

Matthew 20-04-05b

We're ready now to resume our study in Matthew chapter 9. And we've seen that the woman with the issue of blood had that problem for 12 years. And since we've looked at the Luke account, I'm going to quickly read through it in the Gospel of Mark. This is going to be in Mark chapter 5, verses 21 through 43, similar details, but some unique aspects as well.

When Jesus had crossed over again by boat to the other side, this is after the legion episode in the Mark account. One of the rulers of the synagogue came, Jairus by name, and when he saw him, he fell at his feet and begged him earnestly saying, my little daughter lies at the point of death. Come and lay your hands on her that she may be healed and she will live.

Notice that in Jairus' mind, it is the Lord Jesus coming and laying his hands on the daughter that will make her well. In the mind of the woman with the issue of blood, it is if I lay my hand on his garment, I reach out and touch him, I will be made well. Jairus says if you'll reach out and touch my daughter, she will be made well.

I've named this, you may remember in the past, I've called this sandwich miracle the tale of two daughters because the daughter who comes and touches the garment, a certain woman who had a flow of blood for twelve years and suffered many things from many physicians and spent all that she had was no better but rather grew worse. When she heard about Jesus, she came behind in the crowd and touched his garment. For she said, if only I may touch his clothes, I shall be made well.

Immediately the fountain of her blood was dried up and she felt in her body that she was healed of the affliction. Jesus, immediately knowing in himself that power had gone out of him, turned around in the crowd and said, who touched my clothes? But his disciples said to him, you see the multitude thronging you and you say, who touched me? And he looked around to see who had done this thing. It's also an interesting perspective on the level of Jesus' omniscience or at least the use of his omniscience because he doesn't, he knows that power has gone out but he doesn't know why or to whom in his humanity.

And it's a reminder that Jesus set aside and emptied himself of the privileges and powers of his deity to come to earth in the form of a servant and in the likeness of men and humbled himself. And the things that he did were done in the same way that we are to do them, which is in the power of the Holy Spirit. And something by way of a point of observation here is power went out from Jesus and accomplished this healing.

And we talked in the first session about why, why is that? Was it a magic garment? No. Was her faith so strong that anything she believed would happen? Why was she healed when so many others touched Jesus? They no doubt had afflictions, small and large. They might have had problems but bumping up against Jesus didn't automatically heal

them.

Why did her touch to the hem of his garment produce this healing? Because God in heaven was aware of her faith and God the Holy Spirit went out from the Lord Jesus and accomplished this benefit. The point of application here is we do not always know how, where or even why God may be using us to accomplish blessing and to fulfill his purpose in the lives of other people. Even the Lord Jesus initially did not know what God the Holy Spirit had done because God the Father recognized this lady's faith, right? So if we are faithful, if we are where we are supposed to be, doing what we are supposed to do, in many cases God can work through us and the effect of the Holy Spirit in our lives can distribute blessing in ways that we're not even conscious of.

So as you continue here in Mark chapter 5, he looked around to see who had done this thing in verse 32, verse 33, the woman fearing and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth. The story begins with Jairus falling down before him, right? This woman falls down before him. We know that eventually every knee will bow and every tongue will confess that Jesus is the Christ, to the glory of God the Father.

And he says to her, daughter your faith has made you well, go in peace and be healed of your affliction. While he was still speaking some came from the ruler of the synagogue's house who said your daughter is dead, why trouble the teacher any further? As soon as Jesus heard the word that was spoken he said to the ruler of the synagogue, do not be afraid, only believe. We can get disturbing news, we can be apprised of devastating, seemingly disastrous and tragic circumstances.

What are the words of the Lord Jesus to someone who has just been given very bad news, the most tragic news you could imagine? What does Jesus say? These are both, by the way, present imperatives. And so the first one, when he says do not be afraid, present imperative with a negative imperative means you are currently being afraid, stop that. You are presently experiencing fear, don't do that, end this period of fear.

Then when he says only believe, he doesn't say start believing, Jairus already believes, Jairus has already come to the Lord Jesus believing that he can heal, he has fallen down and worshipped him, he says keep on believing. If we are believers in the Lord Jesus Christ, we know the word of God, we know the promises of God, we know the provision and the power of God, keep on trusting, keep on believing. It's a present imperative, keep on doing what you're doing.

This fear that's creeping up, stop doing that. It has cropped up, it's a condition, end that condition of fear, perpetuate the condition of faith, keep that going, dwell on that side, not on the fear side. Permitted no one to follow him except Peter, James, and John, the brother of James.

Isn't it interesting, you know, John being the prominent apostle, having written the Revelation and the epistles of John and so on, and being the beloved disciple and the author of the gospel, you would think that he would say Peter, John, and James the brother of John, but John is referenced in terms of James, and it speaks of the early origins of the Gospel of Mark that at this time, the martyrdom of James in the early days of the church age, you find this in Acts, where the first disciple slash apostle to lose his life to persecution is James, this James, and you know some of my additional thoughts on that in terms of the two witnesses of Revelation and who they are, and why Jesus asks these two brothers if they can drink his cup and be baptized with his baptism, and they say we are able, and he says you will. In any case, it's an interesting side light here. So when Jesus comes in, he says, why make this commotion and weep? Well, to cut to the chase here, because I have another portion I want to get to in this second session, this sandwich miracle is a beautiful picture of the intercalation of the church age into the age of Israel.

Jairus, as a ruler of the synagogue, represents faithful Israel. His daughter, 12 years of age, 12 being the number of Israel, represents hope, the hope of the resurrection, the hope of the fulfillment of all of the Old Testament covenant promises, that there would be a people, that there would be a nation, that there would be a throne and a king to sit upon it, that there would be peace from attack and hostility round about, that there would be prosperity. These will be fulfilled in the millennial kingdom and the daughter represents that hope.

She's the future for Jairus. But that hope seems to have sickened and perished. And when does the girl perish? When does the report come that she has died? And just as Jesus is now engaged in converse with the woman, the woman with the issue of blood, I said earlier, I mentioned that she was Gentile.

This is sort of a surmise. We don't know this for certain, but how long has she had the issue of blood? How long has she had this hemorrhage? The exact amount of time when the promises and the hope and the future of Israel come into being 12 years earlier, symbolically speaking, with the birth of this daughter. This is when the rest of the world begins to have a problem.

So the girl has been around for 12 years. The woman with the issue of blood has had this problem for 12 years. So you see that in all three gospels, Jairus comes.

He is trusting God through the Lord Jesus for his future hope. But just as he is banking on this coming to fruition, Jesus presenting the kingdom gospel with his disciples. That hope instead perishes.

And instead you have a different daughter receiving healing. And notice how Jesus addresses her. If you're still in Mark, chapter five, daughter, your faith has made you well daughter tale of two daughters.

So Jesus, when hope seems to have perished and the cause seems to be lost, Jesus tells Jairus stop this rising fear. Keep on believing. You believed when you came to me.

Keep on believing. Permits no one to go in except the three disciples and the parents of the girl. When he comes, everyone is weeping and wailing.

Why make this commotion and weep? Don't have time to turn there. But if you go back to Jeremiah, be sure and put this in your notes and look it up later. Jeremiah, of course, is the weeping prophet.

But if you go to chapter eight and chapter nine of Jeremiah, you will see over and over again references to Israel as the daughter of Zion, the daughter of my people. And there is mourning and there is weeping because of the loss of promise fulfillment, the loss of covenant fulfillment due to faithlessness and disobedience. This is Jeremiah's lament in Lamentations.

And this weeping and wailing is, I think, an allusion to that sorrow for faithful believers. In Israel, when God could not fulfill those promises due to their corporate national failure. So they ridiculed Jesus.

He put them all outside. Notice you've got to separate from unbelief. You've got to separate from distraction.

You have to put outside. Those who are completely without faith in their point of view, Jesus says the child is not dead, but sleeping and they laugh him to scorn. Do you believe the evidence of your senses or do you believe what the Lord says? This is the question for us.

And it's counterintuitive, you can understand from a human viewpoint why they would mock. When Lazarus has not been raised yet, raising someone from the dead is unheard of, although not completely unheard of. You remember the bones of Elisha, you remember the children being raised by both Elijah and Elisha in first Kings and second Kings.

This is not without precedent, but it would require a great amount of faith to believe that. Hundreds of years after those. Examples, it would happen in their presence.

Now, these people are going to see the result, the little girl is going to emerge and they're eventually going to see it, right? What is it they miss? Why does Jesus take only Peter, James and John and the parents? They are the ones who. Are. In the forefront of faith, right? They're the ones who not only are going to see the result at a distance, but they're going to see the process, they're going to see the way the Lord works in detail.

This is the privilege for those of us who have faith. It's one thing to be a believer and we're going to see the fulfillment and outworking of God's plan, but to see it in detail, to

see it up close and personal, to have the privilege of being with the Lord Jesus as he accomplishes the father's will. This is a privilege for the faithful and Peter and John and James and the parents of this girl are the ones who get to see it happen.

And what a privilege, what an opportunity, what a what a goal worth striving for for us. Then he took the child by the hand and said to her, Talitha Kumi, this is the Aramaic. Why is this included? It's a reminder that this is a picture of things pertaining to Israel.

The woman, she is a different kind of daughter. We don't have her origins really given. Jesus calls her daughter.

Jesus has a conversation with her. She's mature. She expresses the thoughts of her heart.

She's heard about Jesus and she travels a distance and previous attempts to cure her have not been successful. There's no indication there was any previous attempts for Jairus daughter. But this lady has tried for a dozen years and in the church age, there have been many, many remedies suggested and there's only one.

What can take away my sin? Nothing but the blood of Jesus. What can make me whole again? Nothing but the blood of Jesus. No other fount I know.

The fount that is filled with blood is the only solution because everything else addresses symptoms, support groups, regimens, discipline, yoga, medication, anything else you want to try suppresses symptoms. It's like whack-a-mole. You knock one thing down, it pops up somewhere else.

There is only one remedy for the source of the problem. That's what God does for this woman with the issue of blood. That's what the Lord Jesus does for the daughter, raises her up from sleep.

Seems like a hopeless condition, but Israel is going to be restored. So in the midst of God's dealing with Jairus and Jairus's daughter, Jairus's future, you have this intercalation told exactly the same way in all three gospels. And that's us.

And once the dealing with the woman with the issue of blood is complete, Jesus continues on his original journey to Jairus's house. Well, this brings to our mind many, many things you can say about this. The power of the Holy Spirit, as we've already observed, is effective in the presence of faith.

And it's a knowing on God's part, knowing why we believe, knowing what we believe, knowing what our genuine need is. The woman could not have explained what was wrong in her system. God knew.

And the power that came out from the Lord Jesus, which is the power of the Holy Spirit,

found and fixed the problem. Jesus didn't even know who it was, much less what the specific complaint was. Jesus didn't have to visualize a fibroid tumor.

He didn't have to visualize some sort of hemorrhage of an internal or external nature. God knew. God fixed it.

Nobody knew it but God. And God fixed it at its source. The aggressive, metastasizing effects of sin and of evil in our souls, our carnality, our corruption, only God knows the corrosion that it has wrought in our souls.

And he fixes that. We don't even know. Other people may not know, but God knows and God fixes it.

It's it's a wonderful feature of God's grace. The encouragement to Jairus to stand fast in his faith and not to let fear take over, what does Jairus have to do for his daughter to be healed? Once he has made appeal to the Lord Jesus, all he does is stay with the Lord, right? He just stays with the Lord Jesus. That's all he does.

He does. This is not a miracle where he goes to the to the Jordan and dips seven times. He doesn't have mud on his eyes that he's got to go wash off in the pool of Siloam.

He doesn't have to take up his bed and walk home with it. All he has to do is remain with the Lord. And God accomplishes this miracle, and you think about how important it is sometimes to simply wait on the Lord, be of good cheer, and let him strengthen our heart in faith versus fear.

How important is that? Think back to the temptations of the Lord Jesus. You think about Philippians two, where he emptied himself, took on the form of a servant, came in the likeness of men being found in appearance as a man. He humbled himself and was obedient.

He was tested in all points as we are, it tells us in Hebrews, yet without sin, we've got a sympathetic high priest as a result. What was the nature of the three temptations that are recorded for us at the beginning of Jesus' ministry? You ever think about this aspect of him? In no particular order, turn these stones to bread, and he didn't. Taken to the pinnacle of the temple, jump down and angels will bear you up, and he didn't.

Bow down and worship me, I'll give you all the kingdoms of the world, Satan says. And he didn't. All three successfully resisted temptations were a temptation to do something that Jesus didn't need to do.

To do something he didn't need to do. Did Jesus need to turn stones into bread? You could see an argument for it, but did he need to? Forty days without food, you could rationalize that. He rests in faith.

Taken to the pinnacle of the temple, does he need to jump down? All three successfully negotiated temptations were Jesus not doing what Satan tempted him to do. He doesn't bow down, he doesn't jump, and he doesn't use his power to turn rocks into food. It's a good thing to remember that sometimes the better part of faith is simply to rest.

Enter into that rest. First three or four chapters of Hebrews emphasize this. Hebrews chapter 11 emphasizes this by faith, by faith, by faith.

Do not fear, only believe. Well, when you look at the. Features of this raising of the dead of Jairus daughter, Jairus himself, his name, and I've pointed this out before, but Jairus means.

He whom God enlightens, he whom God enlightens, what does Jairus do with that enlightenment? He trusts he's got an active faith. You can go to Isaiah chapter 10, verse 16, where it talks about the light of Israel. You can talk about Israel, Jairus representing Israel.

You go to Isaiah chapter 42, verses five and six, that part of Israel's function is to be a light, to be a light to the Gentiles. It goes back to the to the promise to Abraham that through him all nations of the earth would be blessed. Israel is to be a light.

Jairus is the one with the light. We are to all of us as God's people are to shine as lights in the midst of a crooked and perverse generation. You can see this also in Isaiah 49, verse 6, being a light to the Gentiles.

And you can look at Isaiah chapter 60, verse 1. I wish I had time to look all these up, but I'm going to endeavor to get to my finish line here. We've talked about the daughter of Zion. You see this in Isaiah chapter 1, verse 8, Isaiah chapter 16, verse 1. But the judgment that comes, why does the daughter perish? It's a picture of that judgment on Israel.

Doesn't mean every time somebody perishes, it's a judgment. But in this story, the sign value of the sickness and death of the daughter, there is a reason for the perishing of Israel's hope and the deferment and the delay of God's covenant promise fulfillment. And it is faithlessness and disobedience.

And so you find this in Lamentations chapter 4, verse 6, you find it in Zephaniah chapter 3, verse 14. Don't get to go to Zeph very often, but Zephaniah 3, 14, book of Zachariah chapter 2, verse 10 and chapter 9, verse 9. The number 12, we don't have to review how significant and closely associated with Israel that number is. You can look at the accoutrements and furnishings and sacrifices associated with the tabernacle and the dedication of the tabernacle over in Numbers.

Just go to Numbers chapter 7, you'll find 12 and multiples of 12 all over the place there. We have a choice. It's either fear or faith.

Stop fearing, keep faithing. That's what Jesus tells Jairus. God has not given us a spirit of fear, but of power, love and a sound mind.

This involves self-control, power, love and a sound mind. In the middle of the power and the sound mind, it's love. Our reaction to situations that put most people in fear, that's what we want to see in our lives.

Power, power to rest, power to wait, power to trust, sober thinking, sound mind, self-control, not panic, not desperation. And right in the middle of that, love, easy to be distracted and forget about and overlook opportunities for love. It's the culminating virtue.

If we do have faith and if we do have hope, there is going to be love in any circumstance. Watch for those opportunities. The mourners there, those who weep, already talked about Jeremiah chapter 9. You can look at the first seven verses there and then verse 17.

You can flip back a chapter to Jeremiah 8, 18 and following this is where you get the balm in Gilead. There's a beautiful song my dad used to play as a special called, There is a balm in Gilead to heal the sin sick soul. Well, that's where it comes from.

So having said all that and seeing that there is a foreshadowing of the dispensational aspect, this is how we understand the intercalation of the church age. One of the strongest passages explaining this and illustrating it is the woman with the issue of blood, representing the church, the daughter of Israel and Jairus her father, representing Israel, faithful Israel and the future of Israel to come back to life and eventually to be given something to eat. This is all of that wonderful prosperity in the millennial kingdom.

Give her something to eat. She's back, feed her, strengthen her, make her prosper. It's just a beautiful dispensational picture, isn't it? Well, in thinking about dispensations and along with current events, we've had recent studies on end times and the signs of the times and so on.

Let me give you a useful review. I was going back to Dr. Lewis Perry Chaffer and Dr. Pentecost and Dr. Walvoord and the great gray heads who have done so much wonderful foundational work in the scriptures and upon whose shoulders so many of us rest, especially any of us that went to Dallas Seminary. Those are three men that God used to build the foundation of our theological understanding and our biblical grasp of what God has to tell us.

And one of the things that emerges from that is when scripture talks about the last days for the church, you can look around and say, well, wars, rumors of wars, famines, not rumors, rumors of wars. I was ruminating about the rumors and other signs of distress. And is this birth pangs? And are we coming up on Easter as it is known? I prefer Resurrection Sunday, but the anniversary of Passover and first fruits and the unleavened

bread followed in a few weeks beyond by Pentecost and the anniversary of the beginning of this age that we've just seen pictured in these two healings by the Lord Jesus.

And it's a fair question. Well, how close are we to the end of the age? But here's a principle to keep in mind. When scripture talks about the last days of the church age, it never talks about conditions in the world, conditions in the world.

When you read Matthew chapter 24, which we'll get to in our study, we reviewed it not terribly long ago, but the famines and earthquakes, wars and rumors of wars, beginning of birth pangs and nation rising up against nation, all the rest of these things. We talked about Turkey and the situation in the Middle East. And when will there be a 10 nation confederacy? All of these are political.

Global. Concrete. Movements of matter in the world.

Those like everything else related to Israel are material. They are earthly. The law specified rituals that you did with your hands, clothing that you wear, sacrifices that you offer, ordinances and statutes to fulfill in daily life that had a material visible distinction marking Israel out from the nations.

Israel and Schofield got in all kinds of trouble for this. And the new Schofield Bible even changed the wording of the old Schofield notes. Uh, talking about Israel as the earthly people of God, when you see earthly material signs, the signs that Jesus gave to Israel were visible and notable and material culminating with the sign of Jonah, right? The signs of the last days that are of that nature cut from that fabric are for Israel.

And most of Matthew 24 is for the, at first blush, what's going to happen by 70 AD. But as we've seen in Daniel and other places, it lifts off and goes to the latter half of the 70th week of Daniel and the tribulation period. That's what that's about.

Those are not signs. And you could imagine that there would have to be some set up at the latter part of the age of the church. If there's going to be an abomination on the temple, you think, well, there needs to be some form of temple.

If there's going to be desecrations of various kinds, some certain things would have to exist. You would expect if those in the rooftops in Judea need to flee to the mountains, there needs to be Israelites in Judea. Well, those set up things have happened in the lifetime of some of us.

But here's the thing. For the sign that our age is coming to a close, you do not look at the world. You do not look at circumstance.

You do not look at situations that come across on the evening news. What do we look at? What does scripture give us for the last days of the church? This is what Dr. Schaffer says. And I'm going to read it to you verbatim.

A very extensive body of scripture bears on the last days for the church. Reference is to a restricted time at the very end of and yet wholly within the present age. Sorry, I think I'm speaking a bit loudly there.

Though this brief period immediately precedes the great tribulation, and in some measure is a preparation for it. These two times of apostasy and confusion, though incomparable in history, are wholly separate one from the other. The scriptures which set forth the last days for the church give no consideration to political or world conditions, but are confined to the church itself.

Now, what's he saying here? I'll distill it into one sentence. If you want to know how close we are to the rapture, don't look at the world. Look at the church.

Because the descriptions of the end of this age describe the church, not the world. When you look at descriptions of the world, famines, earthquakes, pestilences, wars, rumors of wars, that's the last days for Israel. When you see things like departing from the faith, 1 Timothy 4, verses one and two.

In the latter days, many will depart from the faith. That's departing in the church. There will be a manifestation of characteristics which belong to unregenerate men in the church called a form of godliness.

2 Timothy 3, one through five. A form of godliness denying its power in the church. The indication is that having denied the power of the blood of Christ, 2 Timothy 3, five, Romans 1, 16, 1 Corinthians 1, 23 and 24.

If you're writing these down, I'll give them to you again. The indication is that the church, having denied the power of the blood of Christ, getting away from redemption, God's power operating in the presence of faith as the woman represents. It's no longer her blood issuing forth.

You get the idea that this healing foreshadows the blood of Christ, right? 2 Timothy 3, five, Romans 1, 16, 1 Corinthians 1, 23 and 24, 1 Timothy 4, two through four. The leaders in these forms of righteousness, these hollow shadows of righteousness will be unregenerate men from whom nothing more spiritual than this could proceed. He says unregenerate, I say unfaithful, faithless, apostasy.

I think even Dr. Chaffer underestimated how far we can fall as believers. This is the church. These are the people who should know better.

We will out Pharisee the Pharisees in the latter days of this age. See 1 Corinthians 2, 14. Here's a partial list of the passages which present the truth, respecting the last days of the church.

1 Timothy 4, one through three. That's 1 Timothy 4, one through three. 2 Timothy 3, one

through five.

And again, 2 Timothy 4, three and four. James 5, one through eight. 2 Peter 2, pretty much the whole chapter, two, one through 22.

2 Peter 3, three through six. And Jude, Jude one through 25. So the condition within the professing church at the end of the age centers around denials.

This is loss of faith, loss of fidelity. There's a denial of God. 2 Timothy 3, four and five.

There's a denial of Christ. 1 John 2, 18. 1 John 4, three.

2 Peter 2, six. And let me tell you, denial of Christ can include wrongly focusing on the Holy Spirit, wrongly focusing on fellowship, wrongly focusing on the kingdom. Denying Christ is taking him out of his proper place.

Many will come in that day saying, I am he, come in my name saying, I am he. And they're bogus. People will acknowledge Jesus is the Christ, but they bump him out of his place.

Substitute human effort for the power of the Holy Spirit and substitute the church and personality and forms and entertainments and charisma for Jesus Christ himself. Putting the pastor in the place of the Lord, putting the fellowship in the place of the Lord, putting the associations and so on in the place of the Lord Jesus. That is denying him.

That is the spirit of antichrist. There will be a denial of the Lord's return. 2 Peter 3, three and four.

People no longer looking for it or believing in it. Everything goes on as it has from the beginning. It's spiritual.

Jesus comes every time you believe him in your heart. Widespread in these days. A denial of the faith, 1 Timothy 4, one and two.

A denial of sound doctrine, 2 Timothy 4, three and four. A denial of the separated life, 2 Timothy 3, one through seven. Get the idea of 2 Timothy and 2 Peter are your books to know what's happening at the end of the church age.

There is a denial of Christian liberty in 1 Timothy 4, three and four. There is a, now listen to this. There is a denial of morals, 2 Timothy 3, one through eight.

And verse 13, Jude 18. Denial of authority, 2 Timothy 3, four. This condition at the close of the age is seen to coincide with the state within the Laodicean church.

The last one of the seven churches in Revelation chapter three. And you can read that. We don't have time to turn to it, but in a nutshell, don't be thrown by circumstances in

the world in terms of, should I cut a hole in a sheet and jump up and down and wait to meet the Lord in the air? It isn't circumstances in the world.

And what I think is a more potent indicator that the return of the Lord Jesus in the air for his church is near is what's happening in the alleged church. It is such a hollowed out shell. It makes the Judaism of Jesus day look like Caleb and Joshua.

We have such a rotted to the core Christianity when you look at it in its entirety. But just like those hairs that are bound into the hem of the garment, just like those people in Jerusalem that received the mark from the incarnate angel, there is always a remnant. And I like to believe that we are a part of that remnant and we have nothing to fear.

We can eagerly anticipate the healing power of the Lord Jesus in our own lives to take us to himself at the end of this age and then to raise Jairus's daughter and to move the plan of God forward in fulfilling all of those wonderful covenant promises to Israel on the earth with David and his sons on the throne. Those material blessings that were promised to them are the opposite of the material signs that will precede that culminating day of the Lord. So this is a time of opportunity to lay hold of righteousness by faith, to ensure that we can be those who get to go in the upper room, who get to see not just that God has accomplished his purpose, but watch him up close and personal doing it.

We have security, we have provision, we are grasped firmly both in the hands of the Lord Jesus and in the hands of his father. You read John 14 and 15 and 16 and 17. This is a time of opportunity for us to see what great things God is doing and what he is going to do.

So as we approach the resurrection season, keep your eye on the sky, not so much due to current events as the signs that we have been given, those spiritual signs. We're a spiritual entity, we're a spiritual body for the Lord Jesus and the signs for us that the end is near are spiritual. Let's close here in a word of prayer.

We'll be here Thursday night to resume our study. We're currently looking at angels and the ones that are up high and the ones that are down low and the ones that are mingling amongst us and what we can learn from them even as they watch and learn from us. Father, thank you for the truth of your word.

We thank you for the wonderful confidence that we have, the peace and the security that come from your Holy Spirit who is always present with us, who brings to our minds these immutable truths. We pray that the comfort of hope will be present with each one, that as we reflect on these things, we can watch for opportunities to shine as lights, to manifest the love of Christ, which is unique and distinct from every other form of beneficence or charity or goodwill on the earth, and that seeing this, those who are seeking will be drawn to the Lord Jesus and through him to you. We pray these things in Jesus' name.

Amen.