

Malcolm's Monday Musings : 3 February 2025

Greetings.

I set out below the (slightly revised) notes of a devotional message which I gave some time ago.

On the first page of *the notes*, there is a quotation from a book written by Lee Fisher, a long-time associate of Billy Graham.

At the close of *this email*, I set out another quotation from that book. But first, a little background to the person who forms the subject of that quotation, 'Stuart Hamblen'.

(This note reproduces part of an email which I wrote to a friend in America in 2009. I will spare you the multiple sources for the facts detailed in that email.)

Stuart Hamblen.

Back in the 1940s there was a well-known radio host/comedian/song writer in Hollywood named Stuart Hamblen who was noted for his drinking, womanizing, gambling and brawling. Mr Hamblen also frequently played the 'bad guy' in films starring Gene Autry, Roy Rogers and others.

Along came a young preacher holding a tent revival. Stuart Hamblen had him on his radio show and to gather more material, Mr Hamblen showed up at one of the revival meetings. Early in the service the preacher announced, 'There is one man in this audience who is a big fake'.

There were probably others who thought the same thing, but Stuart Hamblen was convinced that he was the one the preacher was talking about. The words continued to haunt him until, a couple of nights later, he showed up at the preacher's hotel door in the early hours of the morning, asking that the preacher pray for him. But the preacher responded, 'This is between you and God, and I'm not going to get in the middle of it'. He invited Stuart in and, after they talked for some time, Stuart dropped to his knees and cried out to God.

But that is not the end of the story. Stuart quit drinking, quit womanizing and his past way of life. He was ultimately fired by the radio station when he refused to do a commercial promoting alcohol.

At a party, a long-time friend named John (with whom Stuart had occasionally appeared in Hollywood films) commented, 'What's this I hear ... you got religion?', to which Stuart responded, 'It's no secret what God can do'. To this, John said, 'Sounds like a song'.

Later, sitting alone at home, Stuart began writing that song. Hearing a clock strike the hour, he penned the words, 'The chimes of time ring out the news. Another day is done. Someone slipped and fell. Was that someone you?'

In seventeen minutes, he composed the spiritual song, 'It is no secret' ... a gospel classic which has since been translated into many languages.

The 'friend' was John Wayne, and the 'young preacher' was Billy Graham.

If you are interested, you can watch Billy Graham and Stuart Hamblen together and hear Mr Hamblen sing that song on <https://www.youtube.com/watch?v=472ap1E4LTY>. If you do watch that film clip, you should note Billy Graham's statement, 'It was the turning point of our ministry'. For God was 'doing' something which neither Mr Hamblen nor Billy Graham realized at the time of Stuart's conversion. He (the Lord) was using that conversion to launch Billy Graham into large-scale evangelistic opportunities.

With that background, now, **Go on, smile.**

'On one occasion, Stuart Hamblen was to perform on the British Broadcasting Company's "Out of Town" show.

'One of the announcers asked before going on the air, "What are you going to sing, Mr Hamblen?"

"I'm going to sing, "It is no secret what God can do", Stuart answered.

'The British announcer ... replied, "Here in Britain, we don't make a habit of mentioning God in songs".

“Come on now”, Stuart reasoned, “don’t tell me that *when you sing ‘God Save the Queen’, you hum the first word*”.

(Page 58.)

Happy reading.

Yours in the Lord Jesus,

Malcolm

OUR LORD'S RESPONSE TO INTERRUPTIONS

INTRODUCTION

As most are well aware, one feature of our Lord's public ministry was that of His compassion. Indeed, as is often pointed out, all twelve occurrences of the verb translated 'to have compassion' in the New Testament are in the Gospels.¹ Apart from the occasions when our Lord used it—in three of His parables²—the word is only ever used to describe our Lord Himself. It is, we can say, therefore, very much distinctively *His word*.

But one aspect and evidence of His compassion which is easily missed is that of His reaction and response to the numerous interruptions which He faced during the course of His ministry.

A little while ago, I came across the thought-provoking question, '**What would Jesus' ministry have looked like if He had never allowed Himself to be interrupted?**'³ And, when I pondered that question, I realised that many of our Lord's best-known miracles and sayings flowed from what we can only call '*interruptions*'.

In passing, we might note how the sequel to the disciples' rude '*interruption*' of our Lord's brief and restful sleep during the storm on the Lake provides us with a unique insight into His power over the forces of nature—specifically, over both boisterous wind and tempestuous sea.⁴

There are, of course, occasions when something which we consider at the time to be an '*interruption*' proves to be anything but that.

By way of illustration, sometime ago I read an account given by a long-time associate of Billy Graham (Lee Fisher) of an incident which happened when Mr Graham was preaching on Trans World Radio through his German interpreter, Peter Schneider. 'One day', Mr Fisher reports, 'a lady from Cologne wrote that she had heard Billy Graham preach and was impressed with his power and authority. "There is only one thing wrong", she stated. "*There's a man speaking English who keeps interrupting him!*"⁵

Yes, indeed, there are occasions when something which we consider at the time to be an '*interruption*' proves to be anything but that.

But we will confine our meditation to instances of genuine '*interruptions*' in the life and ministry of our Lord.

MEN, WOMEN AND CHILDREN WHO WERE BROUGHT

We might think, for example, of the very many occasions when people were 'brought' to Him—'*brought to Him*', I note, and not '*invited by Him*'.

(i) Crowds.

Sometimes, large numbers were brought to Him.

Matthew alone records three such occasions:

(a) First, in chapter 4, 'His fame went throughout all Syria; and they brought to Him all sick people ... and those who were demon-possessed'.⁶

(b) Second, in chapter 8, 'When evening had come, they (the men of Capernaum) brought to Him many who were demon-possessed ... He cast out the spirits with a word, and healed all who were sick'.⁷

(c) Third, in chapter 14, 'they came to the land of Gennesaret ... when the men of that place recognized Him, they ... brought to Him all who were sick'.⁸

(ii) Individuals.

Leaving aside the instance, of which Matthew also speaks, when very young children 'were brought to Jesus' that He might pray over them,⁹ we read of several cases where individuals were brought to Him:

(a) Matthew opens and closes his ninth chapter by writing of two such: first, 'behold, they brought to Him a paralytic lying on a bed'¹⁰—interrupting, of course, our Lord's teaching that day in the house at Capernaum¹¹—and then at the close, 'behold, they brought to Him a man, mute and demon-possessed'.¹²

(b) A little later Matthew records that, 'one was *brought to Him* who was demon-possessed, blind and mute'.¹³

For his part, Mark tells us of the man at the foot of the so-called Mount of Transfiguration, who answered Jesus, 'Teacher, I *brought to you* my son, who has a mute spirit ...'.¹⁴

THOSE WHO CAME UNASSISTED

There were the many times when people came to Him 'under their own steam', so to speak. Take as an example the 'great crowds' who, following the cleansing of the man whose whole body had been covered with leprosy, flocked 'to hear' the Lord and 'to be healed' by Him 'of their infirmities'.¹⁵

Our Lord once said, 'Whoever *comes to me*, I will never cast out'¹⁶—where, not only does that 'never' translate a double negative, but the word 'out' is doubled up in the Greek.¹⁷

THREE WELL-KNOWN CASES

But the three best-known cases of our Lord responding graciously to interruptions are undoubtedly those of (1) the so-called¹⁸ 'Feeding of the Five Thousand', (2) the healing of the woman with the flow of blood and (3) the healing of Bartimaeus.

(1) The feeding of the five thousand.

The first three gospels paint something of the complex background to the miraculous feeding of the multitude.

Matthew focuses on the recent murder by Herod Antipas of John the Baptist and on his (Herod's) ominous response to the Lord's own preaching and miracles.¹⁹ 'When Jesus heard it', Matthew notes, 'He departed from there by boat to a deserted place ...', to a place outside of Herod's jurisdiction and beyond the reach of any hostility on Herod's part.²⁰

By way of contrast, *both Mark and Luke* associate our Lord's departure rather with the return of the apostles from their recent mission. 'The apostles gathered to Jesus', Mark says, 'and told Him all things, both what they had done and what they had taught', adding that 'there were many coming and going, and they did not even have time to eat'.²¹ The constant streams of people arriving and departing left no interval, that is, for our Lord and His disciples to partake of any food.

Small wonder then, that, faced with this combination of circumstances, our Lord sought quiet reflection and rest. 'Come away by yourselves into a desert place, and rest a while', were His words.²² And so He and His disciples left by boat for the seclusion of Bethsaida on the north-east shore of Galilee.²³

But it was not to be.

For the crowds which they had left on the shore, realizing where Jesus and the apostles were heading, ran 'on foot', skirting around the northern end of the lake; 'the crowds saw them departing, and many recognized Him, and ran afoot thither from all cities'.²⁴ Having, that is, first followed Jesus and His disciples with their eyes, they now followed them with their feet.²⁵ And, although the crowds left after the boat, they arrived at Bethsaida first and were already there to meet Him when He disembarked with His weary disciples.²⁶

Clearly, 'escaping from Herod was easier than escaping from the crowd'.²⁷

And the Saviour's reaction? Not—as might have been expected from any other—that of exasperation, of annoyance and irritation. Far from it. According to Luke, He 'received them'—He 'welcomed them', that is.²⁸ As both Matthew and Mark note, 'He was moved with 'compassion'²⁹—and 'compassion', please, *for those who had so rudely invaded His privacy!*

Following which, He not only taught them³⁰ and healed their sick,³¹ but, when it grew late, He treated them all to a satisfying meal: 'they all ate and were filled'.³²

At the same time, He provided twelve wicker baskets (perhaps hand-baskets³³) of unused fragments³⁴—quite possibly for the benefit of His twelve disciples who, we were told, had been unable to eat prior to the crossing of the lake.³⁵

What a truly thoughtful and tenderly considerate Saviour!

(2) The woman with the flow of blood.

I said that the second well known case of the Lord Jesus responding graciously to interruptions was that of the healing of the woman with the flow of blood.

This was, of course, the time when He performed one miracle when on the way to perform another. By 'another', I refer, of course, to the raising of the daughter of Jairus.

Luke in particular intertwines these two case studies, drawing attention in the closing section of chapter 8:

(i) on the one hand, to a man who would gladly have given all he had to hold on to that which he had enjoyed for twelve years (to his 'only daughter')³⁶ and

(ii) on the other hand, to a woman who had already spent all she had in an attempt to rid herself of that which she had endured for twelve years (an incurable blood disease).³⁷

While the man had been blessed with twelve wonderful years of happiness, the woman had experienced twelve terrible years of misery.

Immediately prior to the performing of these two miracles, our Lord had returned from one of His journeys across the Sea of Galilee.³⁸ He arrived to find a vast multitude³⁹ 'waiting' near the seashore to 'welcome Him'.⁴⁰ And nobody awaited His return more eagerly than did the local synagogue ruler!⁴¹ And, 'seeing Him', he immediately fell 'down at His feet'.⁴²

His (Jairus's) heart ached for his daughter. By Jewish reckoning, no longer a child, she had now reached marriageable age, but, alas for her and her parents, far from relishing the prospect of marriage, she lay at home, as Jairus said, 'at the point of death'.⁴³ This description accounts for Jairus's urgency; time was of the very essence—every moment counted.

In response to Jairus's plea, 'Come and lay your hands on her, that she may be healed', the Saviour, we read, 'went with him'.⁴⁴

So far so good.

But then came what was to Jairus a disastrous 'interruption'. For, on the way to his house, a woman with an embarrassing and hopeless medical condition unintentionally delayed them. This woman had, Mark says, 'suffered *many* things under *many* physicians ... she had spent all that she had and was no better, but rather grew worse'.⁴⁵

I guess that *Doctor* Luke⁴⁶ can be excused for not sharing that latter detail with Theophilus, confining himself to the observation that, although the woman 'had spent all her living on physicians, she could not be healed by anyone'.⁴⁷

But, whichever account of the incident we read,⁴⁸ it is made clear that the woman's ailment had drained not only all her energy but all her savings.⁴⁹

Approaching Jesus from behind, she reached out in faith to touch His garment.⁵⁰

As an aside, I note that, at Mount Sinai, it had been a case of 'touch the border (edge) and die';⁵¹ at Capernaum, it was a case of 'touch the border (hem) and be made whole' (Luke 8. 44).

Immediately sensing that power had gone out from Him, Jesus turned and enquired who it was that had 'touched' Him; 'touched' Him, that is, in more than the casual and superficial manner of the crowd which thronged Him.⁵² And we should note in passing that, although it was her hand which touched His garment,⁵³ it was her 'faith' which drew from Him the power to stanch her haemorrhage.⁵⁴

Back at the close of Luke 7, the burning question in the house of Simon the Pharisee had been whether or not the Lord could discern the character of another woman who ventured to 'touch Him'—that she was, as Simon considered her, a notorious 'sinner'.⁵⁵

Here at the close of Luke 8, the question was whether the Lord would detect, not this woman's *sin*, but her *faith*—whether He could detect that which had prompted her to draw on His power.⁵⁶

'Daughter, your faith has made you well',⁵⁷ He said, 'go in peace'.⁵⁸ Which, doubtless, she did.

But this interruption and delay had brought Jairus anything but peace. What agony—what torture—he must have endured as the moments passed. And who can criticise him if—silently within himself—he cried out, 'Doesn't He remember that, though *this poor woman is chronically ill*, at this moment *my only daughter is terminally ill*—that, although He is undoubtedly *the woman's last hope*, He is *my daughter's only hope*'?

And then, even as the Lord was speaking His 'peace' to the healed woman,⁵⁹ someone arrived from Jairus's house with the dreaded news, 'Your daughter is dead'!⁶⁰

But, immediately, 'on hearing this', Jesus 'answered him, "Do not fear; only believe, and she will be well"'.⁶¹

Given that Jairus had just heard the Lord say to the healed woman, '*your faith has made you well*',⁶² he must have drawn great encouragement from the Lord's words to him concerning his daughter, '*only believe, and she will be well*'!⁶³

And we know well the happy sequel—that, with His touch⁶⁴ and His word,⁶⁵ Jesus delivered the young girl, not (as Jairus had once hoped) from dying⁶⁶ but from death itself.

Little did Jairus know when he first approached Jesus that his daughter's death was by far the best thing that could have happened, in that it paved the way for a greater manifestation of Jesus' power.

If there had been no 'interruption' and consequent delay in reaching his house, the most he could have hoped for was a case (similar, in effect, to that of the woman with the flow of blood) of healing. Whereas, in the event, the raising of his daughter takes its place, along with (a) the raising of son of widow of Nain and (b) the raising of Lazarus of Bethany, as being one of the three specific instances of resurrection performed by our Lord Jesus during the day of His flesh.

What a blessed 'interruption'!⁶⁷

As far as I know, the last occasion when the Saviour displayed His compassion in response to an 'interruption' concerned 'Bartimaeus, a blind beggar'⁶⁸—a stranger not only (as a 'beggar') to the *benefits of wealth* but (as 'blind') to the *beauties of nature*.

(3) The blind beggar of Jericho.

On the spring day when our Lord left Bartimaeus's home town of old Jericho,⁶⁹ the gardens in 'the city of palm trees'⁷⁰ would have been a blaze of colour, with the Jordan valley and the majestic hills of Moab clearly visible in the distance.

But what were all these glorious sights to a man who couldn't see? 'Couldn't see', that is, until contrary to the expectation of the crowd,⁷¹ Jesus 'stood still'.⁷²

And, to me, far more remarkable by far than the day when the sun 'stood still' in response to the cry of the valiant leader of Israel in Joshua 10⁷³ was the day when the Son of God Himself stood still in response to the cry of a penniless blind man in Mark 10!

Our Lord once told His disciples, 'I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father'.⁷⁴ And, truly, the end of that momentous journey which had begun in heaven was now in sight. Jerusalem was only some fifteen miles distant, and in seven-or-eight days' time He would be crucified there.

There had never been a *more important journey* than this nor a *more important time* than now.

In his gospel, Mark describes how, shortly before His encounter with Bartimaeus, the Lord Jesus had paced ahead of His disciples: 'They were in the way going up to Jerusalem and *Jesus was going before them*. And they were amazed, and *those who followed were afraid*. And taking the twelve, He began to tell them the things that were to happen to Him'.⁷⁵

I imagine the disciples then, as, filled with a sense of dread and foreboding, they trail behind Him as He strides firmly on ahead of them. Ah, what would we not give to have seen His face at that point—'set to go to Jerusalem'.⁷⁶

His unwavering step and fixed countenance seem to declare to all and sundry that nothing, but nothing, could possibly deter, hinder or stop Him.

Or could it?

O yes—something could stop Him! *The cry of a poor blind beggar arrested Him.*

For one brief moment, our Lord, 'moved with compassion',⁷⁷ looked into two sightless eyes. He then touched them⁷⁸ and spoke His word of command and of assurance⁷⁹—and 'immediately' Bartimaeus could see!⁸⁰

The one-time blind beggar could see the staring crowd, could see the palm trees of Jericho, could see the hills of Moab, could see the road to Jerusalem, and, best of all, could see the face of the merciful 'Son of David'⁸¹ who had 'stopped' for his sake.

As we noted earlier, the Lord Jesus was never too busy to allow Himself to be interrupted. But here at Jericho, as often before, He did not allow His response to the interruption to deflect Him from then resuming His chosen pathway ... in this case, from fulfilling the purpose for which He had first entered the world and concerning which He had recently spoken—'to give His life as a ransom for many'.⁸²

What a truly wonderful and glorious Saviour!

Notes

- ¹ Matt. 9. 36; 14. 14; 15. 32; 18. 27; 20. 34; Mark 1. 41; 6. 34; 8. 2; 9. 22; Luke 7. 13; 10. 33; 15. 20.
- ² Matt. 18. 27; Luke 10. 33; Luke 15. 20.
- ³ John Ortberg, '*God is closer than you think*', page 79.
- ⁴ Mark 4. 35-41.
- ⁵ L. Fisher, '*A Funny Thing Happened on the Way to the Crusade*', page 28.
- ⁶ Matt. 4. 24.
- ⁷ Matt. 8. 16.
- ⁸ Matt. 14. 34-35.
- ⁹ Matt. 19. 13-15.
- ¹⁰ Matt. 9. 2.
- ¹¹ I cannot resist smiling at the saying, attributed to Brian Spellman, '*First, let me finish. Then interrupt*'.
- ¹² Matt. 9. 32.
- ¹³ Matt. 12. 22.
- ¹⁴ Mark 9. 17.
- ¹⁵ Luke 5. 12-15.
- ¹⁶ John 6. 37.
- ¹⁷ 'I will not, not cast out, out'—'με οὐ μὴ ἐκβάλω ἔξω'. The words are very strongly and emphatically expressed in the original, "I will not, not ... cast out without", John Gill, '*Exposition of the Entire Bible*', comment on John 6. 37.
- ¹⁸ In fact, there were many more than five thousand fed that day: 'they that had eaten were about *five thousand men, beside women and children*', Matt. 14. 21.
- ¹⁹ Matt. 14. 1-12.
- ²⁰ Matt. 14. 10-13.
'Since Matt. 14. 3-12 are an excursus, the opening words of this pericope must refer to Herod's response to Jesus' ministry. When Jesus heard that, He withdrew from Herod's territory and his animosity. Evidently, Jesus believed Herod Antipas would oppose Him as he had opposed His forerunner. As previously (Matt. 12. 15) and later (Matt. 15. 21), Jesus withdrew from a place of danger and confrontation', T. E. Constable, '*Expository Notes on the Bible*', comments on Matt. 14. 13-14.
For the attitude of Herod to Jesus, see also H. W. Hoehner, '*Herod Antipas*', pages 191, 197-202, 213-224.
- ²¹ Mark 6. 30-31.
- ²² Mark 6. 31.
- ²³ Luke 9. 10.
- ²⁴ Mark 6. 33a.

²⁵ Presumably crossing the upper Jordan at a ford two miles north of where the river enters Galilee.

'It is curious that the people followed Jesus round the lake. It would have been simpler for them to have stayed where they were and awaited his return as they did once before (Luke 8. 40). But Bethsaida lay outside Herod's jurisdiction and it may well be that some unrecorded action of Herod's had convinced people that Jesus might not appear much more in Galilee. The death of John the Baptist was quite recent and it showed Herod's hostility to the kind of preaching in which Jesus and his followers were now engaging. So the people went out to meet Him', Leon Morris, *'Luke: Tyndale Commentary'*, pages 182- 183..

²⁶ They 'got there before them', Mark 6. 33b.

²⁷ D. A. Carson, *'The Gospel according to John'*, page 272.

²⁸ Luke 9. 11; 'δέχομαι'.

²⁹ Matt. 14. 14; Mark 6. 34.

³⁰ Mark 6. 34.

³¹ Luke 9. 11.

³² Mark 6. 42.

³³ The Greek word occurs in the New Testament only in the Gospels, and only in connection with the feeding of the multitude. 'No orthodox Jew travelled without his basket (*kophinos*). The Romans made a jest of the Jew and his basket ... the very orthodox Jew carried his own food supplies in his basket, so that he would be certain of eating food that was ceremonially clean and pure ... The reason that there were twelve baskets is simply that there were twelve disciples. It was into their own baskets that they frugally gathered up the fragments so that nothing would be lost', William Barclay, *'The Gospel of Mark: The Daily Study Bible'*, page 158.

³⁴ 'Collecting what was left over at the end of the meal was a Jewish custom', D. A. Carson, *ibid.*, page 271.

³⁵ Mark 6. 31.

³⁶ Luke 8. 41-42.

³⁷ Luke 8. 43.

³⁸ Then to the country of the Gerasenes, Luke 8. 26, 37.

1. 'Gadara may have been the capital of the region in the Gerasenes, and Matthew may have simply referred to it by a more local term: the Gaderenes', M. Slick, *'Did Jesus meet the demoniacs in Gerasene or Gaderene?'*, accessed at <https://carm.org/bible-difficulties/did-jesus-meet-the-demoniacs-in-gerasene-or-gaderene/>.

2. Alternatively, 'Josephus says Gadara had territory and villages on the border of the lake, and probably this included the little village of Gerasa', D. Carson, *'Matthew: The Expositors' Bible Commentary'*, note on Matt. 8. 28.

³⁹ Mark 5. 21.

⁴⁰ Luke 8. 40.

⁴¹ The 'ruler' was the official in charge of the arrangements for the various synagogue services. He wasn't the attendant who did the actual work, Luke 4. 20. His duties included conducting the synagogue worship and selecting those who were to lead the prayer, read the scriptures, and teach in the service.

⁴² Mark 5. 22.

⁴³ Mark 5. 23a.

⁴⁴ Mark 5. 23b-24.

⁴⁵ Mark 5. 26.

⁴⁶ 'The beloved physician', Col. 4. 14.

⁴⁷ Luke 8. 43.

⁴⁸ Matthew says nothing of it, Matt. 9. 20.

⁴⁹ She 'had spent all that she had', Mark 5. 26; 'she had spent all her living on physicians', Luke 8. 43.

⁵⁰ Mark 5. 27-28. In one sense or another, both Jairus and the woman took their place at Jesus' feet, Luke 8. 41, 44.

⁵¹ Exod. 19. 12.

⁵² Luke 8. 45.

⁵³ Luke 8. 44; cf. Mark 6. 56.

⁵⁴ Luke 8. 48.

⁵⁵ 'If this man were a prophet, He would have known who and what sort of woman this is who is touching Him, for she is a sinner', Luke 7. 39.

⁵⁶ Luke 8. 45-46, 48.

⁵⁷ Compare Matt. 9. 22.

⁵⁸ Luke 8. 48.

⁵⁹ 'While he was still speaking', . Mark 5. 35a; Luke 8. 49a.

⁶⁰ Literally, 'is dead your daughter', Luke 8. 49b. 'Luke stressed the sad finality of the occasion by using the perfect tense ... and by placing the verb in the emphatic first position in the sentence', T. E. Constable, *ibid.*, comment on Luke 8. 49-50.

⁶¹ Luke 8. 50.

⁶² Luke 8. 48.

⁶³ Luke 8. 50.

⁶⁴ The woman with the flow of blood 'touched' Him; He touched ('took by the hand') the young girl.

⁶⁵ 'He took the child by the hand, and said to her, "Talitha, cumi", which is translated, "Little girl, I say to you, arise"', Mark 5. 41.

The miracle was witnessed, not only by Jairus and his wife, but by Jesus' three greatly favoured disciples, Peter, James and John, Mark 5. 37, 40; Luke 8. 51 (cf. Matt. 17. 1; Mark 9. 2; 14. 33; Luke 9. 28). If the seventy (or, seventy-two) disciples were privileged, Luke 10. 1, 17, and the twelve apostles more so, Mark 3. 13-15, how much greater the privilege of 'the first three' (cf. 2 Sam. 23. 19, 23)!

⁶⁶ Jairus 'implored Him earnestly, saying, "My little daughter is at *the point of death*. Come and lay your hands on her, so that *she may be made well and live*"', Mark 5. 23.

⁶⁷ I note that the Lord Jesus had *physical contact* with both (a) the woman and (b) the girl: (a) 'Jesus said, "Who was it that touched me?"' Luke 8. 45; (b) 'taking her by the hand He called, saying, "Child, arise"', Luke 8. 54. To anybody else, contact with (a) a woman with a flow of blood and/or (b) a dead body would have meant that they immediately contracted ceremonial defilement, Lev. 15. 19; Num. 19. 11. But in Jesus both disease and death met their match!

⁶⁸ Mark 10. 46.

⁶⁹ Two Jerichos:

1. 'At the time of Christ there actually were two Jerichos. First, there was the Jericho of Old Testament history (Josh. 6; 1 Kings 16. 34). In the first century, however, that city existed as a small village lying mostly in ruins, and about two miles south of that site was the new Jericho built by Herod the Great. The Lord, therefore, traveling toward Jerusalem, would first pass through the Old Testament Jericho, and then, some two miles to the southwest, go through Herodian Jericho. Accordingly, the references of Matthew and Mark to Jesus leaving Jericho would allude to old Jericho, whereas Luke's observation of Jesus drawing near to Jericho would refer to the newer city. Hence, the miracles under consideration may have been performed between the two Jerichos', E. Lyons, '*Controversial Jericho*', accessed at <https://apologeticspress.org/controversial-gericho-666/>.

2. 'It is probable that Mark and Matthew refer to the old Jericho, the ruins of which have been discovered, while Luke alludes to the new Roman Jericho', A. T. Robertson, '*Robertson's Word Pictures in the New Testament*', on Matt. 20. 29.

⁷⁰ Deut. 34. 3; 2 Chron. 28. 15.

⁷¹ 'Many rebuked him, telling him to be silent', Mark 10. 48.

⁷² Mark 10. 49.

⁷³ 'At that time Joshua spoke to the Lord ... and he said ... "Sun, stand still at Gibeon ...". And the sun stood still', Josh. 10. 12-13.

⁷⁴ John 16. 28.

⁷⁵ Mark 10. 32.

⁷⁶ Luke 9. 51.

⁷⁷ Matt. 20. 34a.

⁷⁸ Matt. 20. 34b.

⁷⁹ Mark 10. 52a.

⁸⁰ Mark 10. 52b.

⁸¹ Mark 10. 47-48.

⁸² Mark 10. 45.