one might mistake her to be a toddler or a baby, and he wants to make clear that she was much older than that, and she was able to get up and walk around.

Luke had earlier told us that she was twelve years old, back when Jairus first approached Jesus, he mentioned that she was twelve. Mark had not mentioned that, so he mentions



it at this point. It says, and they were overcome with great amazement.

But he commanded them strictly that no one should know it, and he said that something should be given to her to eat. Now, a couple of things here worth noting. One is that Jesus said that something should be given to her to eat.

What is the significance of this? I mean, is this something to be copied? I wonder if Peter commanded that Tabitha should be given something to eat after she rose. I mean, is this sort of a modus operandi when you raise people from the dead, that they have to have something to eat afterwards? Not necessarily, but what I think it tells us is just this, that everyone else was just dazzled by the miracle, and everyone was talking about, look what happened here, look what happened here, and everyone was neglecting the fact that the girl happened to be hungry. Now, I don't know that her having been dead is related to her being hungry, but the fact of the matter is Jesus was just, you know, he wasn't, you know, he kept his head in the whole situation.

Everyone was buzzing about what was going on, marveled, astonished, but he was in touch with the girl. He knew she needed something to eat, so he said, well, get her some food. You know, I mean, he was concerned about the mundane concerns of her well-being.

He wasn't just going to ride the wave of fame over this miracle and ignore the girl. I mean, he didn't just use her as a circus trick or something to get attention for himself. He raised her because he cared about her and her family, and he proved it by, you know, interrupting all this buzz about the great miracle and saying, listen, she's hungry, could you get her something to eat? Again, Jesus' concern for being sensitive to the needs of people and not being overly amazed by his own miraculous works, but being more, and his miracles were done to help people, not to be carnival tricks.

And so the fact that she was hungry and he commanded them to give her something to eat doesn't probably have any mystical significance or anything that needs to be repeated particularly. It just kind of illustrates that Jesus was, he didn't say, well, now I've raised her from the dead. Okay, you're history now.

Let me go find someone else to do something spectacular on. You know, she was alive now. She had needs.

She was hungry. So he attended to that as well as the greater need of raising her from the dead. Also, if we wanted to spiritualize a little bit, and of course we need to be cautious about that when it's just historical narrative.

You can do that with prophets and psalms and things like that because that element is included in it. But when you're just reading prophetic narrative, you've got to be careful about doing too much spiritualizing. But a lot of what Jesus did had symbolic value too.

This girl being raised from the dead could be like any person converted. This application has been made to Lazarus many times because after Lazarus was raised from the dead, Jesus said, unbind him and let him go. Remember that? And sermons have been preached galore on that.

Lazarus coming forth from the dead is like a person coming from death into life, being born again, becoming a Christian. But even though they have come out from death into life and they're alive now, they're Christians, many times they bring with them a lot of baggage from their old life. They're still wrapped in their grave clothes.

And subsequent to their being converted, they have to be released from the bondage of their past, perhaps through deliverance or perhaps through just discipleship or whatever. There's been a lot of sermons preached about that, how that we all have, a lot of people when they get saved, they've got a lot of grave clothes that has to be removed. And that Lazarus being raised was like a picture of a Christian, a person getting saved.

And that Jesus' command to remove the grave clothes is like his command to, now that they're saved, let's clean up their act, let's get rid of those old habits, let's disciple these people. And frankly, I think the parallel is a good one. Because in John's gospel, when miracles are recorded, they usually are recorded in order to make a spiritual type and a spiritual lesson, as John himself makes clear.

Now, is that so here? I don't know if it is or not. But this has something in common with the raising of Lazarus. Of course, the obvious is that someone rose from the dead.

And that didn't happen all that often, even in the Bible. Only three times are known in the ministry of Jesus of his doing that. So, this has that in common with the raising of Lazarus.

But also, like the raising of Lazarus, it tells that after the miracle was done, Jesus gave some further additional instructions for how Lazarus was to be ministered to, unbind him and let him go. In this case, give this girl some food. And if Lazarus be taken as a type and a picture of a convert, needing to be released from their grave clothes after he's converted, it may be that this, in a sense, subtly conveys the same notion.

Not only does Jesus bring us from death into life, but he also is concerned about the more mundane things. One might think that Jesus is only concerned about the big things, getting us saved, the spectacular things, the eternal issues only. Well, now that you're saved, I got no more use for you.

I did the big thing for you. But the little things too. Casting all your cares on him is what we're supposed to do because he cares for you.

He doesn't just get you saved and say, well, now fend for yourself. He cares for you after that too. He commands that you be fed.

And that could be taken spiritually, of course. Not only does he bring you to life, but he feeds you with living bread. He said he wants you to be discipled, he wants you to be fed.

The shepherds of the flock are said to feed the flock of God, meaning to teach them, and so forth. So, I mean, that could be there. Or it could even be something much more mundane than that.

Having raised her from the dead, or having raised us from the dead, as it were, spiritually, he also is concerned about the little matters, everyday kinds of matters, like providing for us to eat, providing for all our little needs as well as the big needs. When Jesus preached about worry, he said, why do you worry about food and clothing? Is not the body more than clothing? Is not life more than food? Meaning, God has given you life, God has given you a body. These are great things, but he's not only concerned with the great things.

He's concerned with the little things too. The food and the clothing for the body and to sustain that life. So, here we may have the suggestion of that idea in Jesus telling them to give her something to eat.

He concerned himself not only with the major issue of raising her from the dead, but also the everyday mundane minor point of, well, she happens to need a meal right now, so give her some food. Then there's also the fact in verse 43 that he commanded them strictly that no one should know it. However, we are told in the other Gospels that this, apparently this command was not followed.

Because in Matthew 9, it says in verse 26, and the report of this went out into all the land. When Jesus raised the girl from the dead, the report of it went throughout all the land in Matthew 9, 26. Well, the only witnesses were the father, the mother, and the three disciples, and Jesus.

How did the report go out? It must have gone out from some of them. And yet he commanded them not to tell anyone. Now, maybe we could be a little more generous toward the father and mother in this case and say, well, maybe it was not they that told, but, you know, the mourners who had been put out of the house knew that the girl was dead, and then they, obviously, they learned that she was alive again, so they, maybe that's what would have been the report.

But Jesus commonly told people not to report his miracles, and that's perplexed readers a lot. And I can't tell you why he did that. There's a lot of possibilities.

I heard one guy say that this was, Jesus knew human psychology well enough to know that that's the best way of making sure the story will get around. If you want to make sure everyone hears about someone, tell someone it's a secret, and not to tell anyone.

Then for sure it will get around.

I actually heard a teacher think that that's why Jesus said that. I personally don't think so. I don't think he gave commands that he intended and wanted people to break.

Some have felt that Jesus was just concerned about the growing opposition of the Pharisees and so forth, and that too much publicity would put him too much, you know, make him too visible and too large a target and so forth. And he was trying to keep down the furor of his popularity that was growing almost beyond control. And that some of the greater miracles he did he didn't want really being spread around because he already had enough trouble being private and staying low profile.

But I don't think that's it either. Because, I mean, even if people didn't tell of his miracles, Jesus hardly was hiding out. I mean, he hardly could hope that his enemies would fail to find him.

I mean, there were crowds going with him everywhere he went. I don't see how telling the miracle, or not telling the miracle, would make him less or more low profile. I've thought that it may be that Jesus was simply trying to make sure that he did not become guilty of promoting his own ministry as the carnal nature would incline most people to do.

I mean, I heard one guy say, if I pray for my wife when she's got a headache and she gets better, I want to start a magazine. You know, I mean, if we see a miracle, we want everyone to know about it, especially if it's done through us. It makes us look anointed.

It makes us look important. It makes us look godly. And, you know, who knows, maybe there's a reputation in it for us because God did something in response to our prayers.

Human nature often would take a miracle of God and try to exploit it for one's own reputation. And Jesus may have been trying to do his best not to do that, not to fall into that. He did not come to glorify himself, but to glorify his Father.

At the same time, he expected his Father to glorify him. We read about all that in his prayer in John chapter 17. He prayed that the Father would glorify him, but he didn't come to glorify himself.

It's not that Jesus didn't want people to know about him. He just didn't want to be guilty of promoting himself. And he wanted to leave that in the hands of God and not take that on himself.

That is at least a possibility, and it's the one I think I'm most attracted to as an explanation of why Jesus did this perplexing thing of telling people not to report his miracles. I don't think he was really just doing that to try to make them report it, or that he was, you know, afraid of the publicity. I think he was just concerned to keep his own

nose clean and his own heart right, and make sure that he wasn't going to take the miracle that God had just done and try to exploit it for his own reputation.

If his reputation was to be enhanced and increased, then that would have to be God's doing, not his. And so we find him doing that again here in one of his more remarkable miracles of raising the dead. Well, that's about all I have to say about this section.