

# The Miracles of Christ - Healing of Jairus Daughter

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[ 0 : 0 0 ]     Okay, well, if you will open your Bible, please, to Mark's Gospel, Chapter 5. Mark, Chapter 5. And the last time we were with you that we actually recorded the session, we were dealing with the woman who had the issue of blood and had dealt with that for several years and had spent all her money with physicians and no benefit.

And Jesus healed her, and she immediately sensed that she was healed and the euphoric elation that followed that had to have been kind of overwhelming.

I'm sure it was for her. And at no extra charge, Joe Moore added, put in his two cents worth about the elation that he felt when that pacemaker was put in and started working, and it passed over him a sensation of wellness and health that he had not experienced for so long, and he tried to describe the feeling.

And we are kind of equating that with what this woman must have experienced when Jesus healed her of that flow of blood that she had been dealing with for all those years. It's something that I'm sure you can experience only personally.

You can read about it and you can talk about it, but frankly, none of us know what we're talking about unless you've actually experienced it like she did, and after some fashion like Joe did, because you have to experience it personally.

[ 1 : 3 0 ]     You can hear people talk about it, but it just doesn't impact like it does when it actually happens to you. So even though that was the case, it was an interruption.

And you will recall what began our study actually was a ruler of the synagogue came to Jesus and told him that his daughter, who was about 12 years of age, was gravely ill, and he asked Jesus if he would come and heal her.

And Jesus said that he would, and he headed for her home, but he was interrupted. He was interrupted by this woman who came up behind him in the crowd and touched his garment, and he said, I perceive that virtue has fled from me.

Who touched me? The disciples were kind of dumbfounded. They said, The mob is thronging you, and you ask who touched you? A lot of people touched you. And he knew that the touch was something different, and of course it was that woman who had been healed.

But that was a brief interruption. It was a glorious interruption, especially for her. But then he is going to continue on to the house of Jairus and his daughter.

[ 2 : 4 4 ]     And when he is still on his way, a servant comes from Jairus' house and tells Jesus, You really needn't bother. Because in the meanwhile, your daughter has died.

So, don't concern yourself with asking Jesus to come and heal her. It's already too late. So, we pick up the story in Mark chapter 5, and we will skip down through where she was healed of the plague in verse 30, and who touched me, and so on.

And then, we read in verse 35 of Mark chapter 5, that while he yet spake, there came from the ruler of the synagogue's house, saying, Thy daughter is dead.

Why troublest thou the master any further? But Jesus, not heeding the word spoken. That's a very interesting observation.

Jesus didn't heal. It means he dismissed, or he paid no attention, to the word that was spoken. And I'm sure it was spoken very clearly, very plainly.

[ 4 : 03 ]    Everybody got the message. Jesus got the message too, but, he was not about to be bound by it. It is just as if, he didn't even hear it.

Didn't pay any attention. Jesus, not heeding the word spoken, said unto the ruler of the synagogue, Fear not, only believe.

Can't help but wonder, what was going through the mind, of that ruler of the synagogue. What do you mean, only believe? Healing, is for people who are alive.

But she isn't alive, and we've just gotten the word, that she was dead. And by the way, something needs to be said, about the finality of death, and the way it was recognized back then.

These people, lived in a day and age, where life sometimes, was very tenuous, and very uncertain. And there was one thing, among others, that they knew, when they recognized it, they recognized it, when they saw it, and that was, death.

[ 5 : 11 ]    We know, there is possibility, of death, appearing, to have occurred, but didn't really. Because somebody, may slip into a coma, there may be no detection, of any sign of life.

And we have been told, that through the years, a number of people, have mistakenly, been declared dead. dead. And we're even, begun to, burial preparations, and they weren't dead, at all.

They were like, in a coma, or they came back to life, or the body was just, in a state of, suspended animation. And they thought, that they were dead, because they showed, no signs of life, didn't respond to anything.

And I'm, I'm told that, in Europe, I guess it was in the 1700s, 1800s, they had such a problem, with this. I don't, recall what country, it was, seems to me, it was Ireland, or Scotland, I'm not sure.

But they actually, arranged, a situation, if you can imagine, whereby, when the person, was interred, in the ground, in a coffin, they put, a rope, in the coffin, with them, and up through the grave, to a bell, that was situated, on the top of the grave, on a stand, in case that person, was still alive, and came to, while they were there, in the grave, all they had to do, was grab that rope, and ring the bell.

[ 6 : 41 ]    And people would, hurriedly, dig up, what they thought, was a corpse, and save the person. Now, I don't know how much, stock you can put in that, and I don't know, how long it went on, but I do know, that there have been, through the years, there have been a number, of people, who have actually, and sometimes, even by our medicos, pronounced dead, only to, an hour later, be alive.

And that has happened, more times, than what the medical profession, is willing to admit. A lot of people, have been taken to the morgue. Oh yeah. They've been taken to the morgue, in Brownstead, and they woke up in the morgue. Yep, that has happened.

So, so, you just want to, you just, you stop and think, about being buried alive, and of course, you wouldn't last long, because of oxygen, you know, but anyway, this woman, 12 years of age, this girl, young girl, was dead.

dead. And, someone has said, she wasn't just dead, she was plum dead. She was really dead. And the text goes on. Jesus came there, and we're in Mark 5, and verse 36, and Jesus, not heeding the word spoken, said unto the ruler, of the synagogue, fear not, only believe.

Only believe what? Well, the implication is there, but he didn't make it clear, and the man is probably wondering, what's he talking about? Only believe, what, what believe that he can heal?

[ 8 : 12 ] Well, and he suffered, he allowed, suffered is an old King James word, but he allowed, or permitted, no man to follow with him, save Peter, and James, and John, the brother of James.

And we do not know why, maybe it was just lack of space, that he excluded all the other apostles, and did not allow them, to come in. But these three, unquestionably, make up the inner circle, of the twelve.

When Jesus is transfigured, in the Mount of Transfiguration, where Moses and Elijah show up, there are only three apostles, that are there, with Jesus, to experience that.

And they are the same three, Peter, James, and John. The other nine, were excluded, for whatever reason. And here, Jesus puts all the other apostles out, and all the other people out, and he will not allow anyone, into the house, except the girl's parents, and Peter, James, and John.

Everyone else, is excluded. He put them all out, as the text says. And then, when he entered in, he said unto them, they were making a tumult.

[ 9 : 30 ] And the tumult, of course, means that, these people were really emotional, and carrying on, and demonstrating, which is, in keeping with the, eastern, middle eastern way, of grieving, and showing remorse, and sadness, they would weep, and wail, and just, carry on, in a very loud fashion.

I remember, I remember, Dave Weinbrenner, who was, my present wife's, first husband, went to be with the Lord, a number of years ago, but he was in, in the administration, of one of the large hospitals, in Chicago.

That's actually, what he was trained for. He ended up selling real estate, but he was trained, in hospital administration, and he served, in this large hospital there, and he said, there was a death, on one of the floors, of course, as there often is, and, there was a private room, and members of the family, and friends, had gathered, in this private room, and they were carrying on, just really, making a tremendous commotion, crying out, and screaming, and loud, and wailing, and so on, and he said, it got to the place, of where everybody, was being disturbed by it, and they had to send someone in, to try and calm these people, and quiet these people down, because they were, they were so loud, and carrying on for so long, and he came to find out later, excuse me, that these were all people, of mid-eastern descent, and this was common for them, this is the way, they did, and when, when my, my first wife's, grandmother, grandfather, passed away, out in the state of Washington, his widow, and they were Italian, they were, they were, full-blooded Italian, immigrants had come over, and, when her husband died, this dear woman, went outside the house, and, picked up, clods of dirt, and threw them up in the air, over her head, and pulled out, some of her hair, and ran around the house, weeping and wailing, and, we would look at that, and we'd say, this woman going nuts, what's, what's the problem, and, this is culture, of course, that's dissipated now, probably much in the Mideast,

I doubt that they do that, but, 2000 years ago, it was common, to carry on this way, the weeping, and the wailing, and it was believed, that that was necessary, to demonstrate, how much you love the deceased, and how disturbed you are, over their passing, and you are to demonstrate, and some people, many, went to the extent, of actually hiring, and paying, professional mourners, if you can imagine that, because, the more people, you have mourning, the greater, that demonstrates, the value, of the person, who passed away, and there is a story, told about, King Herod, who was one of the most, wicked individuals, who ever lived, that he had issued, an order, that upon his death, a certain number, of slaves, and people, were to be executed, because he wanted, great weeping, and mourning, and wailing, all throughout the land, in connection, with his death, never mind the fact, that it wasn't over him dying, it probably be rejoicing, over him dying, but you can see, how distorted people are, in their thinking, and how wild things, can get, with human imagination, so, when Jesus said, as he does here, in Matthew, in Mark chapter 5, why weep you, why are you wailing, why make you, a tumult, and weep, the child is not dead, but sleepeth, now, he didn't mean, what some have taken it to mean, he didn't mean, she isn't really dead, she's just in a coma, he didn't mean that, so many times, when the Bible, uses the word, sleep, even so, them that sleep, in Jesus, will God bring with him, he's not talking about, sleeping the eight hours, of variety a night, he's talking about, dead, and sometimes, many times, the Bible refers to it, as sleeping, and when he says, she is sleeping, but not dead, he means, he does not deny, her death, but he is denying, the temporal nature, of her death, and he is going, to bring her back, remember, when, when Lazarus was sick, and someone came to Jesus, and said, he whom you love, is sick, and instead of Jesus, dropping everything, and going to him right away, he waited, an extra amount of time, so that four days, had passed, for the time, they got back there, to Bethany, where Lazarus lived, and when they came, with word, that Lazarus, is sick,

Jesus said, this sleep, is not unto death, and Lazarus, is sleeping, and the disciples said, well, if he's sleeping, that's great, because everybody knows, that when you're sick, sleep is one of the, best curatives, for the body, and then he corrected it, and he said, well, I don't mean that Lazarus, is dead, but I go, that I may wake him, out of his, sleep, as far as God, is concerned, our death, is really, no more, than sleep, it's very final, and very real to us, but he, who created us, as he did, has made us, so that, these bodies, will respond, to the call, of the maker, and that's exactly, what's happening here, and when the text, says, he is not, she is not dead, but sleepeth, they laughed him, to scorn, now, how do you, inject the laughing, into a matter, like that, it was a, snickering, kind of laugh, it was, a contemptible, kind of laugh, it was, what is this guy, what is this guy, crazy or what, we know death, when we see it, she's dead, what's he talking about, she's sleeping, and some were, cracking jokes about it, and carrying on, and who is there, well, we're not told, exactly who was there, immediately, but, we know that, no one was in, on this thing, except Jesus,

[ 16 : 26 ] Peter, James, and John, and the parents, and the people, outside, probably, because they were, all gathered around there, they probably heard, what was going on, and they, one turned to another, and said, did you hear, what Jesus said, she said, she isn't even dead, she's sleeping, oh, ha, ha, ha, ha, well, we know death, when we see it, the girl's dead, they laughed him to scorn, but he, having put them all forth, takes the father, of the child, and her mother, and them that were with him, Peter, James, and John, and goeth in, where the child was, and taking the child, by the hand, he said unto her, Talithakumi, which is being interpreted, this is, Aramaic, by the way, Talithakumi, which being interpreted is, damsel, or little girl,

I say unto you, arise, and straightway, straightway, just like that, straightway, the damsel rose up, and walked, for she was 12 years old, and they were amazed, straightway, with a great amazement, well, I guess, you talk about trauma, there had to be, some emotional trauma there, and a question, that has to be asked, if it isn't be asked, it's in the mind, of every person, there, how did he do that, what is this, or, who is this, who could this person be, to command, life, out of death, now we don't know, what stimuli, they might have used, to make sure, she was dead, we don't know, if they, poked her with a little pin, or what, there was no response, we don't know, if perhaps, who knows, after a certain number of hours, the body begins to stiffen, it's called rigor mortis, that sets in, and the body becomes, very stiff, very cold, and pale, the color of flesh is gone, and that's why, our undertakers, always use makeup, to make the body look, as alive as possible, and makeup, can only accomplish so much, but it cannot, bring life, and here, is the giver, and sustainer, of life, and you must realize, that it required, no more effort, for Jesus to do that, than it did for him, to say, let there be light, and there was light, he commands, without effort, he just, wills, whatever it is, he wishes to be done, we are talking about, a power, and a person, that is so far removed, from humanity, that we can't even imagine, the difference, but that's what's at stake here, that's what's involved, this is,

God in the flesh, think of that, fellows, the word became flesh, and dwelt among us, this is, the theanthropic, person, the God man, the only God man, there ever was, or ever will be, not half God, and half man, fully God, fully man, explain that, I can't, if you can, I'm all ears, but I can't explain it, I don't understand, how this works, because, we are talking, about an area, that is, out of our scope, of understanding, I wish, more people understood that, because, the effort is to try, and humanize God, in so many ways, and, we're talking, way over our head, so, this is just, just, straightway, with a great amazement, the people are stunned, and you know, as we, go through, all of these miracles, of our Lord, never once, never once, is any, of the miracles, questioned, or doubted, nobody ever said, or even suggested, oh,

I know how he did this, it's just trickery, you know, it's just this, or it's just that, no, no, nobody ever questioned, the reality, and the validity of it, there was a time, when they questioned, the power, and the authority behind it, and suggested that, well,