

# Dead (Mark 5)

## Part 1

Speaker	Sidney Thurston
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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:00] Mark 5 verse 35, While he yet spake, there came from the ruler of the synagogues house certain which said, Thy daughter is dead. Why troublest thou the master any further?

As soon as Jesus heard the word that was spoken, he said unto the ruler of the synagogues, Be not afraid. And he suffered no man to follow him save Peter and James, and John the brother of James.

And he cometh to the house of the ruler of the synagogues, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado?

And weep. The damsel is not dead, but sleepeth. And they laughed him to scorn.

But when he had put them all out, he took the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

[00:01:07] He took the damsel by the hand, and said unto her, Talitha cumi, which is being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose and walked, for she was the age of twelve years. And they were astonished with a great astonishment.

Luke's Gospel, chapter 7, verse 11. And he came to pass the day after that he went into a city called Nain. And many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother.

And she was a widow, and much people of the city was with her. And when the Lord saw her, [00:02:06] he had compassion on her, and said unto her, weep not. And he came and touched the bear, and they that bared him stood still. And he said, young man, I say unto thee, arise.

And he that was dead sat up, and began to speak, and he delivered him to his mother.

John's Gospel, chapter 11, verse 36. Then said the Jews, behold, how he loved him.

And some of them said, could not this man, which openeth the eyes of the blind, have caused that even this man should not have died? Jesus, therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. And Jesus said, take ye away the stone.

[00:03:02] Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh, for it

been dead four days. Jesus said unto her, said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. I knew that thou hearest me always, but because of the people which stand by, I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes, and his face was bound up with a napkin. Jesus saith unto him, loose him [00:04:04] and let him go. Now there's just one verse in 1 Timothy 5, I'd like to read to you. It's such a brief verse, you scarcely need turn to it. It's verse 6 of chapter 5, where it says, But she that liveth in pleasure is dead while she liveth. She that liveth in pleasure is dead while she liveth. Literally living, you see, beloved hearer, morally in the sight of God, dead. I know I'm taking this little expression out of its context perhaps. But you'll understand with the gospel in view, and the scriptures we have read together, how apposite it is to lay this alongside the three scriptures we've had before us. There is such a thing we need to understand. There is such a thing as being morally dead. It is quite easy, for instance, for people [00:05:03] to come through those two doors, very much alive physically, but morally, God-ward I mean, dead. And this is what is rather before us tonight. It's a grave proposition, don't you think, that is being put before us here by the Spirit of God, that while it is possible to be very much alive in the sight of God, we could be morally dead. A brother I noticed in the prayer meeting tonight, quoted from Ephesians, he said, dead in trespasses and sins. That's the kind of death, dead in trespasses and sins. And we do readily ask, who is sufficient to meet such a case as this? Who can meet death in all its terrors? It has been said, of course, that death is the oldest preacher of all. He's been preaching below it since the murder of Abel. He's been telling people that the wages of sin is death. I'll turn you to the first incident, if I may, [00:06:05] in Mark 6. It is the case of a young girl, you notice, 12 years old, a child 12 years old. It tells us several things, but I only want to concentrate perhaps upon two things that come out. The first is that the father knew the Lord Jesus Christ. Now this is an extraordinary situation, don't you think? Here's a father here who knows Jesus, but there's a daughter here who is dead. Morally, physically dead here, but of course you will know as well as I, that we are applying this in its moral sense. I wonder, beloved father or mother here, whether it could be said that while you are alive and know the precious Savior, you know him as your Lord and Savior Jesus Christ. But perhaps one of the children, dead, dead God, would I mean. Serious [00:07:04] proposition, isn't it? That you and I, for instance, could have entered into the rich and blessing, the rich blessing that is afforded to those who know Jesus, and yet somehow or other, the child is dead. This is exactly what happened here. This father knew Jesus. He knew how to go to Jesus. He was attracted to him, and when the need was there, he went to him. I doubt not many fathers pray for their children. I doubt not perhaps they spend all upon their knees, beseeching God on behalf of the children. Plead for the life of your child or your children, doesn't it say in the Old Testament. That's it. I doubt not there are many Christian fathers who bow the knee and are pleading with the blessed God for their children. But the point is, beloved, we need to take it to heart, because it's here clearly before us, it is possible ourselves to know the precious Jesus as our living Savior, and yet our children to be dead. This is exactly what we have [00:08:05] here anyway. I know this is a physical case, but you won't object to our taking it of course, and applying it spiritually, I'm sure. Because it fits just like a glove, doesn't it? Thy daughter is dead. There's no question about it, you see. Everybody knows it. Thy daughter, says the servants from the household, thy daughter is dead. Well, what can be done? If a person is dead, what can be done? You say, well, the only thing to be done is to be put into a coffin, and put into a grave. Well, it doesn't come to that. Yet, in this case you notice, because the blessed Lord is on the spot. But one thing, another thing I ought to say, I'd like to bring out in your hearing is this, that he will have reality. He does insist always and ever on being real. Oh beloved, father and mother, parents, brothers and sisters in Christ, we have to be real. He has no time for the unreal. We were [00:09:02] noticing, weren't

we, one day last week, a double-minded man, it says, is unstable in all his ways. God loves one who has a single eye. And I say once again, he dismisses unreality. And so when the blessed Christ of God comes to the household where the child lies dead, he dismisses the unreal. He doesn't want it there. He takes in what is real. I know cases where often, you know, a brother perhaps, or two brothers or more would have gone into a house, but somehow or other, the owner of the house, the master of the house, was not anxious that the brothers should go in, in case they might speak about Jesus. I've known this. It's a good thing, you know, when you get two or three brothers like we get in verse 37, you see. Jesus, it says, takes them in. He takes them in with him. They're the kind of people that he would be associated with. Here is what is real. And they go in. They go into the [00:10:04] death chamber. Oh beloved hearer, there are not many of us here tonight. I don't suppose for a moment, at least, it would be incredible, wouldn't it, if there's anybody here tonight unsaved. But who knows? Only the blessed God knows. And here's the case, you see, of the child. She's the damsel. She's dead. No question about it at all. She's dead. I wonder if we take it sufficiently to heart, if we are unconverted, that we are dead, dead morally, dead Godward, dead in trespasses and sins. And what can you do with a dead man? What can you do with a dead woman? What can you do with a dead boy or a dead girl? What do they need? You say they need life. Blessed be God, this one who comes along, who is able to restore, who is able to give life. In the most unlikely cases, perhaps, he is there on the spot to give life. And this is what we get in the first incident before us. While they laughed at him, you notice, and would have kept him out. The father knew very well this Jesus. He knew something, I [00:11:03] suppose, of his capabilities. And he goes in, he talks with him, he goes in with him, with the mother and the brothers, the three brothers. Now what does he do? What does our Lord Jesus Christ do in the presence of death? What would our precious Savior do tonight, if you came to the conclusion that God has reached about you? If you're unconverted, I mean. You know, it's rather sobering, isn't it, that God has already come to conclusion about you? Whether you're young or old, God has come to a conclusion. He knows whether you're living or whether you're dead. We need to take this to heart. It's very sobering, isn't it? God, this great God, he looks down and he knows at this moment whether we're sitting under this roof alive or are we dead. Or we say we're alive, look, we trotted in the door. That's the not kind of life we're talking about. We are talking about the kind of life that is suitable to God. The kind of life that will take you up there to the glory when the moment comes. The kind of life you can share with the saints of God and share with the blessed [00:12:05] Christ of God too. Not only now, but in the days which lie ahead. Well this child was not able to enjoy the things that life brings, but there was one on the spot who could restore her, so that she could enjoy them. And he takes her by the hand. Oh beloved hearer, have you ever put your hand, whether it's a little hand or whether it's a big hand, have you ever put your hand in the hand of the precious Jesus? You see what happens when you put your your hand in his. Oh I'd like to point out he takes the initiative. He puts out his hand I believe. He took the damsel by the hand. Have you felt his hand? Do you know that hand was pierced? Do you know they put nails through that hand and they hung him upon a cross. But is that hand beloved, that omnipotent hand, that competent hand, that saving hand, that restoring hand, that is stretched out tonight to poor perishing sinners. Those that are dead in trespasses and sins, in order that he might lift them up. Oh beloved if [00:13:01] there's one here tonight who needs lifting up, who needs restoration. Here's the way, here's the man who will do it. Not of course the preacher, but that invisible Christ, that precious Jesus, that living Savior, whom God has put forth to be a mercy seat. Thank God. Now I wonder whether you'd put your hands in his, if he held his hand out to you. You see how it's addressed to. It's addressed to somebody whose parents know Jesus. I don't know why I'm pressing this, but it's upon my heart just to press it. It is regarding somebody whose parents knew Jesus. Knew him well enough to talk with him. Knew him well enough to go and fetch him. Knew him well enough to accompany him back and go into the death chamber with him. Yes knew him well enough to acquiesce in all that he said and did. Yet in

spite of it all, the child, the child was dead, dead. I say again because this is the gospel. He puts out his hand, he picks her up and she is restored. And it's a straight way, straight way. [00:14:06] There's nothing you see can hinder the power that is exhibited in the hand grasp, so to speak, a hand clasp of the Savior. Immediately he takes you by the hand. There is life communicated you see. She proves it, she walked. That's what we want to see. We want to see people saved, but not only saved. The Word of God says save and come to a knowledge of the truth. Salvation, I've said often enough, is only the first rung in the ladder. That's where you start. And after that what do you do? You walk. This is what the girl did. This child, it says she walked. She proved she was alive. She proved that she had received life from the Lord Jesus Christ when he had stretched out her, his hands, his hand to her when she was dead. And there's something else said about her, and then I pass on. The other thing said about her is that he commanded that something should be given her [00:15:03] to eat. A marvelous compact little picture isn't it? There's the dead person, now there's the restored person, and now there's the walking person walking the pathway of Christian faith. And then there's the fed person, the one who has the sustenance in order that she might continue along the pathway until the Savior comes. Well I leave that little illustration with you beloved hearers. The child, the daughter of the father who knew Jesus, who was dead. But thank God, thank God, the father knew where to turn. And the result was he put out his hand, lifted her up, imparted life, gave her strength to walk, fed her. As he always will do, blessed be his name. Because once he's taken you into his hand, he'll never, never let you go. Now I pass on to the next instance, which may seem somewhat similar, but there are features about it that I'd like to point out to you. This of course is another case of death as we saw. This is the widow coming out of the city [00:16:07] of Nain with the son. I want you to notice this, because this is where it differs from incident number one. There were bearers. You notice this? There were bearers. There were those that were bringing the dead body out of the city. Oh beloved young brethren, or young person here, if there were of any. You see, it's very easy to be borne away. This man, this young man was being borne away to be buried. A dreadful thing wasn't it? Wasn't it? Once he was buried, he was lost, so to speak. And you know, there are plenty of folk around us with whom we rub shoulders, who are our friends perhaps, who might even be our relatives. There are many around us who would bear us along, but bearers where to? Bearers out into the world. Bearers out to be buried. Sobering thought isn't it? The people perhaps we relied upon, the people we looked to, whose company we enjoyed, the very ones they are, who are here bearing this young man out, [00:17:07] to bury him. What happens when the Lord comes on the scene? The bearers come to a halt. He stops the movement. He sees it. He sees how fatal it is. He sees if it's left to these bearers, they'll get this boy, Ruth run out and they'll bury him. He doesn't want that. He stops them. It says he had compassion. That's verse 13. When he saw her, he said don't weep. He came and he touched the bear. I don't know anybody else who could have done this, and done it so wonderfully well, and so beautifully, so tenderly. And they that bear him, stood still. You see that? I say again, because it's rather important. He calls a halt, to those that would bear your soul away, to be lost. [00:18:02] He doesn't want to see souls lost. He died to save souls. There's not a person in this home for whom Christ did not die. He died for you beloved hearer. And if there are those who are concerned, not about your welfare, otherwise they wouldn't do it. But there are those who are concerned and active to carry you out, to bury you, in the world if you will. Well then this blessed Savior would halt the process. Because he doesn't want you lost. You understand that? He died to save. He doesn't want to see you carried away. And so he stops these people. He doesn't allow them to carry this son out to be buried. And he says, young man, I say unto thee arise. He brings the whole procession to a halt. What a grand thing it would be. You know, when we are young, we think little enough of eternal things. We think little enough of the seriousness of sin against all God. Even though perhaps we've been brought up in Christian [00:19:04] households. And have godly fathers and mothers. Somehow rather it seems often enough that such seem to throw these things away. Throw them to the wind as

we say. And before we know where we are, they're being blown away into the world. Dreadful situation. But the Christ of God comes on the scene. He halts the process. And the one who is being, the ones who are bearing him away, are brought to a standstill. And he himself goes up to that one which was dead. And said, young man, I say unto thee arise. Now this is a young man. We've had a young woman, a maiden.

Now we have a young man. And this is the blessed Lord Jesus Christ speaking to young men. This is what he's able to say to you. Are you in the clutches of those who would carry you away perhaps? Carry you into the world? Have you buried out of sight, so to speak, as far as divine things are concerned? I remember in Ireland some years ago, I was speaking about the people traveling through [00:20:03] the wilderness. And a brother afterwards, an open brother he was, who used to come to my meetings. He said, you know Mr. Thurston, you're on dangerous ground when you talk about people being lost in the wilderness. He said, once you're saved, you can't be lost. Oh, well I said, that's not what I'm saying at all. I'm saying this, that there were thousands of graves in the wilderness. You can't deny it. The wilderness was littered with the bones of those who did not believe. The dreadful thing was to be numbered, so to speak, among the people of God. And at the same time to be dead spiritually. Now the Lord Jesus Christ steps in. Here's the case, here is an occasion and a case where his mighty power is needed. And where he's willing enough to apply it. And he goes up to the grave. Because he has a compassionate heart. All beloved hearer, if you knew the precious heart of Jesus. If you knew how compassionate he was. I'm sure you'll be attracted to him. It's [00:21:06] only Satan that blinds the eyes of men, that they can't see and won't see beauty in Jesus. Arise young man, what a lovely thing this is. What a wonderful story. This is the gospel story. Arise young man, he was dead you see. I wonder if you realize, can I press it home. If we're unconverted, we're dead, dead morally, dead God-ward. And the only one who can come into help is this compassionate Jesus. He's proved his compassion. He's proved his love for your soul by coming into the world and dying upon the cross. I don't know how we dare query the love that he exhibited on the cross. How we dare refuse this offer of mercy which he brings down from the glory. But there it is, men and women on every hand. Alas, alas, boys and girls, lives frittered away and lost. When all the time there's the precious Jesus holding out his hand. And big begging almost, beseeching you [00:22:05] to be reconciled to God. Here he says, arise young man. Have you heard this voice in your ears beloved? Have you heard his voice so sweet, so tender, speaking into your heart? Arise, that's it. There is a day coming according to the song of songs when he'll say, arise my loved one and come away. That's it. The day is coming beloved hearer, when the opportunity of accepting Jesus as your Savior will be gone. Now is the accepted time. I've heard parents say, oh in good time my child will be saved. But beloved, how do you know that in good time your son or your daughter will be saved? We don't. Now says God, as far as I know, that's imperative. He says now is the day of salvation. You daren't talk about tomorrow in regard of salvation. It is now, it's the day of salvation. [00:23:01] That's it. Arise young man, he says and the dead responded. That's it. It's the voice of Jesus you see, that brings response. When you hear his voice in your heart, it's not the preacher's voice. He may have a powerful voice, he may have a weak voice, he may have a good voice, he might have a cultured voice, he might have an uncultured voice, he might be an ignoramus, like the man who preached down in my way and the great Spurgeon was converted to the age of 16. It's the voice of Jesus that matters, you see, not the speaker. It's the voice of Jesus. And how is the voice of Jesus brought home to your conscience? It's brought home by God the Holy Spirit, quoting the word. You know how the great Saint Augustine was converted, do you? You know he's a prophet again in his youth. He was converted when he's about 24. His mother Monica prayed for him, I understand, every day. And there's this young man growing up more and more willful, more and more worldly, more and more ungodly. All the [00:24:02] voices that were directed to him, whether in love or in any other way,

had no effect. It was, as we say, like water on a duck's back. Made no difference to this young man. Determined to have his own way, determined to go along the willful path which took him further and further away from the blessed God. One day in the garden, it wasn't a man spoke to him. One day in the garden, a voice spoke to him. You know the story, I suppose. The story is, the Latin expression was heard coming over the garden wall. Take and read, take and read. And he looks around and there under the tree is an open book. Opened at Romans. Not by want things and chamberings, he read. But you wouldn't think that would save a soul, would you? You wouldn't choose a verse like that, would you? To base a gospel message on. But that's how God works. He took this word. It was his word, you see. It was [00:25:01] the incorruptible seed of the word. And the Spirit of God took it and put it in the conscience of this young man. And he became, as you know, the great Bishop of Highport. St. Augustine, we call him, wrote a wonderful book called, a wonderful book called His Confessions. One of the things he said in it, and if there's a young boy here, this is what the great St. Augustine said. He said, so small a boy, so great a sinner. That's it. He realized, you see, so small a boy, but he'd been so great a sinner. We know, can't we? We can do wicked things at school, can't we? We can be very naughty children at school. We need salvation, of course we do. We're dead as much as anybody else. And we need this precious Jesus to come and bring us life. This is what he does. He'd say to you tonight, he'd say, arise young man. Come on, it's time to get up, time to shed this death's fleet, so to speak. Arise. And what does he do? He sits up, he speaks. The other walked, you remember? The other walked, [00:26:02] and the other ate. And this man, he speaks. Must leave it, mustn't I? Go on to the next. Very briefly, to the 10th of John, or the 11th of John, isn't it? Yes, the 11th of John. The case so well known, quoted nearly always, you might recall at funerals, because there's so much in it that speaks of the tender-hearted Lord Jesus Christ, the sweet compassion that fills his soul. I noticed in verse 35, I didn't read it, it says, Jesus wept. You know, here's this manhood coming out here. A wonderful sight, isn't it? It bows your heart at his blessed feet, doesn't it? You think of this peerless man, this precious Jesus, standing here and weeping. Weeping why? Beloved, his heart was touched. Do you think that great heart of Jesus, now beating on the throne, is not touched as he looks down, perhaps into your heart, and see you're still dead? Don't you think his heart is [00:27:03] touched? We sometimes use the expression, it's enough to make the angels weep. But my beloved hearer, the precious Christ of God wept, when here a man shed real tears because his heart was touched. See, they said, see how he loved him. Couldn't he have saved him? Yes, yes he could. He could have saved him before he died, but he didn't. Why? I think the reason is this, that on this particular night in 1976, you're listening to what he did. And he didn't save this man, he allowed him to die in order that you might understand that there's nothing beyond his power. If it's a child of twelve, he'll say, he'll take up other hands. If it's a young man being hurried away to be lost in the world, he'll stop it and he'll say, arise. If it's somebody who's gone to corruption, he still has the power to restore to life. And I believe that's why he's got it here. This is why he didn't hurry. The father told him one day, you remember, to go to the well side. And he went and met one [00:28:05] poor woman there. Somebody asked me not long ago, why did he go and why did he send all the twelve away? Why did he send all the twelve away to get food when one would have done? Oh, I said, he sent the twelve away because he doesn't parade your sins in front of the public. Oh no. When he deals with you beloved here, he deals with you personally. This is my precious Saviour. This is what we love about him. He doesn't parade your shortcomings and failings in front of the public. We do that sort of thing, he doesn't. No. He is sent, his ear is open every morning, he tells us. And the father spoke to him that morning and directed him to the well side to meet a woman who is in need as he will direct the Word of God into your affections and your conscience when there is a known case of need. And here it is. How much further could a sinner be away from God? How much deader could [00:29:01] we say if we coined the phrase? How much deader could a person be than to have been in the grave for days? He says, oh he's beyond hope. Yes, he would have been beyond

hope if Jesus hadn't been there. And again somebody said to me not so very long ago, he said, why did Jesus call him by name? Why didn't he just say come forth? Oh I said, you must understand who it was that spoke. The trouble is beloved, we don't realize the glory and greatness of this person. He came before us this morning as the sun had gone and truly that's what he was. If he had said come forth, what would have happened? He'd had all the graves of the saints emptied, of course you would. There wasn't time for that. The time for that is to come. No, he has the particular eyes. He has to speak your name, so to speak. He has to make you see it's personal to you. And so he says Lazarus. Nobody else. I only want you Lazarus for the moment. Oh but he can't, you can't have him, he's gone. A woman said to me after I'd [00:30:05] buried her daughter, she said I didn't like your saying my daughter stinks. I said I didn't. I said it just says in the word. I know it's a rather harsh Anglo-Saxon word perhaps for the translation of the Greek, but nevertheless he could very well have said by this time he smells, it might have sounded better. But the author of the authorized version says stinketh, so we read it. That's what I meant. He stinketh, what does it mean? It just means he'd gone to corruption. He's beyond all hope, so to speak. His case was hopeless we might say. Only Jesus was on the spot. Jesus was there and Jesus speaks. And this is what he says in verse 43. When he thus had spoken he cried with a loud voice, Lazarus come forth. Do you think there's any response from a person who has gone so far? What we might call a hopeless case. Oh beloved I've seen, I've met, I've read of many a hopeless case [00:31:03] many and many of a hopeless case. Not hopeless in his time, especially God. I took great courage from this many years ago when I read what Paul says is that I'm a chief of sinners. Paul, if you say you're a chief of sinners you can have it. As long as he says he's a chief of sinners that's good enough for me. And beloved there's no hopeless case. There's chief of sinners in God's paradise or God's glory. However you like to put it. Yes he says. So there's no hopeless case beloved saints of God in this arena so to speak. God's the Lord Jesus Christ is in control and his voice bespeaks life where there's nothing but death. You know the day is coming he tells us himself. He says the day is coming all that are in the grace shall hear the voice of the Son of God. All, all are going to hear, doesn't say just Christians, all are going to hear the voice of the Son of God. All judgment is put into his hands you see. He is preeminent, he is supreme. You'll hear his voice. Unsaved or saved you'll hear his voice. You'll come from the grave at the behest of the Son of God. [00:32:17] Either of course when he comes to take you home to felicity and joy eternally or to the great white throne to be judged according to your acts, your works. Now it's a beautiful thing you'll remember in Philippians where it there says every knee shall bow, every knee shall bow, every tongue shall confess Jesus Christ Lord to the glory of God the Father.

Have you done so beloved hearer? Have you bowed your knee? Have you bowed your heart before the superlative impeccable Jesus? This is what the gospel is all about. I want you to bow your knee to him. That is bow your affections, own what you are, side with God about yourself because God knows better than you. [00:33:04] We used to sing, I said perhaps you did, I'll lay my sins on Jesus till I learn better. And I thought to myself well that's hardly wise is it? I might forget one. What'll I do then? No I think I'll have God lay them on me. So now we sing God laid my sins on Jesus. You know this old story, I tell this so often I get sometimes rebuked for it. But Luther you know is a great man for visions, at least he used to say he was. He used to see all sorts of things in his dreams. And the devil comes to him one night, you know the long list of his sins. And he says look here Martin, what have you got to do about this? Oh Martin has to think and say well I wonder if they're all there. I wonder if Satan has been able to number up all my sins and been able to write them all down. At any rate in his dream it says he takes his pen, they all were saying readings of course, but then he takes his pen and he writes across this sin and this sin. [00:34:04] And he says the blood of Jesus Christ God's Son cleanses from all sins. Satan if you left one out it doesn't matter. The blood of Jesus Christ God's Son cleanses from all sins.

So beloved hearers we've given up singing I lay my sins on Jesus but rather we sing God laid my sins on Jesus. Now there's peace in the heart isn't there? There's joy in the breath because you know you've left it to God. And you know God doesn't overlook any sin or even one sin because he's a holy righteous God. And if you're going into his presence that I doubt not you want to do, you must understand this, you must go into his presence in the condition that suits him and suits his presence. You wouldn't dream of going into Buckingham Palace I'm sure with your wellingtons on, with all mud round the ankles would you? No. But you can't get into heaven beloved with any little sin that has not been dealt with. There's no room for it there. And that's the gospel story again. He's cleansed, he cleanses from all sins. You see this Lazarus he says come forth. Now notice this, he that was dead, no question you see about it, he that was dead. [00:35:18] He's been dead four days we're told higher up but he was dead. Morally we can say tonight there are those who are dead God wants and been dead a long time to the point of corruption. And if there was such here tonight and I don't suppose a moment there are. But if there was such here tonight the gospel would still say that the son of God can reach such and bring him to life. And so this is what he does. Lazarus come forth. He that was dead it says came forth bound hand and foot and command was given to his disciples. Jesus gave to his disciples, brought them in, allowed them to have part in this wonderful wonderful act of his. He says now you do the loosing, you set him free. I have imparted life to him. Now you see to it that he's ministered to, cared for, set free. [00:36:11] So in order that he might produce in chapter 12 which I didn't read, this wonderful little picture again. Where in verse 1 it says Lazarus was which had been dead. So it says Lazarus, this talking of Bethany, six days before the Passover Jesus came to Bethany where Lazarus was which had been dead.

Beloved hearer you know as well as I if we look back far enough we can say that there was a time when we were dead. Now Lazarus which had been dead. What did he do when he was raised from the dead? It says they made him a supper. They had something to celebrate. And so would you beloved hearer if you came to this precious Savior tonight. If he imparted life to you. If you heard his voice say awake young man arise. Or if you felt his hand take your hand and say also young maiden arise. Or if you heard his voice speak.

[00:37:13] Some of you might be in trespass and sin. You would know that there is energy and power still in his voice and he'd bring you back to life. Leave you in the company of the saints of God in order that you might be set free in every spiritual manner. May God at least give us soberly to think about the things presented to us in his precious word for his namesake.