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It is an interesting and encouraging fact that God apparently laid this chapter upon several hearts. We are just reading it, and more than one brother this morning spoke of it. It is a very precious chapter, and, indeed, every chapter is precious. A dear brother pointed out that we have the man, the woman and the child - and in that order appropriately, showing the blessing of a godly home, by type. May we not also say that we have here the demon, the disease and the death, and the Lord's victory as to each? May we not also notice a threefold view of failure? We have, first of all, the untamed man, then we have the unhealed woman, and, lastly, we have brought before us the dead child and the crowd outside. What can the world do for a poor guilty sinner? - for all Christ's miracles picture SALVATION. Indeed, the Lord said to the woman, "Thy faith hath made thee whole". Here is the very word "save", which is also found earlier in the chapter. She said, "If I may but touch His clothes, I shall be saved". The word "saved" is used here as definitely as the word "healed", and Jairus said to the Lord Jesus, "Come, and lay Thy hands on her, and she shall be saved". The physical was a picture of the spiritual.

What then the world do for a poor sinner? A man in the tombs - what have they for him? Chains and fetters. They cannot change, they can only chain him, and he breaks loose from the chains. I have often thought how this picture bares "religion", for what does the word "religion" mean? "Binding back". That is the strict meaning of the word "religion". How many have told us that we preach religion! I have no hope from religion. Undoubtedly, it gives certain earthly advantages.

It keeps back the flood-tide of iniquity, and there is no hope in religion for SALVATION. When one is saved by grace, he is glad to have religion afterwards, for he is glad to BIND BACK the flesh. Indeed a BINDING is a precious privilege in our lives, when we are saved. We do not call it "bondage"; we call it a delightful holding back of that which would hinder us in our spiritual growth. Everything depends on the standpoint. A believer who is walking with God is thankful for the binding back of whatever is hindering, but religion to the unsaved soul cannot secure anything at all. The man is bound hand and foot, but he still has the evil power within, and it bursts forth. Thus the poor man remains hopeless - as to his POSITION, among the tombs, a scene of death; and as to his CONDITION, without any rest - there is no peace for the wicked. He cuts himself with stones. The sinner is damaging himself every day he lives. When we view this, we get an awful picture of what a sinner really is in God's sight - led by Satan in a ~~xx~~ scene of death away from peace, hurting himself every day - yes, that is, in reality, the sinner's condition, and no false appearance of comfort can change the fact. BUT, "Where sin abounded, grace did much more abound". Satan has placed in this man a legion; how much that word means. It is a Roman term implying perhaps six thousand men, and so suggesting thousands of demons. But, not only thousands of demons - the term "legion" does not mean a crowd, but an organized company, carrying everything before them relentlessly, because the Roman legions swept the earth. Their power was dreadful exceedingly, and here we have brought before us the man in whom was a legion of evil spirits. Thus we notice an organized power of Satan, and the Lord meets that organized power. Ah, herein shines out the might of grace. Here is one in a terrible condition - can the Lord deal with this one? It is a test case, and the

Lord deals with it in a moment, the legion must give way. He Who will lay low a mighty power of earth that is dreadful exceedingly, in a future day, can lay low a legion of demons in a moment. The legion is compelled to feel it has met One Who is unconquerable; the invincible Lord is present. Observe - the man COULD NOT cure himself; he had been often bound, on every occasion he had released himself only to increase his terrible doom. But now there is no attempt to bind. There is no attempt to use human fetters, or to get rid of this "THING" or that "thing", or to modify the RESULTS of sin - there is something far better! - the gospel of the grace of God works WITHIN; the legion is laid low, brought out. NOW look at the entirely changed condition of that man, "sitting, and clothed, in his right mind". No sitting before, no clothing before, nothing of the sound mind before; but now everything is changed, and when the gospel of the grace of God comes to us, and we are quickened from above, we are brought to sit - ah, to sit at our Lord's feet, clothed with the perfect righteousness, and possessing a sound mind. A wonderful change! The power of Satan broken! Thus the Holy Spirit works today! So we have the contrast between the might of Satan and the almightiness of the Lord. Religion fails, but Christ conquers. The man is snatched from his living tomb among the sepulchres. Grace reigns, and the man is emancipated. If you and I have been saved, we have been snatched from a greater peril. We see what would have been the end of the man, in the after-history of the demons. The swine into which they entered rushed down a steep place, and were choked in the sea. The man was delivered from being choked in wrath; and so have we been delivered. It is delightful to notice that the man ~~xxx~~ wished to be with the Lord, and that then the Lord told him to do certain work. The Lord does not tell any to do work till they wish to be with Him, till they have been with Him. When they wish to be with Him then He graciously

equips them to tell others also. "That they might be with Him, AND that He might send them forth". "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed and began to publish in Decapolis how great things, how many things, the Lord had done for him; and all men did marvel". Here we notice that when the Lord saves a soul, He saves a soul that the saved soul may be grateful to Him and do just what he is told to do. Obedience COMES IN afterwards; it is an expected fruit. The man has, like Mary, sat "at Jesus' feet" and he had learned to be obedient.

Next, we have brought before us the woman. Again we see the utter failure of human methods. The man could not be dealt with chains and fetters; now, we have another view of human attempts. She had suffered MANY things by MANY physicians; had spent all, was nothing advantaged, but rather grew worse. "MANY physicians", cf. "He had OFTEN been bound with chains", in the first case. Here we have the word "MANY", with a similar emphasis on another part of human failure; and she had spent all, and was NOTHING bettered. Just as it was with the man - other people's fetters were helpless, and every attempt to tame himself was brought to nothing - so here, other people's remedies were useless, and all her own spending likewise was profitless - utter failure, complete loss, "She had spent ALL". Ah, dear friends, on THIS background the gospel of the grace of God shines, forth. How many have tried to improve souls, and to heal them of the soul-disease. All the many physicians together could do nothing, yea, she suffered many things from them. They increased her suffering. "She had spent all"; the sinner cannot do ANYTHING to gain salvation. All his spending is vain. Ah, but when one is brought to utter nothingness, when one has spent all - then it is that blessing is freely brought. "She was nothing bettered, but rather grew worse".

Even as the man was continually cutting himself and hurting himself more and more, so was it here. The sinner is in a terrible condition of getting worse and worse. AND THE LORD DEALT WITH THE CASE. "The multitude was thronging Him", - HOW MANY there were round about Him, & but He said, "HO touched Me?" The Pharisees and Saducees often misunderstood the Lord, but what a sad thing it is that the disciples also misunderstood Him! They confused the thronging Him with the touching Him, but He knew the touch of faith. It is possible for one to be quite near the Lord, even as the multitude were thronging Him, and yet to know NOTHING of the touch of faith; but the touch of FAITH is a mighty power. "She touched His garment". According to Num. 15 that garment would have a fringe which was of Blue, to be a reminder of the Lord's commandments, and, by the word used in the Hebrew, suggestive of obedience. Thus, there would be a setting forth of the imputation of the obedience of Another - all the merits of Another, all the perfect work of Another. It is interesting to see that the Lord says how He knew in Himself that power had gone out from Him. Salvation is a wonderful work of mighty power, and as we think of the finished work of the Lord Jesus, we realize grace to deal with those who have spent ALL. Every-
thing else has failed, and the gospel reaches to ~~such~~. He that hath no money is welcome (Isa. 55:1).

Take the third picture. Here we have a child lying in a condition of death, from all human standpoints; and what do men have to say in this connection? We find that the tumult and the weeping, the wailing and the word "greatly" suggest- "MANY TIMES" and "much". Observe, therefore, that at the beginning of the chapter this man had OFTEN been bound; she had suffered MANY things from MANY physicians; and here have we wailing MANY times. The word "many" comes in all the three passages.

It is differently rendered, but it is the same word. Many chains and fetters could not save the soul; many physicians could not save the soul; many weepings and wailings could not lift up the dead. Man fails altogether with his religion, with his schemes of improvement, with his weeping and with his wailing. All the "many times" falter. The Lord steps in, "Why make ye this ado, and weep?" He enters in, and He says, "Talitha cumi". The word "cumi" is the word "Rise up" and suggestive of resurrection. "If any one is in Christ, a new CREATION". You will observe the MIGHTY change. In the first case we have God's work on the mind; the second case we see a work within, dealing with that which was a mark of ruin; in the third case we have dealing with death, "Rise up" - and straightway the damsel arose and walked. The Lord can deal with the case, there is NO difficulty with Him. In the case of the man the Lord tells him what to do; in the case of the woman the Lord says, "Go in peace, and be whole of thy plague". She is brought to know His love, He tells her to go in peace - the privilege of peace, the delight in His work. In the third case, He commands that something should be given to eat. Is there not a point for us here? When souls are saved, what are their privileges? First, to sit at the Lord's feet, and then (and thus) to do what the Lord says; secondly, to enjoy the peace of salvation, the knowledge of a restful deliverance; and thirdly, we must not forget the eating - the food of the Truth is needed for those who are raised up from the dead. Here is OUR responsibility to those whom He raises up. In every case the Lord emphasizes that those whom He saves are to be in the line of His will, to obey His commandments; and He makes the very obedience a joy, a privilege, a delight. Oh that

we, beloved friends, in the power of the Holy Spirit, might realize these things in our own daily life, and also, owning the failure of human methods, may long that in our own families and in the testimony of the grace of God at the street corners, we may see this mighty power of our mighty God dealing with those who CANNOT heal themselves, who CANNOT, by all their spending, gain ought, who cannot be tamed, who CANNOT raise themselves from the dead, but who the Lord delights to save, to the glory of His own Name!
