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Acts chapter 9 verse 31, through 43. These are the words of God, Then the churches throughout all Judea Galilee and Samaria. Had peace and were edified and walking in the fear of the Lord. And in the comfort of the Holy Spirit. They were multiplied. Now, it came to pass as Peter went through.

All parts of the country that he also came down to the saints who dwelt in lit up there. He found a certain man named Aeneas, who had been bedridden, eight years, and was paralyzed. And Peter said to him Anaas Jesus the Christ. Heals. You arise and make your bed, Then he arose immediately.

So all who dwelt at lit up and Sharon saw him and turned to the Lord At Joppa there was a certain disciple named Tabitha which is translated Dorcas. 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, they laid her in an upper room. And since lida was near Japan, the disciples had heard that Peter was there. They sent two men to him. Imploring him not to the lay in coming to them, Then Peter arose and went with them when he had come.

They brought him to 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 melt down and prayed and turning to the body. He said to be tha arise and she opened her eyes.

And when she saw Peter, She sat up and he gave her his hand and lifted her up. And when he had called the saints and widows, He presented her alive and it became known throughout all job up and many believed on the Lord. So it was that he stayed many days in Dropout with Simon a tanner So far the reading of God's inspired and inherent work.

We rejoice to know that he blesses the preaching of it to the gathering and perfecting of his saints, please be seated.

When Peter confessed, that Jesus is the Christ. And the Son of God, The Lord Jesus told him that on this rock the rock of a confession given not by man. But by God, about who Jesus, is that Jesus himself would be the one who builds has church. Now, one of the things that we have found, as we've gone along through the book of Acts, even in the conversion of soul of Tarsus whom, we know better as the apostle Paul in earlier.

In this chapter is that the resurrected and ascended and enthroned. Lord. Jesus is still very active on Earth. He was being actively persecuted or actively enduring persecution in union with his church and many saints throughout the centuries. And we trust many around the world. Even today are comforted by those words to the now apostle, Saul Saul, why are you persecuting me For the Lord?

Jesus though, raised and enthroned. In heaven still is enduring that persecution in union with his church on earth and he is the one who is building his church. We come in 2022. We don't have as far as, I know any paralytics, although we do have some who have difficulty getting around and we are not going to see them healed today unless the Lord returns and then you will get much better than happens in those services where they fake those things.

We don't have among us. Anyone who is going to be bodily resurrected this morning and yet it is the Lord Jesus who has building his church And that is what he said that he would do. The disciples. You remember at the beginning of this book, the second volume that Luke is writing on the the doing and the teaching of Jesus.

You remember, he introduced the book that way, the disciples wanted to know if at this time he was restoring the kingdom to Israel And he knew that they wanted to know about the end and he told them that it wasn't for them to know about the end. But what was for them to do was to be His witnesses in Judea and Samaria and to the ends of the earth, They had forgotten that what Christ was doing with all the authority in heaven and on earth.

It's not restoring the kingdom to Israel, but the building of his church and that this would come by the testimony of the gospel of Jesus Christ. And so we saw the the gospel proclaimed to great effect in Jerusalem and we saw by persecution. It spread from Judea into Samaria and chapter 8.

And here we have mentioned again the saturation as it were of Judea and Galilee and Samaria with churches that have peace and are edified. And so when we read that, the churches throughout all Judea Galilee and Samaria, We know where we are in the plan of the Lord. Jesus Christ that he is building his church and now he is going to be moving to the ends of the earth.

But in this passage between the introduction of the Apostles, Paul who is going to be the apostle to the Gentiles and the conversion of Gentile Cornelius household. As we are going to see in the following chapter, we have this as it were interlude, describing the churches that the Lord Jesus has already established in verse 31 and then giving two incidents that very closely parallel miracles that Jesus himself had performed to incidents.

That so closely parallel that they are clearly intended by the Holy Spirit for us to draw the conclusion. It is still Jesus. Who is building his church? Whoever he uses on the earth, That makes us very excited to be part of the, the building that gathering and the building up, the sanctifying of his saints in this place and we hope to have some of these marks that we hope to have all of these marks of a true church in verse 31.

And so we'll consider that in the first place. What does Christ's work in a true church look like. And we'll see that in verse 31 and then we'll consider these two miracles in which the main point, is that it is Jesus the Christ who is doing it. We have not only the parallel to a miracle of Christ's in verses, 32 through 35, but we have.

And if you memorized your memory, verse for the week, you already know this. We have Peter, making the point explicitly, that it is Jesus, the Christ who is doing this, not Peter, but Jesus through Peter from heaven by his word and then we'll see in the second place in the resurrection of Tabitha or the raising.

It's a temporary resurrection. She dies again and she will rise. Again when the raising of tabitha we have very intentional, not just contextual connection, but even linguistic connection to show that it is the Lord Jesus, who is at work in his church. So something very similar to what we will.

All Lord willing. Not too many minutes from now be reminded as little Eloise as baptized in the name of the Father and of the Son and of the Holy Spirit because we will be reminded that Jesus has all authority in heaven and on earth and we will be reminded that it is Jesus through whom the Triune God saves us.

It is in Jesus that we learned that God is Triune for. He came declaring himself to be the son of God and one with the Father and he promised that he would send another helper another Perically or to use that very word in verse 31, another comforter, One like unto him.

The third person of the Godhead, the Holy Spirit. And Jesus is the one who pours out his Spirit and who by his Spirit powerfully blessing, the preaching of His Word, and the other means of his grace brings people to faith in himself, gathers them into His church sanctifies, them makes them holy so they won't just be like himself, but will enjoy being with him And so that we may be happy with him forever.

And as the water is poured on Eloise, We will have a reminder with a physical action on earth of the fact that it is Jesus, who physically sits in heaven, but who pours out his spirit and who is working in and among us, that we may rejoice that the one who hung on the cross, the one upon whom to use the language of our class.

This morning, the one upon whom our sins were remembered. So that God would never remember them upon us. That he is the one who is doing the work and his church. However, humble it often feels and appears on the earth. He will direct our hearts and our minds, not to the water that is poured on the earth.

But by means of the water to him, who pours his spirit from heaven, and we will rejoice, and we will grow, and we will remind her for the rest of her life that it is Christ alone who saves Christ alone, who sanctifies. And that he really does save and sanctify by his spirit.

So first, What does Christ's work in a true church? Look like on the first place. It looks like having peace. Then the churches throughout Judea Galilee and Samaria had peace. Now sometimes the churches have peace. But always, they seek peace, They seek peace with God through the Lord Jesus Christ.

This is the first thing that any of us do. And we come to faith, We know that our sin and our guilt have made enemies of God and that he is at war with us, but He has loved us. While we are still his enemies and he has given Christ to die for us.

Well, we were still His enemies and through Christ, through His blood, putting away our sin through His righteousness, commending us unto God. When you believe in Jesus, He becomes yours and all that is, his becomes yours, His sacrifice His righteousness, and He gives us peace with God, through our Lord Jesus Christ.

And therefore we want to have peace with one another that if we were reconciled to God, then all we not to be reconciled to one. Another who have been both reconciled through the same Savior and even beyond that, we make it our to make it our aim as far as it depends upon us.

According to Romans chapter 12, even to live at peace with everyone, Praying for all people, in all places and especially those who are in high position Seeing to it, that we don't walk in sin, but walk in righteousness. So that when we are persecuted as evildoers, those who have done so will be judged.

God will Christ will be glorified as they are judged for having persecuted, us, unrighteously, and Jesus of course, taking vengeance upon them for they persecuted. Those who sought their

peace, who appealed to them, to be reconciled to God in Jesus Christ through Him who knew no sin, but whom God made to be sin for us.

So that we might be the righteousness of God in him. And so the church is always seeking peace with God and with one another, and even with the world appealing, that the world would be reconciled to God through Christ. So that we might have peace with them as well.

This was something that for a season, at least the Lord, granted his church Acts 9:31 then the churches throughout all Judea Galilee and Samaria. Had peace and they were edified and multiplied. They were edified and walking in the fear of the Lord and the comfort of the Holy Spirit, will come back to those two things.

In a moment, They were edified and they were multiplied. The church was built up and multiplied. This two marks, the true work of the Lord Jesus Christ in a church Too many times too often. We are content not to be built up into Christ. Not to be trained instructed.

Disciplined not to be killing sin, Too. Often we are content. Not to be growing in righteousness too often. We are content. Not to be evangelizing too often. We are content to go many weeks even months without baptisms, But the church is one that seeks to be built up by the Lord Jesus Christ and multiplied by the Lord Jesus Christ.

And when we employ his means and he does not give the fruit we cry out for more and we repent of whatever sin we can find. And we attend upon his means, and we become more earnest with him who does this in his church? How many have said? Oh, I wish we could have healings of paralytics and resurrections who have not said, oh, I wish we could have growth in holiness and understanding of Bible doctrine and multiplication of those who are being converted and the planting of daughter churches.

But this is a mark of Christ's work and a true church and she is edified and multiplied. And if we are convicted, now that we ought to desire to be built up and we ought more to desire to be built up and we ought more to desire to be multiplied than let us heed.

What he says about the means that he used for the building and multiplying of the churches throughout all Judea and Galilee and Samaria. Walking in the fear of the Lord. And in the comfort are of the Holy Spirit. It is a triune work. First of all, they walked in the fear of the Lord.

Now this is a common phrase throughout the Bible up until the coming of the Lord. Jesus Christ to fear. Yahweh to know that he is God and there is no what other He alone is Creator and everything else is creature. That all things are from Him. And therefore through him, everything depends upon him.

He has being in himself, He has power in himself. He has goodness in himself, But for anything else, even to exist, it depends upon him for anything else to have any ability for anyone to have any ability. We depend upon him. Therefore, it is the great wickedness of man, the unrighteousness and ungodliness of man, who knows that God is because God has shown it to him in himself and displayed it to him in the creation man, pushes down on the truth in unrighteousness and ungodliness and it is against this denial of God, this refusal to acknowledge what each of us knows, no matter how we plead or claim that we are atheists or agnostic and is against this, that the wrath of God has been revealed.

And so when we turn to God, who has provided the one who had crushed the serpent's head, who, when man had exchanged, the truth of God for the lie, you will be like God, that's the lie. God is not alone. Creator alone being in himself alone, goodness in himself.

You can be like God, You can be the source of your being. You can determine for yourself. What is good? You can be good from your own goodness. That's the lie. And as soon as man had fallen and deserved to die, not just physically but perish under the wrath of God.

What did God say even to the serpent before? He talked to the woman before? He talked to the man. He would send a seed of a woman to crush the serpent's head. And so those who had hoped in the serpent head crusher and the son, the offspring of Abraham.

And later, even the seed of David, the son of David, who would be the forever king, those who had hoped for him, had always been described throughout Scripture as those who feared the Lord, those who feared Yahweh. Those who lived in wonder act. And as an act of worship unto the living God, who is providing atonement for sin and who hoped in that atonement for sin and then something marvelous happens When Jesus comes and we recognize that he is the Son of God and He is called Lord, especially beginning with the preaching, although he has called Lord already through the gospels.

But with preaching of the Sermon at Pentecost when Peter is opening up, Joel chapter 2 and it was Yahweh in the Hebrew Bible, but in the Greek translation, they had used the title Lord to translate it and it was the Lord until chapter 2. Who would pour out his spirit on all flesh and Peter.

Preaches about Jesus, He is the Lord who has poured out this? He is Yahweh, He is Jehovah. If you are more familiar with that pronunciation, He is the Lord who has poured out this and he concludes the sermon. And the conclusion of Joel, chapter 2, where Joel had said, everyone who calls upon the name of Yahweh will be saved.

And now is being preached by the apostles, everyone who calls upon the name of the Lord will be saved. And now in our verse before us and walking in the fear of the Lord. So how are churches built up and multiply it? Well, there are churches that recognize that Jesus is the Creator and that it was the Creator, the living.

Eternal God, who became a man? He added humanity to himself in order to live obediently in order to die sacrificially. Atoningly in order to rise again with power on a count of our justification. And now churches that walk in the fear of the Lord are walking in the way by which Jesus builds them up and multiplies them.

And so I wonder, Do you think of the Lord Jesus? In particular, when we sing Psalm, 46, God is our refuge and our strength When we come not with the, the romantic boyfriend ballads that you hear on the Christian radio stations but you come with the powerful mighty songs of God himself and you know that it is this mighty God who became a man?

Yes. Who loved you? Who's the friend who's closer than the brother? Who is the groom who writes the song of songs about his bride of the church and how he makes her his queen? But he is the mighty God who became the mighty Christ and we walk in fear of him.

We know he is the one who spoke all things into existence and he is the one who's wrath should rightly have fallen upon us. So that when his brightness and glory appeared, it would not be good news for us. There are many even now for whom it would not be good news If the Lord Jesus appeared in his brightness.

And then his glory because it is destruction that we're going to that, will come upon them forever from that glory. But he came having, endured the destruction that we deserve the wrath, the burning of the glory of God that we deserve so that it would be good news for those who have trusted in him.

They are walking in the fear of the Lord. They are reverencing Jesus as the Creator and Jesus as the Redeemer. In other words to the Judaists, not the true Jews, not the true Israelites, but to the Judas, Well, he speak of them that way to those who think and act like the Pharisees did during Jesus's old own ministry.

They're blasphemers because they believe that this Christ who came, is the Lord who created walking in the fear of the Lord. But they're not just, they don't just believe in the divinity of Christ, They are Trinitarian. They walk in the fear of the Lord. And in the comfort of the Holy Spirit, this word that is translated comfort as the word that is transliterated Periclete.

Some of you are familiar with it. It's that word that Jesus used to describe his sending of the Holy Spirit when he was telling his disciples that he was going away. And that they could not come with Him, but he would send unto them. Another helper or another comforter.

The word is a compound word. It means one who is called alongside and you can hear and understand how it would be another one to be called alongside us because for the three years of his ministry as public ministry, with the apostles, isn't that what Jesus was to them?

He walked alongside them, He was unto them, everything that they needed. Not just a comforter but sometimes the word is translated. Rebuke, Why? Because that's quite often what we need And exhort her counselor. There are many different ways of translating that word because we don't have in English and maybe you can blame the translators of the King James in God's good.

Providence to us, they invented a bunch of English words to translate translate the Bible into English. Here's one that we could use the in the paracletian. I guess, paracleting of the Holy Spirit. They didn't just know, God, the Father is God. They didn't just know the Lord Jesus who had saved them as God.

They knew the Holy Spirit as a person who is God, whom Jesus had sent called to their side to instruct them when they needed instruction and exhort them when they need an exhorting, I means plead and tell them what to do. Urge them, what to do to rebuke them, correct them when they needed correcting to train them to comfort them to help them.

I knew the Holy Spirit as a person. So If we are seeking from God to be a church that is being built up and multiplied, two of the great things that we must do, is not only to number one, walk in the fear of the Lord, Jesus reverencing him as Creator.

Reverencing the one who created us as the one who came to save us but also to walk in the comfort of the Holy Spirit to know Him. As the third person of the Godhead, who loves us as the Father has loved us, and the son has loved us, who helps us, and who ministers to us?

Our knowledge of the Father. He's the one who trains our hearts to call him our Abba, and our knowledge of the Son. He's the one who convinces us that the light of the knowledge of the glory of God, shines in the face of Jesus Christ. So that's what God's.

What Christ's the resurrected and enthroned Jesus's work in a true church. Looks like the church seeks peace and to be built up and to be multiplied by being thoroughly trying by worshiping Jesus as God and trusting in the Holy Spirit as God walking in fellowship with Him. Well, how did Christ affirm that this work?

That we see described in verse 31 is personally his from heaven. Even as his ministry while he was, still on earth was personally his and the answer is in verses. 32 through 35, there is a

mirror miracle in the healing of a paralytic. And in verses 36 through verse 43, there is a mirror miracle in the raising of a woman.

So in verses 32 through 35 there's a mirror miracle in the healing of a paralytic and don't know if it's in your copies of the outline but Luke had recorded this in Luke 5 verses 17 through 26 but I am going to go ahead. Now we'll read Luke's. Luke chapter.

5 verses 17 through 26. Now, it happened on a certain day as he was teaching that there were Pharisees and teachers of law sitting by who had come out of every town of Galilee Judea and Jerusalem. And the power of the Lord was present to heal them. Then behold men brought on a bed, a man who was paralyzed whom they sought to bring in and lay before him.

And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with his bed through the tiling into the midst before Jesus When he saw their faith. He said to him, man, your sins are forgiven you and the scribes and Pharisees began to reason.

Saying, who is this? Who speaks blasphemies, who can forgive sins, but God alone. But when Jesus perceived their thoughts, he answered and said to them. Why are you reasoning and your hearts which is easier to say your sins are forgiven you or to say rise up and walk? But that you may know that the Son of Man has power on earth to forgive sins.

He said to the man who was paralyzed. I say to you arise, take up your bed and go to your house immediately. He rose up before them to couple, he had been lying on and departed to his own house glorifying. God. And they were all amazed and they glorified God and were filled with fear saying, we have seen strange things today.

And so, you see in both places, the identity of Jesus is at issue In Luke chapter 5, Jesus was demonstrating that he is God. It's actually easier to say and be effectual. Rise. Take up your bed and go home. It's much more difficult to say and be effectual. Your sins are forgiven.

You. Jesus means, which is easier to demonstrate in the moment, doesn't he? And he demonstrated in the moment that he is. God, who heals paralytics? In order to demonstrate in that moment that he is, God, who forgives sins. So, the identity of Jesus was at issue in Luke chapter 5, and Peter makes the identity of Jesus.

The issue in verse 34, He finds this man named Aeneas who has been paralyzed for eight years and Peter says to him Aeneas Jesus. The Christ heals you arise and make your bed? He is saying Jesus. The Christ who was crucified on a Roman cross. At the request of Jewish leaders is no longer dead.

And not only is he risen again from the dead, but he who sits enthroned in heaven, is still active on earth and he who forgave the sins of a man through faith. In a crowded health is still forgiving. The sins of men who hear him preached and believe in him as God.

Who became a man to save us and he demonstrated that he is still the Christ. Still alive. Still working on earth By having his apostle, say not Aeneas in the name of Jesus Christ. I heal you. It's different. Isn't it Now? Peter says Aeneas Jesus. The Christ heals you, the divine forgiven forgiver of sin from Luke chapter 5 is the risen.

And throne Christ who sins and speaks by his apostle in Acts chapter 9 verse 34. Notice the sovereign power of the Word of Christ and the human response. Peter says to him Aeneas Jesus, the Christ heals you arise and make your bed and he arose immediately. He didn't say, Well, I don't know about that.

Peter, I have been paralyzed for eight years, he did not consider that his legs didn't work anymore. And if this was some kind of, you know, ultra-scientific We tried to science all the supernatural out of anything, he would still need PT, right? For a long time before he could get up and, and attend to his bed, as the Lord Jesus had told the man in Luke 5 to get up and attend to his bed.

No, Peter as a representative of Christ gave the command and he just obeyed. This is why the fact that it is God, who has to give? Your faith is not an obstacle to you. Hearing a sermon that says believe in the Lord Jesus Christ and, and be saved because we are not to say, well, I don't know how to believe and I've never been able to believe before And I've been trying for eight years to believe.

No, The command of Christ, the Word of Christ has in itself. The power to give obedience to the command just as Peter, is going to speak to a dead woman and say, Tabitha arise and even dead. She will arise just as Jesus as we'll see. When we look at Mark chapter 9, spoke to a dead girl, and did the same just as Jesus stood outside the tomb of three days, buried stinky thing, Lazarus and said, Lazarus come out.

And the command had the power in it, If you are one who have never believed in Jesus Christ and have heard preaching and felt yourself dead, looked around and seen people responding to the proclamation of the Word of God and wondering if there really is something to it, because you have never felt it yourself.

You have never known him as your Creator who came to be your Redeemer and you hear the preacher, say, believe in the Lord. Jesus Christ. You do not need to try to get from yourself. The ability to believe just obey. Just believe the proclamation of the Word of Christ, by the power of Christ who sits enthroned.

Now, in heaven has in itself. The power to give you the faith. Just turn from your sin and trust in Jesus and you will be saved. Just as Peter commanded. A paralyzed, man to get up and make his bed. And he got and he did it because it was the Word of Christ in the mouth of his servant.

That gave him the healing of his legs, just as he gives us the new heart to believe in Jesus. So there's sovereign power and human response. The identity of Jesus is the issue in both places sovereign power and human response in both places. And the people are amazed in both places, but the amazement has more effect here.

The people there, the glorified God. And they said, we have seen strange things today. Well, they were impressed, That's good because the healing of paralytics is impressive. But Jesus said in John chapter, 14, that when he had ascended to the Father and sent the Spirit as we've just been hearing in context, as the case that his apostles would do greater works.

And in what way is this one greater? Well, it's greater in the effect of the response, verse 35. So all who dwelt at Lida and Sharon, saw him and turned to the Lord. And so in the town of Lida and the plain of Sharon, the extended from the town, the news went out.

And the spirit blessed, the news of who Jesus is The greatness of the miracle and Acts 9:32 through. 35, is not that a paralyzed man. Became a walking man. Making man, The greatness of the miracle is that a bunch of monotheistic Jews discovered that the one God is three persons and that the second person of the Trinity had become a man to be the Christ to save them from their sins and they believed The making flesh of a stone heart is a much greater miracle than the making straight of a bent leg.



Jesus expects us to read these things this way. Oh, how long we walk in darkness, when we don't see the greatness of His work of salvation and we are more impressed with recuperating paralytics than we are with converted centers. But Jesus says, in John 14, you remember? Philip has asked.

Well, we'll just read from verse 8, Philip said to him, Lord show us the Father and it is sufficient for us. Jesus said to him, have I been with you so long and yet you have not known me. Philip He who has seen me has seen the Father. How can you say show us the Father?

There is nothing unjesus-like in the Father. Jesus is all of God that there is to be. Jesus says, do you not believe that I am in the Father? And the Father in me? The words that I speak to you. I do not speak on my own, but the Father who dwells in me, does the works.

In other words, you haven't just been hearing me speak. Jesus says you haven't just been seeing me, work. Jesus says, you've been hearing my father speak, You've been hearing my father work, because the father and the son, and the Spirit do all things in concert with one another

He says, believe me that I am in the Father and the Father is in me or else. Believe me for the sake, of the works themselves. Most assuredly, I say to you that he who believes in me, the works that I do. He will do also and greater than these.

He will do because I go to the Father, and whatever you ask in my name, that I will do that. The Father may be glorified in the sun. If you ask anything in my name, I will do it. If you love me, keep my commandments and I will pray the Father that he will give you another helper, and it's that word Pericly, that he may abide with you forever.

Do you see how the Holy Spirit gives us Luke 9 31 through 43 as a reflection upon and fulfillment of Jesus's own teaching of the Triune God and His divine nature? And that he would say, he who is the second person of the Trinity would send the third person of the Trinity.

And he is the one who would be at work and that the work that he does, when he comes is greater than the work that Jesus did during his earthly ministry. And the right way of responding to the tension of that, in our hearts and our heads is not saying, well, I don't see, people getting up and walking who are crippled, it's to say, why don't I see that people coming to believe the truth about Jesus Christ, and turning to him, and trusting in him is an infinitely greater work than someone who is crippled walking.

And perhaps it is because we do not walk in the fear of the Lord Jesus. And by the help of the Holy Spirit, seeing the greatness of what he does. In his church that we continue to be so weak. And so crippled spiritually In our days in the church,

Well, the second miracle, by which Christ demonstrated indeed that it is, He personally from heaven, who is doing this work. In his church on earth is in verses, 36 through 43, and the raising of this woman. And for this, we could look at Luke chapter 8, verses 49 through 56.

But we're going to look instead at Mark chapter 5 and the reason is because it was through Mark that the Holy Spirit makes the same linguistic point. Now. I think Gazelle is a very pretty name for a girl, And that's what Tabitha means in Aramaic. And that's what Dorcas means in Greek.

But this isn't so that we can have, you know, on our list of pretty girl names that we might choose to name a daughter one day. It's so that we can hear even the rhyme of what has said in these two upper rooms, It's through Mark specifically that the Holy Spirit gives us this

The ruler of the synagogue and Mark chapter 5. Verse 35 has told Jairus that his daughter is dead. Jesus hears, the word verse 36 and he says, don't be afraid, only believe he takes Peter James, and John with him, we arrived. Then, in verse 38, he came to the house of the ruler of the synagogue saw a two molt and those who wept and wailed loudly.

So you see, Jesus has been sent for like, Peter had been sent for when Jesus arrives they're weeping and wailing loudly. When Peter arrives, they're showing one another, all of the, all of the things that Tabitha or Dorcas that Miss Gazelle had made for them while they were still alive.

And so that weeping is in full swing Mark 5:39 when he came in, he said to them. Why make this commotion? The child is not dead but sleeping verse 40, they ridiculed him. But when he had put them all outside, Peter does. Similarly, he took the father and mother of the child and those who were with him and he entered where the child was lying.

Now, there's a difference. Peter has to pray. Jesus doesn't have to pray. Sometimes he does, We know in John chapter 11 that outside the tomb of Lazarus when he was about to raise lasses from the dead and he knew what he was going to do that, he prayed he said I don't you know I thank you and I know that you always hear me.

But I say this. Not for my sake but for the sake of those around me. So Jesus does pray. In fact, we learn much to pray from Jesus, But sometimes, Jesus doesn't pray Peter prays for Tabitha to be raised from the dead. But Jesus doesn't pray to raise gyurus's daughter from the dead.

He just raises her from the dead. You remember in another case when Jesus is, is returning to the disciples and there's a big commotion and it turns out, It turns out that the reason for the big commotion is that there's a kid whose demon possessed and the disciples can't cast the demon out, and the crowd starts to gather.

And the text says, Jesus notices that the crowd starts to gather and hurries up, and he rebukes the demon and the demon leaves. He doesn't in a rush as it were in the text And then the disciples ask. Why couldn't we cast it out? And what does Jesus answer?

He says This kind only comes out by fasting and praying, But Jesus didn't fast and pray. Did he Why? Because he's the one before whom you fast and unto whom you pray. He is the Living God and so that's a distinction that's a difference between these two, but We continue to note the similarities.

So now we're in, you know, we're in the room. Everyone else has been put out, put outside. Then he takes the child by the hand, verse Mark 5 verse 41 and he says to her Talitha Kumi which has translated little girl I say to you Arise. Now, why would Mark suddenly switch to Aramaic and then tell you how it's translated?

Well, part of the reason is because Luke is telling us. Yes, she's got a Greek name, but which is Dorcas, which means gazelle, but she's also got an Aramaic name, which is Tabitha, which means gazelle and which of the two does Peter use when he is giving her the command in verse 40 and turning to the body, he said to Beetha arise.

Well, he didn't suddenly speak late English, 18th century or later. He said Tabitha Kumi one of the three disciples who was there. When Jesus said Talitha to me, You see the Holy Spirit giving us the transliterated Aramaic words in both situations to show us that it's the same Jesus by the same power, who was at work in his church.

Now, that was at work in his earthly ministry that he is sitting on the throne of heaven. But by his spirit in his church, it is still he who is personally working.

And again, you have that difference at the end in the gospel accounts of the raising of Gyru's daughter, the family is told to keep it a secret but here at the end of our passage and it became known throughout all Joppa and many believed on the Lord. So it was that he stayed many days in Joppa with Simon a tanner.

You see, Jesus is still at work, in his church, by his spirit, We still baptize because Jesus said, so wouldn't have a baptized baptism in a worship service. If it wasn't commanded by Christ, would we? We still baptize in the name of the Father and of the Son and the Holy Spirit, because the Christian church is a triune church believes in the Triune God, it knows God the Son, as its Lord, it knows God the Spirit as a help was taught.

We still take the supper upon his command, We're still even now hearing preaching because this is how he has commanded us to worship and to be converted and to be sanctified, let's see. Next week, we'll give away the entire sermon angels talk to people but what they tell them is go have a preaching service and hear the preaching, We still do that.

Even now at His command, We still seek peace and strengthening and multiplication by walking in the fear of the Lord, and the fellowship of his. Holy Spirit. Whom he pours out. We may not have healings of paralytics resurrections of godly women, but we are offered a greater thing through.

This means the fruitful spread of the gospel by the Almighty work of Jesus on earth, from his throne. In heaven. I'm in, Let's brand.

Lord Jesus. We are convicted by remembering and reading and hearing about walking in the fear of you that we are not duly impressed with who you are and what you have done. And that it is you who even now are working in your church. Help us by your spirit.

Use the red and proclaimed word even as you did then use it. Now we pray. Bring home to our hearts who you are. That we would walk by faith in you in fear of you and the fellowship of your spirit. And we do pray to see your church brought into peace and your church built up in strength and your church multiplied.

By these means that you have appointed even so therefore we ask it in your name asking to see greater works. Amen. Right. Well let us conclude our preaching time by confessing together. Some of what we have heard proclaimed from his word. If you take your booklet and stand, you'll find it there in the middle of the page with preaching at the top.

Or you could use the red book on page 925 and this is a Westminster confession eight eight. Let's confess together. What we have heard preached to all those for whom Christ has purchased redemption. He does certainly and effectually apply and communicate the same making intercession for them and revealing unto them in.

And by the Word, the mysteries of salvation, effectually persuading them, by His Spirit to believe, and obey. And governing their hearts, by his word and spirit overcoming, all their enemies by His Almighty power and wisdom in such manner and ways as our most consonant to His wonderful and unsearchable.

Dispensation. Amen.