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A scenic view of a Venetian canal, likely the Grand Canal, with several gondolas and other boats. The background shows historic Venetian buildings with ornate facades. The sky is a mix of orange and blue, suggesting a sunset or sunrise. The text is overlaid in the center of the image.

**YOUR LIFE AS A  
CHRISTIAN SHOULD MAKE  
NON BELIEVERS  
QUESTION THEIR  
DISBELIEF IN GOD.”  
— DIETRICH BONHOEFFER**



# CHRIST'S CRUCIFIXION AND RESURRECTION



**Acts 13:23-24 From this man's seed, God, according to promise, brought to Israel a Savior, Jesus, (24) After John had proclaimed, prior to His public entrance, a baptism of repentance to all the people of Israel.**

Here [Acts 13:24] Paul points out that before Christ's coming, John proclaimed a baptism of repentance. Repentance is to change the mind, and baptism is to bury the repentant ones, terminating them, so that the Savior may germinate them by regeneration (John 3:3, 5-6). As Paul went on to speak concerning "the word of this salvation," he emphasized Christ's crucifixion. He pointed out that the people of Israel had Him put to death. In verse 27 he says, "For those dwelling in Jerusalem and their rulers, being ignorant of this One and of the voices of the prophets which are read every Sabbath, fulfilled these by judging Him." They judged the Lord Jesus by sentencing Him to death (Luke 24:20). "And when they had accomplished all that was

written concerning Him, they took Him down from the tree and laid Him in a tomb." Beginning with verse 30, Paul went on to speak of Christ's resurrection: "But God raised Him from among the dead." We have seen that Acts tells us both that God raised up Jesus (2:24, 32) and that He rose from the dead (10:40-41). Regarding the Lord as a man, the New Testament says that God raised Him from the dead (Rom. 8:11). But considering Him as God, it tells us that He Himself rose from the dead (Rom. 14:9).



# PREACHING CHRIST AND THE KINGDOM

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**Acts 8:12 But when they believed Philip, who announced the gospel of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.**

**Mark 1:15 And saying, The time is fulfilled and the kingdom of God has drawn near.**

In verse 12 "bringing the good news" is a verbal form of the noun "gospel." Philip preached Christ as the good news; he preached Christ as the gospel. In other words, he preached Christ, and Christ was his gospel. Acts 8:12 also indicates that Philip preached the kingdom of God as the gospel. He preached the kingdom of God as the gospel just as the Lord did (Mark 1:14-15). Like Philip, we should preach the gospel that is Jesus Christ and also the kingdom of God. The kingdom of God is the Lord Jesus, the Savior, as the seed of life sown into His believers, God's chosen people (Mark 4:3, 26), and developing into a realm

which God may rule as His kingdom in His divine life. Its entrance is regeneration (John 3:5), and its development is the believers' growth in the divine life (2 Pet. 1:3-11). The kingdom of God is the church life today, in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as an inheritance reward (Gal. 5:21; Eph. 5:5) to the overcoming saints in the millennium (Rev. 20:4-6). Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life for all God's redeemed to enjoy in the new heaven and new earth for eternity (Rev. 21:1-4; 22:1-5, 14). Such a kingdom, the kingdom of God, is what both the Lord Jesus and Philip preached as the gospel, the good news.



# A CHANGE OF DISPOSITION FROM OLD TO NEW

**Rom 6:14 ...for you are not under the law but under grace.**

**Gal 2:21 I do not nullify the grace of God; for if righteousness is through law, then Christ has died for nothing.**

**Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.**

The children of Israel had been given the law through Moses. They also had a system of worship involving the temple, the priests, and the offerings. With the children of Israel the two main things were the law and the temple as the center of their worship. Both the law and the temple were types of Christ. It is not God's intention to have a written law and a material temple. God's intention is to have the living Christ as the law of life and also to have Christ as the living temple for God's New Testament economy. God desires to have Christ as the living law within us and as the living temple outside of us so that He may carry out His New

Testament economy. This economy is absolutely a matter of the Triune God mingling Himself with His chosen people to produce a corporate entity for His expression. This was God's intention from the very beginning in the book of Genesis. However, the children of Israel regarded the law and the temple in a traditional way according to dead letters. The old dispensation was the dispensation of the law and of the temple. The new dispensation is the dispensation of Christ as the law of life and as the living temple. We need to be definite and absolute for the Lord's transfer in order to be brought out of tradition and brought to God's pure New Testament economy. What is the New Testament economy of God? It is nothing other than Jesus Christ, the God-man, as everything to us. He is our law, our temple, our everything.



## STEPHEN SEEING THE GLORY OF GOD

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**Acts 7:54-58** Now as they heard these things, they were exasperated and gnashed their teeth at him. (55) But being full of the Holy Spirit, he looked intently into heaven and saw the glory of God and Jesus standing at the right hand of God. (57) But they cried out with a loud voice and covered their ears and rushed upon him with one accord. (58) And they threw him outside of the city and stoned him. And the witnesses laid down their garments at the feet of a young man called Saul.

According to [Acts] 7:55, Stephen saw the glory of God. This was a great vindication and encouragement to the persecuted one. The Lord in ascension is usually referred to as sitting at the right hand of God (Matt. 26:64; Heb. 1:3, 13). But Stephen saw Him standing there. This indicates that the Lord was greatly concerned for His persecuted one. Stephen did not care for the environment. Rather, being full of the Spirit, he looked intently into heaven.

In 7:2 Stephen said that the God of glory appeared to Abraham. Now we are told that Stephen saw the glory of God and Jesus standing at the right hand of God. In the entire New Testament this occurred only once. In 7:56 Stephen said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God." The earth rejected Stephen and was closed to him, but the heavens opened up to him. This indicates that the heavens were with him and for him. Here we see that Saul, who later became an apostle (13:9), was a helper of the persecutors in slaying Stephen. Saul must have been deeply impressed with what was taking place as Stephen was stoned.

# F U N B I B L E F A C T S

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1. Enoch and Elijah are the only people recorded in the Bible who did not experience death. Gen 5:24, 2 Kings 2:11
2. The only two animals recorded in the Bible to talk are the serpent who deceived Eve and the donkey who spoke to Balaam. Gen 3:13, Num 22:28
3. The shortest verse of the Bible in English translation is John 11:35. "Jesus wept."
4. The longest name in the Bible is Mahershalalhashbaz. Isa 8:3
5. There are four rainbows in the Bible: covenant to Noah (Gen 9:13), Glory of God (Ezk 1:28), throne of God (Rev 4:3), as a crown (Rev 10:1)

# ANDREW MURRAY - LEADING STUDENT IN CHRIST'S SCHOOL OF PRAYER

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As a young man, Andrew Murray wanted to be a minister, but it was a career choice rather than an act of faith. Not until he had finished his general studies and begun his theological training, in the Netherlands, did he experience a conversion of heart. In a letter to his parents, Murray wrote, "Your son has been born again. ... I have cast myself on Christ."

This "casting of the self" became Murray's life theme. Sixty years of ministry in the Dutch Reformed Church of South Africa, more than 200 books and tracts on Christian spirituality and ministry, extensive social work, and the founding of educational institutions—all these were outward signs of the inward grace that Murray experienced by continually casting himself on Christ.

"May not a single moment of my life be spent outside the light, love, and joy of God's presence," was his prayer. "And not a moment without the entire surrender of myself as a vessel for him to fill full of his Spirit and his love."

At age 21, Murray received his first appointment as the only minister in the Orange River Sovereignty, a 50,000-square-mile territory in remote South Africa. Constant travel to distant parishes and outreach to the unevangelized soon depleted his strength. A bout of illness so weakened him, he was forced to return to England for rest.

When he returned to South Africa, he took a position in Worcester, where he became involved with the newly opened Theological Seminary of Stellenbosch. His passion for Christian education prompted him to found a succession of institutions, such as the Bible and Prayer Union (which encouraged Bible study and prayer) and the Huguenot Seminary, where young women could prepare for educational work.

From Worcester, Murray accepted a more prestigious preaching position in Cape Town and then, seven years later, the pastorate of a church in Wellington, a more rural parish. Here Murray honed his preaching skills and led a holiness revival (historian Walter Hollenweger considers Murray a forerunner of Pentecostalism). Through his preaching and writing, Murray slowly became an international figure.

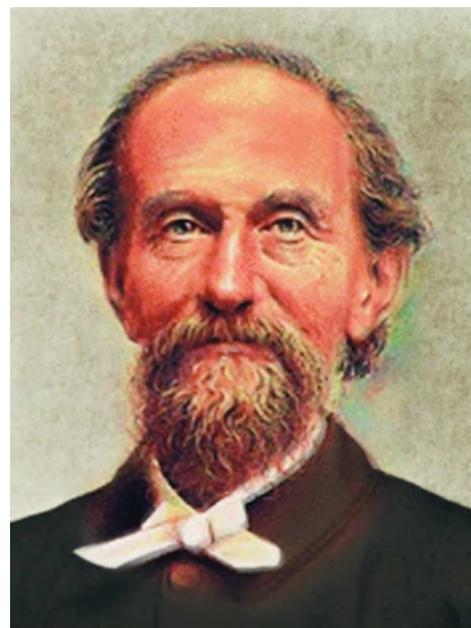
Murray wrote to interpret the Scriptures in such a way that Christians were free to believe and experience the grace of God. He believed that God had done everything necessary for people to live rich, productive, meaningful lives that participated in the life of God. The obstacles to such lives included half-hearted surrender to God, a lack of confidence in the anointing of the Spirit, and a deep-rooted skepticism about the power of prayer.

One of his most popular books, *With Christ in the School of Prayer*, takes New Testament teachings about prayer and illumines them in 31 "lessons" designed to help the reader move past shallow, ineffectual prayer into a fuller understanding of the work God has called them to do. According to Murray, the

church does not realize that "God rules the world by the prayers of his saints, that prayer is the power by which Satan is conquered, that by prayer the church on earth has disposal of the powers of the heavenly world."

He strove to align his spiritual insights with his Reformed theology, but he was accused by Reformed critics of teaching free will and that God wills the redemption of all

In the face of criticism, though, Murray insisted that the believer can expect to receive the fullness of the Spirit. As Murray put it, "I must be filled; it is absolutely necessary. I may be filled; God has made it blessedly possible. I would be filled; it is eminently desirable. I will be filled; it is so blessedly certain."



# HYMN STORY - HARK, THE HERALD ANGELS SING

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The brothers, John and Charles Wesley, had a tremendous impact in the 18th century—an impact that continues even today. John, of course, was the great preacher and evangelist. Charles was the great writer of hymns. His hymns include “O for a Thousand Tongues to Sing,” “Jesus, Lover of My Soul,” “Christ the Lord Is Risen Today,” and “Love Divine, All Loves Excelling.”

Charles wrote “Hark, the Herald Angels Sing” in 1738, less than a year after his Aldersgate conversion. However, that was neither his title nor the words of the first line. His original hymn started, “Hark, how all the welkin rings, glory to the king of kings.” Welkin is a word that long ago went out of style, but means “vault of heaven.” So Wesley’s original first line meant, “Hark, how all the vault of heaven rings, glory to the king of kings.”

Nor did Wesley use the hymn tune with which we are familiar today. He sang this hymn to the tune of “Christ the Lord Is Risen Today.”

It was George Whitefield, the famous evangelist, who changed the first line of Wesley’s hymn to “Hark, the herald angels sing, glory to the newborn king.”

Whitefield, a rough and tumble man, didn’t bother to ask Wesley’s permission to make the change—perhaps knowing that Wesley would never approve. Whitefield just made the change and began using it in his great evangelistic meetings, where the changed version quickly caught on.

Wesley was incensed—both that Whitefield had changed the words and that he had not asked permission to do so. Others had made changes in Wesley’s hymns, and Wesley resented them all. At some point he wrote, “Many gentlemen have done my brother and me...the honor to reprint many of our hymns. Now they are perfectly welcome to do so, provided they print them just as they are.” He went on to say that, if anyone insisted on making changes, they should print a disclaimer absolving the Wesley’s “for the doggerel of other men.”

Although Whitefield's version of Wesley's hymn became quite popular, it was said that Wesley throughout his life refused to sing it.

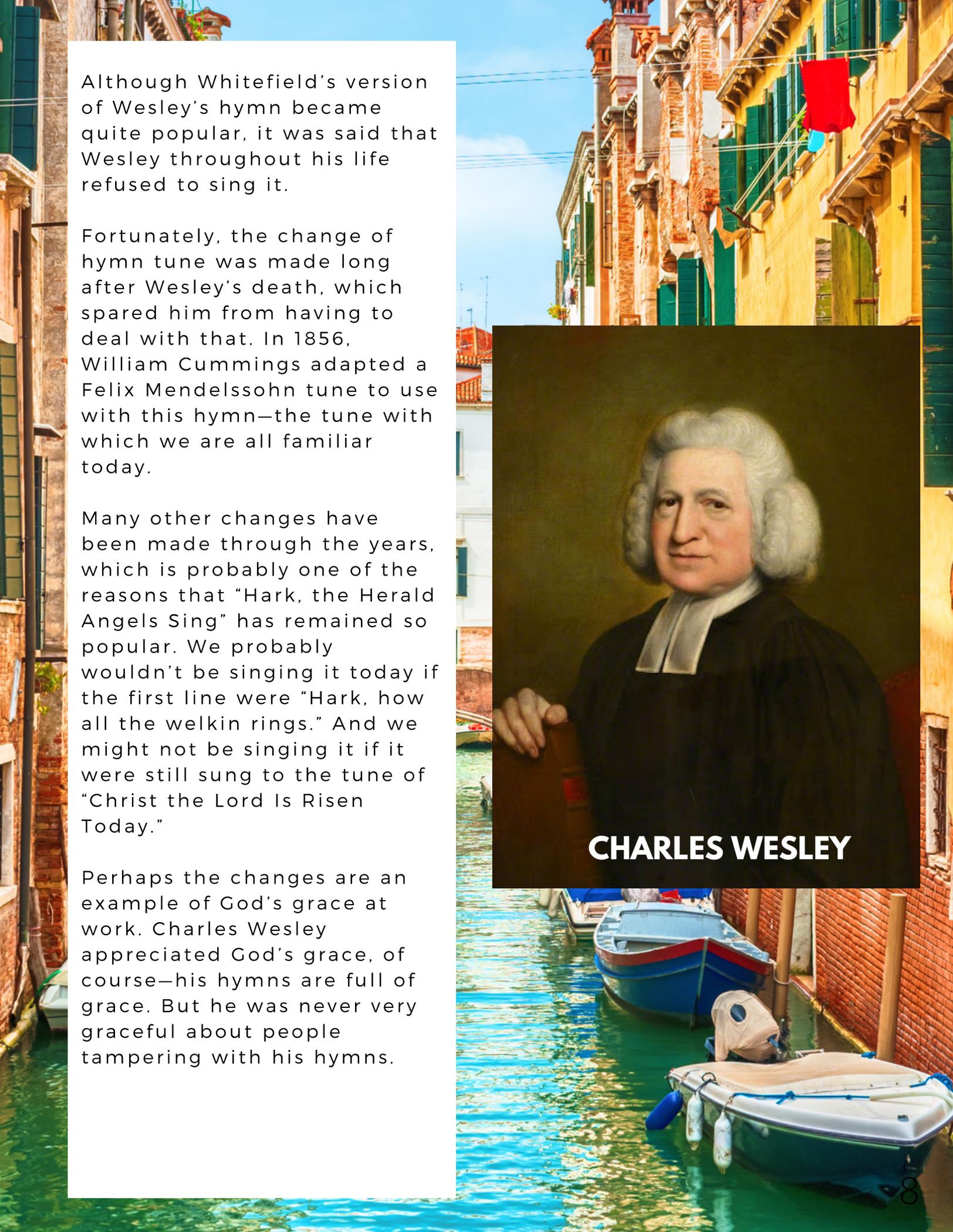
Fortunately, the change of hymn tune was made long after Wesley's death, which spared him from having to deal with that. In 1856, William Cummings adapted a Felix Mendelssohn tune to use with this hymn—the tune with which we are all familiar today.

Many other changes have been made through the years, which is probably one of the reasons that "Hark, the Herald Angels Sing" has remained so popular. We probably wouldn't be singing it today if the first line were "Hark, how all the welkin rings." And we might not be singing it if it were still sung to the tune of "Christ the Lord Is Risen Today."

Perhaps the changes are an example of God's grace at work. Charles Wesley appreciated God's grace, of course—his hymns are full of grace. But he was never very graceful about people tampering with his hymns.



**CHARLES WESLEY**



A H Y M N A D A Y K E E P S  
Y O U H U M M I N G A L L T H E  
W A Y



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**HARK, THE HERALD ANGELS SING**

1

Hark! the herald angels sing,  
“Glory to the new-born King;  
Peace on earth, and mercy mild;  
God and sinners reconciled.”  
Joyful, all ye nations, rise,  
Join the triumph of the skies;  
With angelic hosts proclaim,  
“Christ is born in Bethlehem.”

2

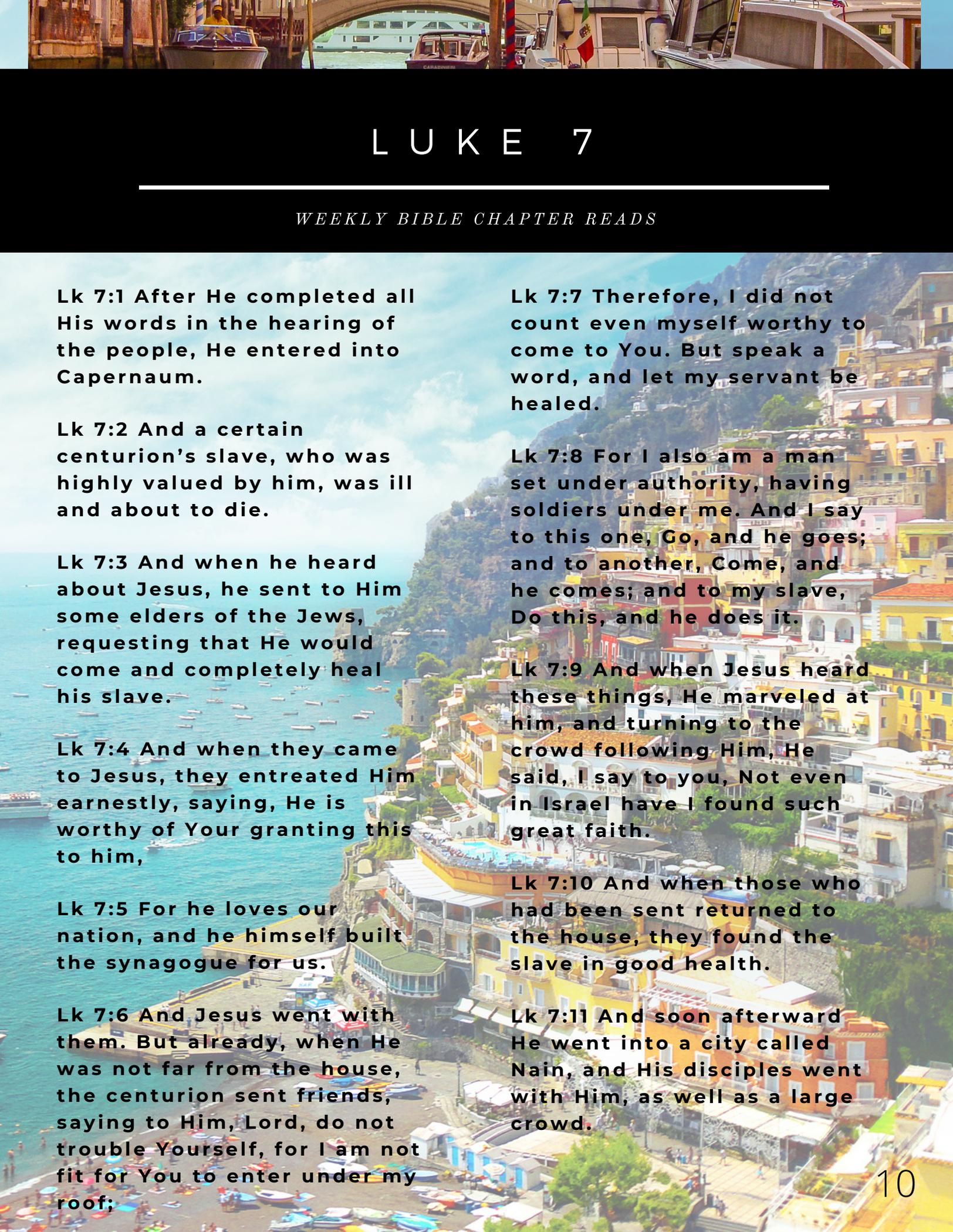
Christ, by highest heav’n adored,  
Christ, the everlasting Lord:  
Late in time behold Him come,  
Offspring of a virgin’s womb.  
Veiled in flesh the Godhead see,  
Hail th’ incarnate Deity!  
Pleased as man with man to dwell,  
Jesus our Immanuel.

3

Hail the heav’n-born Prince of Peace!  
Hail the Sun of righteousness!  
Light and life to all He brings,  
Ris’n with healing in His wings:  
Mild He lays His glory by,  
Born that man no more may die;  
Born to raise the sons of earth;  
Born to give them second birth.

4

Come, Desire of nations, come!  
Fix in us Thy humble home:  
Rise, the woman’s conqu’ring seed,  
Bruise in us the serpent’s head;  
Adam’s likeness now efface,  
Stamp Thine image in its place:  
Final Adam from above,  
Reinstate us in Thy love.



# LUKE 7

## WEEKLY BIBLE CHAPTER READS

**Lk 7:1** After He completed all His words in the hearing of the people, He entered into Capernaum.

**Lk 7:2** And a certain centurion's slave, who was highly valued by him, was ill and about to die.

**Lk 7:3** And when he heard about Jesus, he sent to Him some elders of the Jews, requesting that He would come and completely heal his slave.

**Lk 7:4** And when they came to Jesus, they entreated Him earnestly, saying, He is worthy of Your granting this to him,

**Lk 7:5** For he loves our nation, and he himself built the synagogue for us.

**Lk 7:6** And Jesus went with them. But already, when He was not far from the house, the centurion sent friends, saying to Him, Lord, do not trouble Yourself, for I am not fit for You to enter under my roof;

**Lk 7:7** Therefore, I did not count even myself worthy to come to You. But speak a word, and let my servant be healed.

**Lk 7:8** For I also am a man set under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.

**Lk 7:9** And when Jesus heard these things, He marveled at him, and turning to the crowd following Him, He said, I say to you, Not even in Israel have I found such great faith.

**Lk 7:10** And when those who had been sent returned to the house, they found the slave in good health.

**Lk 7:11** And soon afterward He went into a city called Nain, and His disciples went with Him, as well as a large crowd.

**Lk 7:12** And as He came near the gate of the city, behold, one who had died was being carried out, an only son of his mother, and she was a widow; and a considerable crowd from the city was with her.

**Lk 7:13** And when the Lord saw her, He was moved with compassion for her and said to her, Do not weep.

**Lk 7:14** And He came near and touched the bier, and those carrying it stood still. And He said, Young man, to you I say, Arise.

**Lk 7:15** And the dead man sat up and began to speak. And He gave him to his mother.

**Lk 7:16** And fear took hold of all, and they glorified God, saying, A great prophet has been raised up among us, and, God has visited His people!

**Lk 7:17** And this report concerning Him went out in the whole of Judea and in all the surrounding region.

**Lk 7:18** And John's disciples reported to him concerning all these things.

**Lk 7:19** And John called a certain two of his disciples to him and sent them to the Lord, saying, Are You the Coming One, or should we expect another?

**Lk 7:20** And the men came to Him and said, John the Baptist sent us to You, saying, Are You the Coming One, or should we expect another?

**Lk 7:21** In that hour He healed many from diseases and afflictions and evil spirits, and to many who were blind He graciously gave sight.

**Lk 7:22** And He answered and said to them, Go and report to John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear, the dead are raised, the poor have the gospel announced to them.

**Lk 7:23** And blessed is he who is not stumbled because of Me.

**Lk 7:24** And when the messengers of John went away, He began to say to the crowds concerning John, What did you go out into the wilderness to look at? A reed shaken by the wind?

**Lk 7:25** But what did you go out to see? A man arrayed in soft garments? Behold, those who live in splendid apparel and luxury are in royal palaces.

**Lk 7:26** But what did you go out to see? A prophet? Yes, I say to you, and much more than a prophet.

**Lk 7:27** This is he concerning whom it is written, "Behold, I send My messenger before Your face, who will prepare Your way before You."

**Lk 7:28** I say to you, Among those born of women there is no one greater than John, yet he who is least in the kingdom of God is greater than he.

**Lk 7:29** And when all the people and the tax collectors heard this, they acknowledged that God was righteous, since they had been baptized with the baptism of John.

**Lk 7:30** But the Pharisees and the lawyers rejected the counsel of God for themselves since they had not been baptized by him.

**Lk 7:31** And Jesus said, To what then shall I liken the men of this generation, and what are they like?

**Lk 7:32** They are like little children sitting in the marketplace and calling to one another, who say, We have played the flute to you, and you did not dance; we have sung a dirge, and you did not weep.

**Lk 7:33** For John the Baptist has come neither eating bread nor drinking wine, and you say, He has a demon.

**Lk 7:34** The Son of Man has come eating and drinking, and you say, Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners.

**Lk 7:35** Yet wisdom is justified by all her children.

**Lk 7:36** Now a certain one of the Pharisees asked Him to eat with him. And He entered into the Pharisee's house and reclined at table.

**Lk 7:37** And behold, there was a woman in the city who was a sinner, and when she learned that He was reclining at table in the Pharisee's house, she brought an alabaster flask of ointment.

**Lk 7:38** And she stood behind Him at His feet weeping and began to wet His feet with her tears and wiped them with the hair of her head, and she kissed His feet affectionately and anointed them with the ointment.

**Lk 7:39** But when the Pharisee who had invited Him saw this, he said within himself, This man, if He were a prophet, would know who and what sort of woman this is who is touching Him, because she is a sinner.

**Lk 7:40** And Jesus answered and said to him, Simon, I have something to say to you. And he said, Teacher, say it.

**Lk 7:41** A certain moneylender had two debtors: one owed five hundred denarii and the other fifty.

**Lk 7:42** But since they had nothing with which to repay, he graciously forgave them both. Which of them therefore will love him more?

**Lk 7:43** Simon answered and said, I suppose the one whom he graciously forgave the more. And He said to him, You have judged correctly.

**Lk 7:44** And turning to the woman, He said to Simon, Do you see this woman? I entered into your house; you did not give Me water for My feet, but she, with her tears, has wet My feet and with her hair has wiped them.

**Lk 7:45** You did not give Me a kiss, but she, from the time I entered, has not stopped kissing My feet affectionately.

**Lk 7:46** You did not anoint My head with oil, but she has anointed My feet with ointment.

**Lk 7:47** For this reason I say to you, Her sins which are many are forgiven, because she loved much; but to whom little is forgiven, he loves little.

**Lk 7:48** And He said to her, Your sins are forgiven.

**Lk 7:49** And those who were reclining at table with Him began to say within themselves, Who is this who even forgives sins?

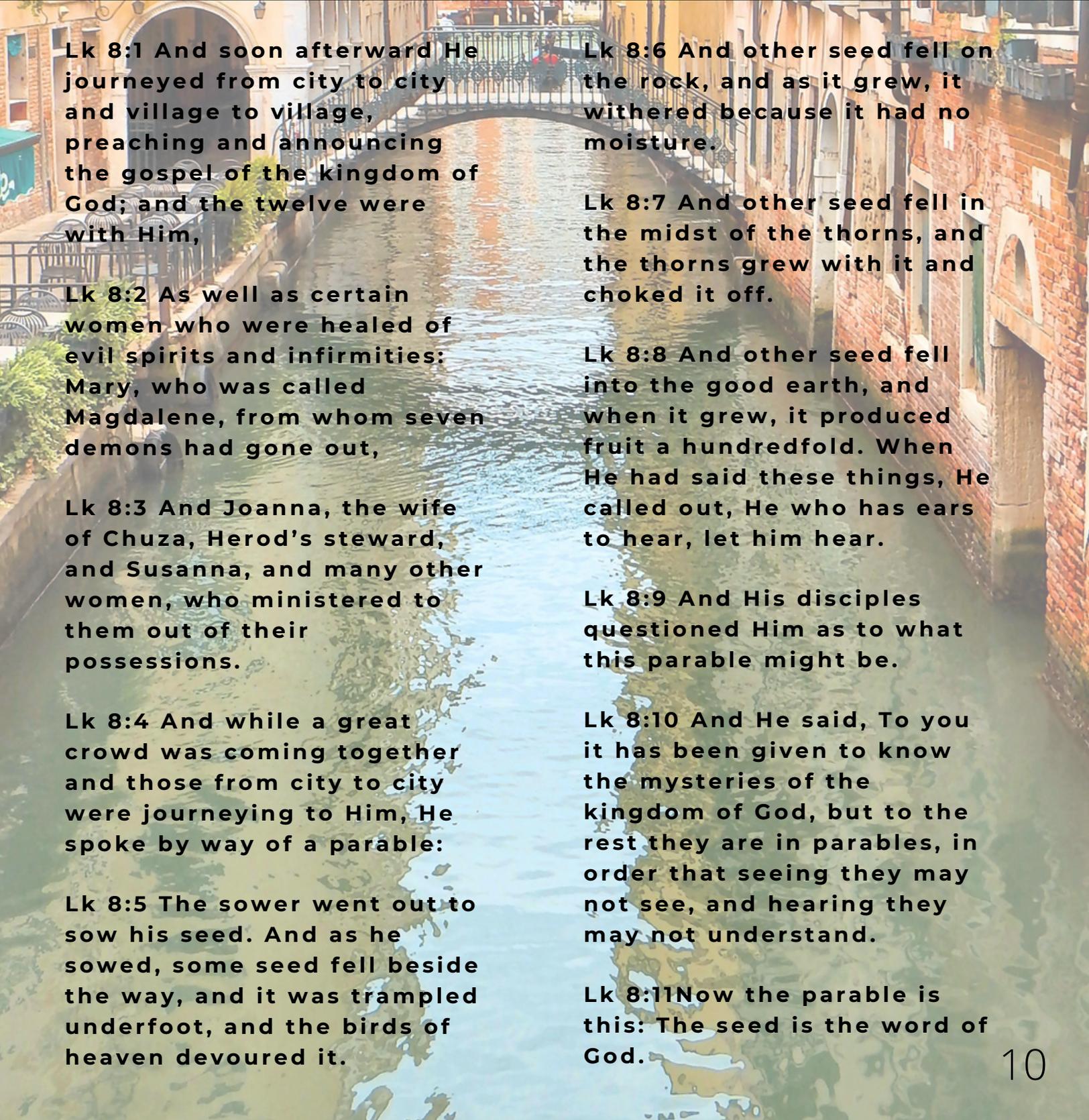
**Lk 7:50** But He said to the woman, Your faith has saved you. Go in peace.



# LUKE 8

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## WEEKLY BIBLE CHAPTER READS



**Lk 8:1** And soon afterward He journeyed from city to city and village to village, preaching and announcing the gospel of the kingdom of God; and the twelve were with Him,

**Lk 8:2** As well as certain women who were healed of evil spirits and infirmities: Mary, who was called Magdalene, from whom seven demons had gone out,

**Lk 8:3** And Joanna, the wife of Chuza, Herod's steward, and Susanna, and many other women, who ministered to them out of their possessions.

**Lk 8:4** And while a great crowd was coming together and those from city to city were journeying to Him, He spoke by way of a parable:

**Lk 8:5** The sower went out to sow his seed. And as he sowed, some seed fell beside the way, and it was trampled underfoot, and the birds of heaven devoured it.

**Lk 8:6** And other seed fell on the rock, and as it grew, it withered because it had no moisture.

**Lk 8:7** And other seed fell in the midst of the thorns, and the thorns grew with it and choked it off.

**Lk 8:8** And other seed fell into the good earth, and when it grew, it produced fruit a hundredfold. When He had said these things, He called out, He who has ears to hear, let him hear.

**Lk 8:9** And His disciples questioned Him as to what this parable might be.

**Lk 8:10** And He said, To you it has been given to know the mysteries of the kingdom of God, but to the rest they are in parables, in order that seeing they may not see, and hearing they may not understand.

**Lk 8:11** Now the parable is this: The seed is the word of God.



**Lk 8:12** And those beside the way are those who heard; then the devil comes and takes away the word from their heart, so that they would not believe and be saved.

**Lk 8:13** And those on the rock are those who, when they hear, receive the word with joy; yet these have no root, who believe only for a while, and in time of trial they draw back.

**Lk 8:14** And that which fell into the thorns, these are those who heard and, going away, are utterly choked by anxieties and riches and pleasures of this life, and do not bring any fruit to maturity.

**Lk 8:15** But that which is in the good earth, these are those who in a noble and good heart hear the word and hold it fast and bear fruit with endurance.

**Lk 8:16** Now no one who has lit a lamp covers it with a vessel or puts it underneath a bed, but he puts it on a lampstand in order that those who come in may see the light.

**Lk 8:17** For nothing is hidden which shall not become manifest, nor concealed which shall not by all means be made known and come into the open.

**Lk 8:18** Take heed therefore how you hear, for whoever has, it shall be given to him, and whoever does not have, even what he thinks he has shall be taken away from him.

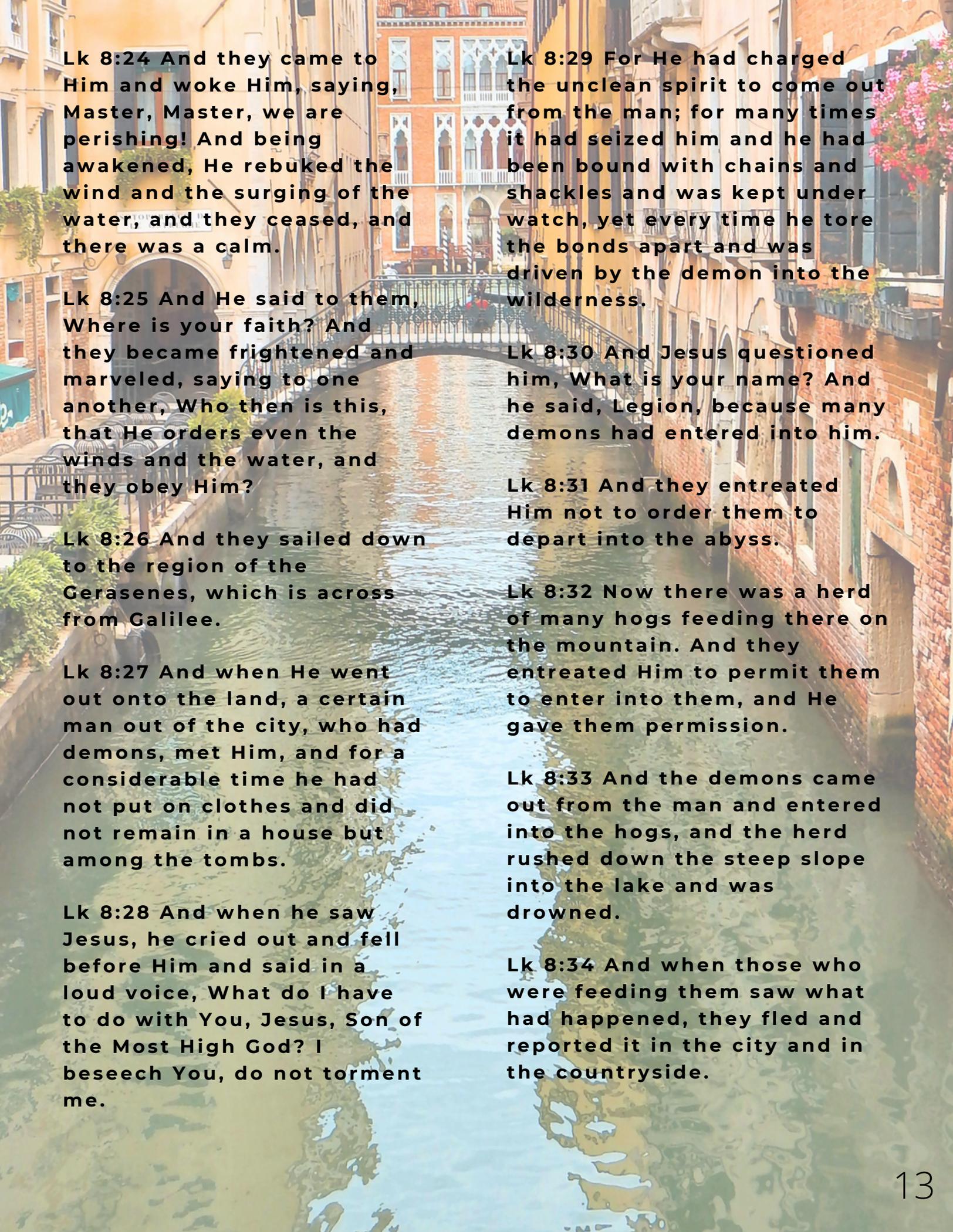
**Lk 8:19** And His mother and brothers came up to Him and were not able to get to Him because of the crowd.

**Lk 8:20** And it was reported to Him, Your mother and Your brothers are standing outside wanting to see You.

**Lk 8:21** But He answered and said to them, My mother and My brothers are these who hear the word of God and do it.

**Lk 8:22** And on one of the days He and His disciples got into a boat. And He said to them, Let us go over to the other side of the lake. And they launched out.

**Lk 8:23** And while they were sailing, He fell asleep. And a windstorm came down upon the lake, and they began to fill with water and were in danger.

A scenic view of a Venetian canal with colorful buildings and a bridge. The water is calm, reflecting the surrounding architecture. The buildings are multi-story with ornate windows and balconies. A small bridge with a metal railing spans the canal in the middle ground. The overall atmosphere is peaceful and historic.

**Lk 8:24** And they came to Him and woke Him, saying, Master, Master, we are perishing! And being awakened, He rebuked the wind and the surging of the water, and they ceased, and there was a calm.

**Lk 8:25** And He said to them, Where is your faith? And they became frightened and marveled, saying to one another, Who then is this, that He orders even the winds and the water, and they obey Him?

**Lk 8:26** And they sailed down to the region of the Gerasenes, which is across from Galilee.

**Lk 8:27** And when He went out onto the land, a certain man out of the city, who had demons, met Him, and for a considerable time he had not put on clothes and did not remain in a house but among the tombs.

**Lk 8:28** And when he saw Jesus, he cried out and fell before Him and said in a loud voice, What do I have to do with You, Jesus, Son of the Most High God? I beseech You, do not torment me.

**Lk 8:29** For He had charged the unclean spirit to come out from the man; for many times it had seized him and he had been bound with chains and shackles and was kept under watch, yet every time he tore the bonds apart and was driven by the demon into the wilderness.

**Lk 8:30** And Jesus questioned him, What is your name? And he said, Legion, because many demons had entered into him.

**Lk 8:31** And they entreated Him not to order them to depart into the abyss.

**Lk 8:32** Now there was a herd of many hogs feeding there on the mountain. And they entreated Him to permit them to enter into them, and He gave them permission.

**Lk 8:33** And the demons came out from the man and entered into the hogs, and the herd rushed down the steep slope into the lake and was drowned.

**Lk 8:34** And when those who were feeding them saw what had happened, they fled and reported it in the city and in the countryside.

**Lk 8:35** And the people went out to see what had happened. And they came to Jesus and found the man from whom the demons had come out, sitting at the feet of Jesus, clothed and sane, and they became frightened.

**Lk 8:36** And those who had seen it reported to them how the demon-possessed man had been healed.

**Lk 8:37** And all the multitude from the surrounding region of the Gerasenes asked Him to depart from them, for they were seized with great fear; and He got into a boat and returned.

**Lk 8:38** And the man from whom the demons had come out begged to be with Him, but He sent him away, saying,

**Lk 8:39** Return to your house, and relate what great things God has done for you. And he departed, proclaiming throughout the whole city what great things Jesus had done for him.

**Lk 8:40** Now as Jesus was returning, the crowd welcomed Him, for they were all waiting for Him.

**Lk 8:41** And behold, a man came whose name was Jairus, and this man was a ruler of the synagogue. And he fell at Jesus' feet and entreated Him to enter into his house,

**Lk 8:42** Because he had an only daughter, about twelve years old, and she was dying. And as He went, the crowds pressed against Him.

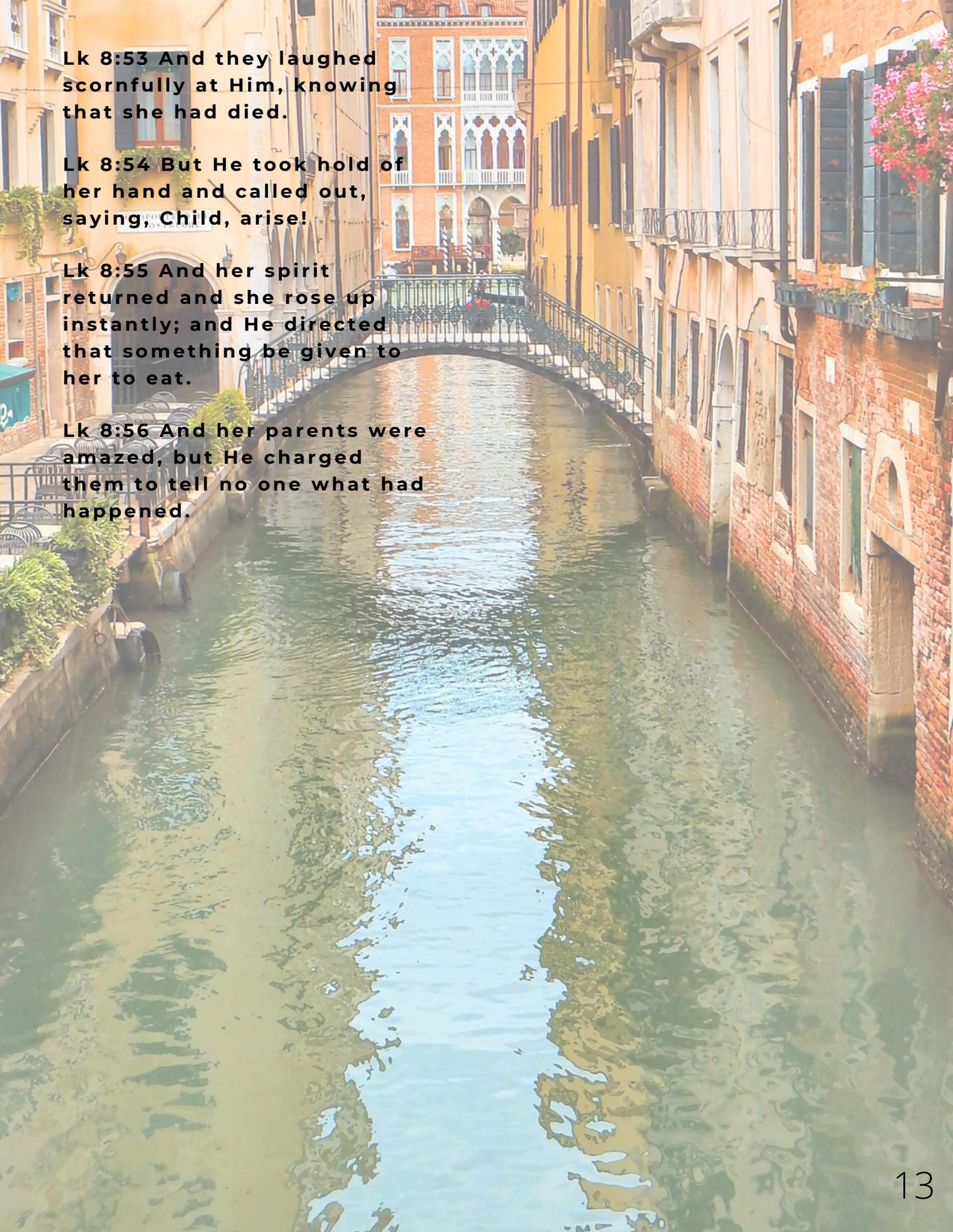
**Lk 8:43** And a woman who had a flow of blood for twelve years and who had spent all her livelihood on physicians and yet could not be healed by anyone,

**Lk 8:44** Approached Him from behind and touched the fringe of His garment, and instantly her flow of blood stopped.

**Lk 8:45** And Jesus said, Who is the one who touched Me? And when all denied it, Peter said, Master, the crowds are pressing and crushing You.

**Lk 8:51** And He came to the house and did not allow anyone to enter with Him, except Peter and John and James and the father of the child and the mother.

**Lk 8:52** And all were weeping and mourning for her; but He said, Do not weep, for she has not died but is sleeping.

A narrow Venetian canal with a bridge and colorful buildings. The water is calm and reflects the surrounding architecture. The buildings are multi-story, with various window styles and colors, including yellow, orange, and red. A small bridge with a metal railing spans the canal in the middle ground. The scene is bright and sunny, with clear reflections on the water.

**Lk 8:53 And they laughed scornfully at Him, knowing that she had died.**

**Lk 8:54 But He took hold of her hand and called out, saying, Child, arise!**

**Lk 8:55 And her spirit returned and she rose up instantly; and He directed that something be given to her to eat.**

**Lk 8:56 And her parents were amazed, but He charged them to tell no one what had happened.**