

Miracles of Jesus 12-06-24b

Let's pick up our study now. We're in Mark chapter 5, verse 21, and we're looking at the twin miracles, the inextricably linked episodes of the raising of Jairus' daughter from the dead and the healing of the woman with the issue of blood. I think I said something about Syro-Phoenician in the first, pay no attention there.

Occasionally there's weird wires crossing that shouldn't, just because she's a woman doesn't mean she's Phoenician or Syro or anything else. But Matthew chapter 9 has this account, Luke chapter 8 has this account, but we're going to focus at Mark, which gives us most of the details that we're interested in. When Jesus had crossed over to the other side, a great multitude gathered to Him and He was by the sea.

Notice in both Mark and Luke, He has crossed the sea, we had the storm on the sea, we had the chaotic forces of darkness, which are represented by the sea, manifested in the legion. He has recrossed the sea, a great multitude is thronging around Him and He's by the sea. This is not an idle detail, He's by the sea and it is a reminder that there are forces of opposition, there is evil in the world and the Lord Jesus is the light, they are the darkness.

He is the Lord of glory, they are the principalities and powers and the rulers of the darkness of this age. There is a contest, there is a conflict and the manifestation of Satan and his fallen angels of sin and evil in the world is disease, death, opposition and contradiction of the things of God. And it is important to remember, you're not just here bebopping along.

You are a believer in the Lord Jesus Christ, you have on a uniform of one side in this conflict and you are a target. Somebody sooner or later is going to put you in the crosshairs and pull the trigger. There is opposition, you represent one side in a conflict and that is a reminder we have here, He is by the sea.

And behold one of the rulers of the synagogue came. Now, what does the number 12 always suggest and associate in our minds? Israel, it is the number of Israel, 12 tribes and immediately we think of Israel. What does the synagogue suggest? Is this going to be Syrophoenicia? Is this going to be Hittites? Is this going to be Egyptians? Who's got the synagogue? Ruler of the synagogue, this guy is a quintessential religious Jewish guy, right? He's not just any old guy, he's a ruler of the synagogue, he's a mucky-muck in the religious structure.

He is a somebody, he's a ruler, he's a leader, ostensibly a religious leader. And he appears to be on the good guy list of religious leaders. You have some that were good guys like Nicodemus.

Joseph of Arimathea was a nobleman who was a man of faith. You have the Roman

Centurion, you have others who are positively disposed toward the Lord Jesus, even though they have ties and associations that might lead you to think otherwise, because he comes to the Lord Jesus. He doesn't say, well, I don't care who's dying, I'm not going to that raggedy man from who knows where, I'm not going to demean myself, I don't want to compromise my... people might have me removed from the synagogue if I associate with this man.

He doesn't care about that. He is willing to go to the Lord Jesus and that's all it takes is willingness. He is a ruler of the synagogue, his name is Jairus.

What is the woman's name in this story? We've had three accounts, you've read all three. What's the woman's name? Oh, we didn't get the woman's name. But in two of the three accounts we were given this man's name, right? Jairus.

Jairus, depending on who you listen to, your new treasury of Scripture knowledge says it means running water. I don't think that's it. Jairus means he enlightens.

This is Yair in Aramaic. YA tells you that you've basically got a verbalization of the word ear or or, which is the Hebrew word for light. Yair, he brings light.

He shines light. What's this guy's job? Hello? What's his job? What's this guy's job? Ruler of the synagogue. What are the people in the synagogue supposed to be doing? Teaching, bringing light.

What is the man's name? He's a light bringer. So we've got a double emphasis here on the positive side of being an Israelite. He is a leader, his name is light bringer, light shiner.

When he saw Jesus, he fell at his feet. When's the last time we saw somebody fall at Jesus' feet? Whoa, just in the preceding context, wasn't it? Demon-possessed man. Now if you were going to create a spectrum of people, who would be at one end? Man full of demons, about as hard up and low away from God as you can get.

Who would be on the positive side? Light bringing ruler of the synagogue. Right? What is the solution to your problems? If you're way in the darkness, what is your solution if you are a proud leader of your people and light bringing teacher of the Word of God? Fall at Jesus' feet. Same solution.

Whatever your problem is, go to the Lord Jesus and fall at His feet. This is an attitude of humility, of submission, of recognition of faith. Walk by faith and not by sight.

You don't get to stand up and say, well Lord I hope you understand that I'm a leader of the synagogue and I fully expect you to... He falls at His feet just like the demon-possessed man. Fell at His feet, 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.

Her prognosis is death. A lot of death in the ancient world, a lot of death in the present world. We think, well doctors can fix anything and cure anything.

A lot of times they can't. We often overestimate the knowledge and the powers of the healing community. I think it's a great thing to live in the age we live in.

They know more than they ever have before. They can fix more things than they ever have before. But people still die and we are helpless in the face of death.

You can tell when somebody is dying. He looks at his daughter and says, she is not going to last the day. The Lord Jesus, I just heard He's back from across the lake.

By the way, He came from this place when He went across the sea to go to the demon-possessed man, right? Apparently the daughter was not in dire straits because Jairus didn't come the preceding day. He didn't come before Jesus left. During the time that He has been gone, during the time of the storm, during the time of the interaction with the demon-possessed man, this girl has gotten sick and has rapidly reached the point of death.

So this was a sudden onset kind of a thing. Come and be healed and she will live. Notice the man's faith.

He doesn't say, is there anything you can do? I was wondering if, I don't know, but I've heard. He says, look, if you come, she will live. He believes this.

He is a man of faith. He is convinced that Jesus can square away the situation with his daughter. So Jesus went with him and a great multitude followed him and thronged him.

We've had twice now reference to a great multitude gathered to him, as we had in verse 21, so we have in verse 24. This is an important detail. There's a great throng of people pressing around the Lord Jesus.

Now, that was the introduction, but nothing has happened with the daughter yet. You'd expect, well, the next verse, and behold, he came to the house and here's the little girl and people mourning and so on, but the story is interrupted. We have just had the first inclusion of the daughter in the first bracket.

If you were thinking of this as a sandwich, this is one piece of bread. Now we've got the contents in the middle, and then we're going to come back to Jairus and have the other piece of bread, have the other bracket, but there's something in the middle here, and it is not complete without what's in the middle. You don't make a sandwich out of two pieces of bread and just eat those.

There's something in the middle, and this in all accounts is in the middle, all three

accounts. Now a certain woman had a flow of blood for 12 years. It's very interesting because you don't get the age of the daughter in Mark's account until the second part of the story dealing with Jairus.

In Luke's account, he gives it up front, but we know that the woman has had a flow of blood for 12 years. What's the problem with the daughter? We don't know the nature of her disease, but it's killing her. It is taking her life.

She's life and death, right? This woman, is she at the point of death? She has had a chronic problem for 12 years. Now the little daughter has been alive and well and happy for 12 years, and within the space of a day or day and a half, she has gotten violently ill and is about to die. So you've got a woman that has had this chronic problem, how long? Exactly as long as the little girl has been alive.

When that little girl was born, this woman developed an issue of blood, and they're linked. It's no accident. Detail is given to us.

The 12 years is given to us in all of the accounts. The age of the girl is given to us in two of the accounts. This is important.

It is co-terminus. The little girl is born, this woman develops an issue of blood. Now, this certain woman, whose name is not given, had a flow of blood for 12 years, and she had suffered many things from many physicians.

It's always interesting to go over to Luke's account because he was a physician, and you think, well, is he going to water that part down? But he says, a woman having a flow of blood for 12 years who had spent all her livelihood on physicians and could not be healed by any of them. You think, well, does Luke have a professional opinion here about the quality of the physicians, or was it the devastating nature of the disease? All of the best physicians, she had spent her money on the best doctors available and could not get cured. Now, think about this.

In Mark and in Luke, what's the preceding context? Legion man? Had people tried to solve that problem? What had they done? Fetters? Shackles? Tried to contain him? Hadn't worked. Here, this woman, the best that money could buy, could not fix her problem. Man is insufficient to solve this problem.

So, she spent all that she had, was no better, rather grew worse. When she heard about Jesus, she came behind him in the crowd and touched his garment. For she said, if only I may touch his clothes, I shall be made well.

She doesn't say, maybe I'll be made well. I'll give it a shot. I'll give it a try.

At least it's free. I don't have to spend any money for this. She believes, just as Jairus believes, if you come, you can make my daughter well.

Faith. So, she touched his garment. We know from Luke, she touched the border of his garment, just the fringe, just the hem of his garment.

And immediately her flow of blood stopped. Now, this had to be a pretty bad leak. This isn't like, well, I've got a scab that won't heal and once in a while it bleeds.

She touches Jesus and the flow stops, meaning that this is sort of a continuous flow. This is an ongoing thing and immediately it stops. You think, what would that do to your health to be bleeding all the time? What does that do weakness-wise? How difficult do you think it was for her to work her way through the crowd and get close enough to Jesus in her anemic state, in her weakened state? But faith drives her forward and she is able.

Remember the demon possessed man, afflicted with all kinds of demonic presence, but he is able to get to Jesus' feet. This woman, regardless of her health, is able to get to the Lord Jesus. She's a woman of faith and God makes sure she can get there.

You wonder, was this a visible thing? We saw a brief reenactment just last night on a DVD where they were doing little vignettes of Jesus' ministry and they had the woman with the issue of blood. This woman looked like she had just come from the Sharon Tate murders. She was just splattered with blood all over.

She comes up and I thought, I don't think that would have been it. Well, they wanted you to know. It was just a vignette.

There was no dialogue because they were just showing little quick episodes of the blind and the lame and the leprous and whatnot. But this woman, you think, well, that's got to be the woman with the issue of blood. She looks like she's been dragged from a catastrophe of some kind.

You don't think that that was it. Because after 12 years she would have figured out how to manage this. She would have bandages.

She would have some sort of way of concealing it. But still, she doesn't want to confront Jesus. She comes up from behind.

It's unexpected. The disciples don't expect it. They don't say, hey, Lord, here's a woman that's got an issue of blood.

Unknown to the disciples, unknown to the crowd, the only person that knows she's coming is her. Jesus doesn't even know she's coming. Because when he perceives the power has gone out of him, he has to look around and ask, who touched me? This is not like, I know who touched me, you just come up here.

He doesn't say, well, the one who touched me come forward or a woman you have touched me. The Greek here, I don't have time to go into it, but Jesus is asking a genuine

question. He kept asking, who touched me? Because he didn't know.

In his humanity, he didn't know. God the Holy Spirit apparently knew. God the Holy Spirit is the one providing the power for these miracles.

And this is a Holy Spirit miracle that the Lord Jesus didn't see coming. He's on his way to Jairus' house. He doesn't say, hold up, disciples, I believe there's somebody here.

You see these people on television, there's somebody in the audience who's got a backache. There's someone in the audience that's got a problem with migraines. Jesus didn't do any of that.

This woman came up from behind, he didn't even see it coming, and she is instantly healed. Why? Because, and this is a reminder to us, the Lord Jesus is our example, especially in his humanity, walking by faith, living in the power of the Holy Spirit. If you do what you are supposed to do, if you stay on mission and you're going where God shows we need to go, he knew, Jesus knew, that he needed to go with Jairus and do something about his daughter.

God will bless people in ways that we do not see coming, that we don't know. We do what we're supposed to do and there is blessing. God the Holy Spirit will do things we're not even aware of.

We concentrate on doing what we know, but there are unknown and unforeseen, unanticipated results and blessings that come from walking by faith and doing what we're supposed to do. We don't have to know for God to bless. Many of the people who have been a great blessing in my life have no idea what a blessing they have been or in what way they have been, or they greatly underestimate what a blessing they have been, because it hasn't been an occasion for me to wax eloquent on it, but there are people who don't even know my name that have been a tremendous example and blessing in my life.

There are people who do know my name that have been a tremendous blessing and example, but they have no idea to what extent or exactly why. And the same is true with you. If you are a believer in the Lord Jesus Christ and you are learning and growing and applying, you are walking in the light, you are asking and seeking and knocking, you're aiming for that straight gate that leads to life, God has blessed people through you that you don't know about.

And you'll find out later on. We've got an eternity for people to come up and say, I just want you to know the way that God bore fruit through your faithfulness. You don't know this, but... And then they're going to tell a story and you're going to say, I had no idea.

I thought that was a bad day. I thought that was one of my worst failures. I had no concept.

And we will celebrate together the power and the presence of God in our lives and the way that He works all things together for good and things that we're completely unaware of. You think, I'm not bearing any fruit. I'm not doing anything.

I have all my hands full just trying to not fall off the path here. And you don't know the things that God is doing. So, he does not know.

And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, Who touched my clothes? He didn't feel any sensation on His skin. He's largely covered up in the garb of the day. And remember now, there's a press of the throng.

They're jostling. He's being touched by all kinds of people. And the disciples point this out.

The disciples say, You see the multitude thronging you. What does Luke tell us about this? When all denied it, Peter and those with him said, Master, the multitudes throng and press you. And in Luke, you've got a little text note there that says some of the texts omit those with him said.

But it's clear. The disciples and Peter especially say, Lord, everybody's touching you. How can you say, Who touched me? Everybody has touched you.

Everybody we've pressed through this crowd here. They're all excited that you've come back across the sea. We're by the sea.

It's chaotic. And you ask, Who touched you? Who hasn't touched you? There's dozens of people that have touched you. What are you talking about? But this one person touched his clothing, and he knew it.

He said, I perceive that power has gone out from me. That's what we get from Luke. It's not in the Mark account, but he says, I don't know who, but I know that power has gone out.

And this would be an interesting thing to get more details on. Jesus could feel when the Holy Spirit performed miracles. Something went out from him.

And he didn't know who. He didn't know why. He didn't know what it had done.

But he had the sensation. He had the perception that God, the Holy Spirit, had exercised power through him towards someone. By the way, he says, Who, singular, not who all touched me.

There is one person here that has touched me, and something special has happened. And he looked around to see her who had done this thing. But the woman, fearing and trembling, knowing what had happened to her, notice, Jesus doesn't know what has

happened to her.

She does. She came and fell down before him. Notice she came because he's already traveled some distance.

She's touched him. She stopped. She is aware that her flow of blood has ceased.

And she's apparently standing there in wonderment and excitement and recognition of what has happened to her. In the meantime, Jesus and the disciples have moved along. And the crowd is thronging and milling.

So there's a separation. And Jesus stops. And he says, Who touched me? In Greek, this is repeated.

He asks this question several times. And the disciples are saying, Lord, how would we know? There's all kinds of people. And some time passes, maybe a minute or two or three.

And in the meantime, Jesus turns around and searches through the crowd. And he spots this woman. And apparently there is an eye contact.

And he can tell by the expression on her face that she is the one. And when he sees her, she comes forward. And what does she do? Fell down before him.

This is the third time now we have seen someone fall down at Jesus' feet. This is the common element in deliverance, the common element in salvation, the common element in being freed from demons, from death, from disease, from affliction, falling at the feet of the Lord Jesus. How much intellectual thought and philosophy and knowledge and interminable discussion is required to fall at Jesus' feet? He's the Lord.

I'm in need. I fall at his feet. It doesn't take a lot, does it? You don't have to be a genius.

You don't have to have a bunch of discussion. You don't have to have a long philosophical debate. I have a need.

He's the Lord Jesus. He can fix it. I will submit myself to him, put it in his hands.

This is the essence of the gospel. This is the essence of the Christian life. Whatever our problems, whatever our afflictions, whatever our difficulties, be they of a demonic nature, whether they're related to the fallenness of creation, which is what death represents, sin entered the world by one man and death by sin, so that death fell upon all men, for all have sinned.

Sin and death, going back to the original fall, that's where death comes from. That's Jairus' daughter's problem, death. And because it's his daughter, it's a problem for Jairus.

Fall at the master's feet. It may be demonic. It may be part of the cosmos and the fallenness of humanity.

It may be a specific affliction like this woman has. It may be something immediate that has come up in a day. It may be something chronic that has gone on for a dozen years.

The answer is the same. Fall at the feet of the Lord Jesus. Any time we are thrown for a loop, any time we are overwhelmed, any time our soul gets small, remember that oligosuke that we saw in Thessalonians? Go to the Lord Jesus.

Fall at his feet. Sometimes we don't have the ability to process a bunch of doctrine and remember a bunch of promises. When all else fails, just go to the master and fall at his feet.

The Lord Jesus knows our weakness. He was tested in all points like as we are. He knows exactly what it is.

And in the power of the Holy Spirit, we will be restored. We will be healed. We will be strengthened.

We will be brought back to life. If it's operational life, if it's productive life, whatever kind of life it is that we're losing, He is the giver of life. I am come that they might have life and have it more abundantly.

So she falls at his feet and told him the whole truth. What did she tell him? I have had this affliction 12 years. I believe that if I could just get close to you, it's an expression of faith.

He said to her, daughter, your faith has made you well. Who is it that's at the point of death or dying or now dead? Jairus' son? Jairus' wife? Jairus' mother-in-law? Daughter? Daughter? Both of these are women. One is a 12-year-old girl.

Another is a grown woman with an issue of blood for 12 years. But they are both women. It's kind of like when you name a ship and you say she.

They always refer to ships in the feminine, in the old days of sail. She's riding an anchor or she's all aback or whatever. It's feminine.

Well, there is a connotation here that we're going to see in just a moment, the fact that these are both a young lady and a grown lady. Daughter, your faith has made you well. Now, how much faith does the 12-year-old daughter exhibit? Is her faith involved in what's about to happen to her? It's the faith of her father, right? When you think about Israel and you think about what Paul says in Romans, and Paul says, all Israel will be saved for the sake of Abraham and Isaac and Jacob, for the sake of the fathers.

Down through history, God would honor Israel for the sake of the faith of those that had

gone before. Even though they were a perverse and crooked generation in Israel, God honored His promises and said, for the sake of David, for the sake of Moses, for the sake of Abraham, Isaac, and Jacob, I will honor you. Even though you yourselves lack faith, there is a national set of promises.

There is a national covenant that God made. There is an element of deliverance for the nation of Israel that is independent of the faith of any given generation or any group of people in it. They can be faithless, but He remains faithful.

He cannot deny Himself, and He has made promises in His own name to Abraham and to generations of Old Testament saints. Your faith has made you well. Is there any proxy involved in this woman? It's her directly.

She is directly in contact with the Lord Jesus. She touches Him. Go in peace and be healed.

Continue being healed. Her flow of blood stopped. That's a symptom.

He says be healed. That's the source and the cause. It's not going to come back.

As soon as she touches Him, it stops. He says now from an unconscious to a conscious restoration, Jesus says be healed. That confirms and solidifies and makes permanent this stoppage.

Be healed of your affliction. Keep on being healed. While He was still speaking, while Jesus is talking to the woman, servants come from the ruler of the synagogue's house and tell Jairus, your daughter is dead.

Why trouble the teacher any further? Now, think about this. Jairus, ruler of the synagogue, giver of light, the enlightener, has a daughter twelve years of age. Think of this daughter as representing the nation of Israel and Jairus as representing the patriarchs, the fathers, those men of faith, those people of faith throughout the Old Testament age.

The prophets, the proselytes, all of those who believed in the promises of God and clung to them and that was the light. Thy word is a lamp unto my feet and a light unto my path. The daughter represents the future, the hope, the offspring, and at the age of twelve, she dies.

What happens to Israel after twelve hundred years of nationhood? Fourteen forty B.C., leaving Egypt, forty years of wandering, go into the land around fourteen hundred under Joshua. Then you have the period of the judges and then you have the time of Samuel and around eleven hundred, one thousand B.C., you have the monarchy under David, actually begins with Saul. But the nation forms, the conquest takes place in that interim period between fourteen hundred and a thousand.

The nation forms and the monarchy formalizes their identity as a nation. It began in Egypt, it culminates under David and Solomon. So they've had roughly twelve hundred years of national identity.

And in seventy A.D., the nation disappears. Seventy A.D., go back, that's a thousand seventy years, that's eleven hundred, you go back a little bit more, you've got roughly twelve hundred years of national identity that ends when the legions come marching in. Titus, Vespasian, that time frame.

The temple is destroyed. Jesus said there won't be any two blocks, one on top of another, and it's literally fulfilled. The nation, during the time that Jesus was preaching and talking, was at the point of death and then it dies.

Nature is gone. As Jesus is in the process of going to deliver this dying and now dead daughter, his coming as Messiah, his work to deliver the nation of Israel, there is an interruption in the program, there's an interruption in the deliverance of this dying and now dead girl that represents Israel. And in that interruption, there is a woman and her problems of blood, she expends blood, expends blood, expends blood, and her problem is not solved.

She doesn't bleed and then stop and, okay, well, got rid of that. You know, they used to bleed people thinking it would help them get better. They should have read this story.

Bleeding for twelve years doesn't help you get better. By the way, you know my George Washington study? You know why George Washington died in 1799? He got a real bad cold and they bled him and he didn't get better, so they bled him again, they bled him again, they bled him. He bled to death.

It is estimated that they took five pints of blood from George Washington during his illness. He literally, they bled him to death. He wasn't, he had been riding his horse the day before, rode through a storm, visited his farms, came back and had a real bad cold.

They bled him to death. He would have, he had told all of his friends that he promised he wouldn't die before 1800. Well, he dies in like November of 1799 because they let all of his blood out.

Bleeding does not solve your problem. It is stopping the bleeding. Jesus comes to this woman and this woman, I think, represents the church.

The Gentiles problem becomes manifest when God calls out his people and says, Israel is the place of salvation. Israel is the place of my presence. Israel is the resident place of my glory, pillar of fire, pillar of cloud, Shekinah.

And this immediately shows the Gentiles what they are not, where they are not, what they need. And there are Gentiles who come like Rahab and Uriah and Naaman and

others who recognize. But largely the problem is manifest to the Gentiles and Israel is a light that shines.

Through you all nations of the earth will be blessed. And as Jesus is on the way to Jairus' house, this woman comes and comes in contact with the Lord Jesus, just touches the hem of his garment. Because most of the church never sees Jesus in person, do we? We touch him through the fabric of the Word of God.

We are not in personal contact with him like the nation is. What is he going to do to this little girl? He is going to take her by the hand. There is personal contact.

Jesus has personal contact with his people, the nation of Israel. But this is a beautiful picture of... There are people who say, oh, this dispensations thing, that is all Schofield and Darby and it has only come up in the last few hundred years. No, this is the intercalation of the church age in graphic form.

You have Israel and the program of deliverance for Israel interrupted in the middle with this woman, nameless woman, don't know who she is, don't know where she is from, but she has had a problem as long as this girl has been alive. And she just touches the hem of the garment and is instantly cleansed. And Jesus says to her, daughter, your faith has made you well.

This daughter is ultimately going to be the bride of Christ. Remember the bridegroom? Remember the new cloth and the new wineskins in Matthew's account? Dispensations are in view. There is a new thing coming.

When the notice and everybody gives up hope. Israel is never coming back. It has been too long.

That nation perished in 70 A.D. It will never be God's people again. And until this century nobody thought there was any hope until this last 60 years. Nobody had any thought that there would be a nation of Israel again.

And yet in 1948 now there is a land called Israel. Now the Jews have a place to return. And God is in the process of taking this girl by the hand.

And when the Lord Jesus comes back and takes His bride to Himself and cleanses her of her affliction permanently, continue being healed, then He is going to be in position to raise the daughter. Take her by the hand. Now, here's another.

Remember our comparison contrast challenge? How many people see the woman with the issue of blood miracle take place and hear the woman's testimony when she tells the truth about all that has happened? There is an enormous throng out there. Everybody sees that, right? It is visible to everyone. How many people see what happens with Jairus' daughter? The three best disciples, if you will, most faithful, the ones who get it

the most, Peter, James, and John, and the mother and father of the girl.

Jesus purposely excludes everyone else. There's a bunch of people mocking all three accounts. They ridicule Jesus for saying she's not dead.

God the Father has given a promise, and the Lord Jesus Christ has reiterated it, that the nation of Israel, all of their promises will be fulfilled. People mock and deride. All things go on as they have from the beginning.

That's not going to happen. There's not going to be a millennial kingdom. You've got your amillennialists.

That's never going to happen. Mock and deride. Jesus says, get everybody out.

Who is going to actually see the resurrection of that nation? Who is going to be allowed under the rod into the land to enjoy the benefits of the throne of David being occupied by that great king and kingly line? A select few. The rest are going to be outside. Jesus says, don't tell them what has happened.

There's going to be hidden manna. There's going to be benefit for those who are in that millennial kingdom that does not spread to those who are outside. Jesus told the Pharisees, you'll see many coming, north, east, south, and west, sitting down with Abraham, Isaac, and Jacob, the fathers in the kingdom.

You yourselves will be thrust out. You'll be there, but you're going to be like the mocking crowd. You're not going to have the privilege of seeing the power and the presence of God incarnate bringing life to this nation.

He permitted no one to follow Him except Peter, James, and John the brother of James. Then He came to the house of the ruler of the synagogue, saw a tumult, those who wept. Why make this commotion and weep? The child is not dead, but sleeping.

Where is your hope? Why have you given up? These people don't have the faith of Jairus, do they? He entered where the child was lying, took the child by the hand. Why does Mark give us this statement, Talitha kumi? What language is that? What language is that? Aramaic? Hebrew? To whom does that apply? Why is that included here? The other accounts just say, little girl, I say to you, arise, in Greek. But Mark, giving Peter's account, Peter was there.

Jesus speaks to her, and we have the Aramaic. This is a clue, identity of the girl. When Jesus returns and speaks to the nation, this is the resurrection, the resuscitation, the renewal of the Davidic kingdom of Israel.

That's why we have the Aramaic phrase here. Jesus spoke Aramaic all the time, but only a couple of times do we have Him quoted in Aramaic, and we have it here because it is a

piece of evidence to remind us of what's going on here. Immediately the girl arose and walked, for she was twelve years of age.

This is not an infant girl. It's not a toddler. She's mature.

What's going to happen when Ezekiel prophesies and flesh and sinews and life enters the valley of dry bones and they stand on their feet as a great army? They're mature, right? This kingdom isn't going to start from beginnings and be built like the American Republic was in the late 1700s. It's a mature kingdom. It's going to stand up and walk on its feet because the initial population of the kingdom will be raised, resuscitated from the dead.

You're going to have Ezekiel and John the Baptist and Moses and David and Jonah and Job and Abraham, Isaac and Jacob and all of the other Old Testament saints resuscitated. It's going to be a mature kingdom that will immediately be able to walk. The elders of Israel will stand on their feet.

King David and his son and his grandson and his great-grandson and faithful people all down through history. Josiah is going to be there. Daniel and Hananiah and Mishael and Nazariah.

The kingdom will stand up and it will walk on its feet, mature, pick up where it left off. That's the picture. They were overcome with great amazement but he commanded them strictly that no one should know it and said she should be given something to eat.

This kingdom is going to need teaching. It is going to need the same thing that we need which is food, manna from the Word of God. It will live and grow and thrive on truth.

Well, as you can see, there's a lot more here than we're able to cover in this brief space of time. But you read these accounts, you put them side by side and notice this consistent interruption. Jairus is named.

The woman is not named. It's a mystery. Issue of blood versus death.

The girl, this is a kingdom. This is not so much individual. We don't have the girl's name either, do we? The one name that we're given here, kind of like the Lazarus parable, is Jairus.

He enlightens. This is a piece of enlightenment for them and for us. And in the millennial kingdom, they will come back and study this miracle, this set of miracles and realize what has taken place in the church age, who the bride is, where she came from, and the beautiful symmetry and weaving together of all of the elements of history that are a part of God's plan and purpose.

That same plan and purpose encompasses you and me. Nothing is accidental. Nothing is random.

You may be by the sea. There may be chaotic forces of darkness. There may be principalities and powers.

Not to worry. The Lord Jesus Christ is present. We fall at His feet.

All is well. We are healed. We are restored.

We are clothed and in our right minds. We are given relief from that which afflicts us. We are given new hope and new life, new expectation, new potential, because we belong to Jesus Christ.

Just touching the hem of His garment is enough. And what a great opportunity, what a great potential, what a great hope we have because we belong to the Lord Jesus Christ. Never forget it.

Never let it fall away. Don't be a mocker. Don't be a flute player in the crowd who ends up being pushed outside and doesn't get to see the wonder of the miracle of the power of God in restoration, in rejuvenation, in regeneration, in giving life.

Let's close here in a word of prayer. Father, thank You for the truth of Your Word. Thank You for the powerful presentation that encompasses the sweep and the scope of Your actions in history and zeroes in on Your individual deliverance, Your compassion, Your knowledge of us, our past, our future, our present.

We pray that God the Holy Spirit will impress these things in our hearts. We ask it in Jesus' name. Amen.