

**[Sunday, June 18, 2017] Luke Series, Luke 8, vss 40-56, Jairus and the Woman which Touched Jesus – Craig Thurman**

Parallel texts, Mt. 9.18-26; Mk.5.21-43

**40 ¶ And it came to pass, that, when Jesus was returned,**

Jesus had returned from Gadara, or the eastern shores of the Sea of Galilee to his own city.

*Mt 9:1 And he entered into a ship, and passed over, and came into his own city. (that place being Capernaum [Mt.4.13])*

This completes this particular Galilean circuit of our Lord into every city and village which was begun in Lk.7.1. That we know of Jesus Christ never came to Gergesa again. He left a lone man there to do one work in this one place. That is the Lord's prerogative because He is the Lord. He has the authority to do what He will, when He will, and how He will. His sovereignty in the exercise of His right should not be questioned. He has not relinquished this right to any other, therefore no one should pretend that they have the right and can pass it along to others.

ὄχλος

***the people gladly received him: for they were all waiting for him.***  
expecting

*people, ὄχλος, KJV, multitudes, people, press, company, number.*

*gladly received, ἀπεδέξατο, 3ps. aor. ind. of ἀποδέχομαι, ἀπό forth, since, of + δέχομαι to receive (very often), take, accept.*

*waiting for, προσδοκῶντες, nom. pl. masc. part. pres. of προσδοκάω, προς among, for, to, with + δοκάω Thayer says δολεύω; KJV, look for, wait for, expect, and tarry.*

The people, that is, the crowds or multitudes to whom he returns are glad to see Him. These are the same people that had received in their hearing Christ's parable of the Sower of the Seed. It was parable which they didn't

understand and of which the Lord Jesus did not give them an interpretation. The very purpose for this parable was to keep them from their understanding the mysteries of the kingdom of God.

*Lu 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.*

In the main they are glad to see Christ return, not because of His doctrine, not because of who He is and what He has come to do to save some from their sins, but because they stood to gain some temporal benefit from him.

‘[H]e found so much of mere earthly interest in their expectation of healing and outward benefit to themselves and their friends.’ *An American Commentary on the New Testament, Luke, vol.2, p.158, George R. Bliss*

He might heal their sick and diseased, restore their blind, maimed or crippled, raise their dead, or cast out their demons. They saw in Christ natural benefits to be had.

The man set at the Beautiful Gate daily:  
*Acts 3.5 And he gave heed unto them, expecting to receive something of them.*

Jesus was to them just another great man of God. They will not commit to Him in any real, public way. Though Christians do seek for relief from the terrible experiences that come in this life (some of which we have no control over, and some that we bring upon ourselves), all of that failing they continue following, whatever His will is they follow after Him.

40 Ἐγένετο δὲ Ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος ἧσαν γὰρ πάντες προσδοκῶντες αὐτόν

**41 And, behold,** *there came a man named Jairus,*  
something remarkable we need to notice here

Again, we have real, historical figure. Like the demoniac of Gadara who was a *certain man* out of city, here this man's name has been given to us in the very Word of God.

ἄρχων τῆς συναγωγῆς  
**and he was a ruler of the synagogue:**

*ruler, ἄρχων; KJV, ruler, prince, chief, magistrate, and chief ruler.*

In Lk.7.5 we read that a certain centurion has a dear servant that had become gravely ill. It was he that evidently built a synagogue in Capernaum for the Jews. This gentile which manifested such great faith in Christ that he simply asked that the Lord speak the word and it should be done; (Lk.7.7) that he was unworthy for the Lord to come under his roof. We're not certain, but it could be that this is ruler of the synagogue came from this very synagogue that this centurion is credited with building.

Jairus was probably one among a number of men which ruled in one of many of the synagogues (Acts 13.15) scattered throughout the whole civilized world. (Acts 15.21) He is an important figure to those who worship in this area.

**and he fell down at Jesus' feet,**

Mt. 9.18 ...and worshipped him

And there will be other rulers of other synagogues which shall do the same, that is, manifest their faith in Christ.

*Joh 12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue ...*

παρεκάλει

**and besought him that he would come into his house:**

Mk.5.23 ... I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

41 καὶ ἰδοῦ, ἦλθεν ἀνὴρ ὃν ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ

μονογενῆς  
**42 For he had one only daughter, about twelve years of age,**  
an only begotten called *little daughter*, Mk.5.23

The Greek μονογενῆς is found nine times in the N.T. Of those, four times it is applied to four different people and translated four different ways.

1. The *only*, μονογενῆς, son of the widow of Nain (Lk.7.12)
2. The *one only*, μονογενῆς, daughter of the ruler of the synagogue.
3. The *only child*, μονογενῆς, of a man of the company (Lk.9.38)
4. The *only begotten*, μονογενῆς, son of Abraham (He.11.17)

The other five times that μονογενῆς is translated it is always *only begotten*. There can be no doubt about what this means. Jesus Christ is the *only, one only, only child*, and *only begotten* Son of God. There is no other. The children of God look for no other than He who came and shall come again.

This man, named Jairus had only one daughter ...

ἀπέθνησεν Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπιγον αὐτόν  
**and she lay a dying. But as he went the people thronged him.**  
Mk.5.23 ... lieth at the point of death he being our Lord Jesus

Matthew's record (Mt.9.18) has, 'My daughter is even now dead ...' ἄρτι ἐτελεύτησεν henceforth is dead. In other words it seems that Jairus is certain that his daughter has died since he began to approach unto the Lord Jesus.

*lay a dying*, ἀπέθνησεν, 3ps. imperf. of ἀποθνήσκω, ἀπό of, forth, since + θνήσκω to be dead; the imperfect tense denotes an incomplete action which says that she was being swept away by the currents of death; **vss. 52, 53**

*went*, ὑπάγειν, pres. infin. of ὑπάγω, ὑπό by, from, under, of, with + ἄγω, bring, carry, go lead; ὑπάγω, to go, to go a certain way, to go away, to depart, way

*thronged*, συνέπνιγον, 3prpl. imperf. act. of συμπνίγω, σύν fellow, together, with + πνίγω to choke, throat (of the swine which drowned in Gadara); συμπνίγω is used in the N.T. five times (4, choked; 1, thronged)

How important this matter was to this father! How urgently he must have tried to clear a way for the Lord to come to his daughter.

42 ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκειν Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν

**43 And a woman *having an issue of blood twelve years,***

Mt.8.20 ...was diseased with an issue of blood twelve years

*issue*, ῥύσει, dat. sing. of ῥύσις; always tss. *issue* (3, Mk.5.25Lk.8.43, 44) meaning *flowing*; and only with reference to this woman's case. (cf. Leviticus chapter 15 concerns issuing disorders; 19 and forward concern the woman.)

This is a flowing of blood that would not stop.

προσαναλώσασα

***which had spent all her living upon physicians, neither could be healed of any,***  
consumed

Mk.5.26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 When she had heard of Jesus ...

*which had spent*, προσαναλώσασα, nom. sing. fem. part. aor. of προσαναλίσκω, πρὸς unto, toward + ἀναλίσκω, to consume (3), which by Mirriam-Webster's Dictionary, #1 to do away with completely;

43 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα ἣτις εἰς ἰατροὺς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι

**44 Came behind him, and touched the border of his garment:**  
drew near

Mt.9.21 For she said within herself, If I may but touch his garment, I shall be whole.

*came*, προσελθοῦσα, nom. sing. fem. part. aor. of προσέρχομαι, πρὸς unto, to, toward + ἔρχομαι, to come; KJV, *to come to, to come unto, draw near, went to*.

*border*, κρασπέδου, gen. sing. of κράσπεδον; KJV, hem (2), border (3).

Jesus had become to her the only hope. Unlike all of that which she had attempted to do before she knew Christ was the answer.

‘[W]hether He condescends to touch us, or suffers us to touch Him, it is all of grace on His part. His hands are the hands of infinite love and power, they are never exercised in vain.’ *Handfuls on Purpose*, Series 5, p.161, Smith-Lee

***and immediately her issue of blood stanchd.***

stood (stopped)

Mk.5.29 ... and she felt in her body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press,

immediately, παραχρῆμα, adv.; παρα near, by, with + χρῆμα, riches, money (the idea is, ‘whatever is for use’); the B-D-A-G (Bauer, Danker, Arndt, & Gingrich *Greek English Lexicon of the New Testament, and Other Early Christian Literature*, has defined χρῆμα, property, wealth, and means; KJV, *presently* (1), *soon* (1), *immediately* (13), *straightway* (3), *forthwith* (1).

*stanch*ed, ἔστη, 3ps. aor. ind. of ἵστημι, KJV, *to establish, set, set up, stand.*

‘Not only was “her issue of blood stanch

ed” (Luke viii. 44), but the cause of it was thoroughly removed, insomuch that by her bodily sensations she immediately knew herself perfectly cured.’ *J-F-B Bible Commentary*, vol.3, p.154

44 προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ παραχρῆμα ἔστη ἢ ῥύσις τοῦ αἵματος αὐτῆς

#### **45 And Jesus said, Who touched me?**

*touched*, ἀψάμενός, nom. sing. masc. part. aor. mid. of ἅπτω, to touch.

Why this question and now?

*Lu 6:19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.*

#### **When all denied,**

*when ... denied*, ἀρνούμενων, gen. pl. part. pres. of ἀρνέομαι; KJV, *deny (28), refuse (2)*

There were many touching him, and many should have come forward telling of that which they had received in healing from the Lord. But none confess. Just like the ten lepers, when only one returns to give thanks for his cleansing. Peter says the same in his remarks which follow. It seems that all others are repulsed by the question and cower in fear. But Jesus will have *one* that He especially knows to make profession. Faith will move her forward to profess the power of Jesus Christ to the glory of God.

***Peter and they that were with him***

***said,***  
Mk.5.31 And his disciples



*Mr 3:10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.*

*Lu 6:19 And the whole multitude sought to touch him: for there went virtue δύναμιν out of him, and healed them all.*

She knows that He knows, and she is not hidden. And who among the living know this better than those in whom Christ's has personally worked grace in their lives?

*He.4.12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

*13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do..*

46 ὁ δὲ Ἰησοῦς εἶπεν Ἡψατό μου τις ἐγὼ γὰρ ἔγνω δύναμιν ἐξελοῦσαν ἀπ' ἐμοῦ

**47 And when the woman saw that she was not hid, (unnoticed)**

Mk.5.33 ... fearing and trembling, knowing what was done in her,

*was ... hid, ἔλαθεν, 3ps. aor. ind. of λαυθάνω; KJV, hid, hidden, unawares, (marg. twice, escapes); not undisclosed or unnoticed.*

Christ knows his and His know Him. His are not hidden from Him.

*Re 2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.*

He shall find *each* of His children. He shall work in them the power of His grace. And they are to be subject to Him. They shall obey Him.

*Joh 10:27 My sheep hear my voice, and I know them, and they follow me ...*

They shall manifest the fruit of their salvation, being made whole. Certainly not everyone that Christ relieved were of the elect of God. But this woman, and some few others, were brought into a real relationship with Christ.

***she came trembling, and falling down before him,***

She recognized, and fearfully so, the power of Jesus. She submitted herself to His authority.

***she declared unto him***

Mk.5.30 ... all the truth.

*falling down before, προσπεσοῦσα, nom. sing. fem. part. aor. of προσπίπτω, πρὸς toward, unto + πίπτω, to fall; KJV, to beat upon, fall down before, fall at.*

***before all the people for what cause she had touched him,***

*cause, αἰτίαν, acc. sing. of αἰτία; KJV, cause, case, fault,*

***and how she was healed immediately.***

or, was made whole instantly

*was healed, ἰάθη, 3ps. aor. ind. pass. of ἰόμαι; KJV, was healed, made whole; ἰάθη, is found 6 times and tss. as was healed, made whole, be healed*

47 ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν αὐτῷ, ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα

***48 And he said unto her, Daughter, be of good comfort:***

*good comfort*, Θάρσει, 2ps. pres. imper. of θαρσέω; KJV, *good cheer* (5), *good comfort* (3).

***thy faith hath made thee whole; go in peace.***

Mk.5.34 ...and be whole of thy plague.

Mt.9.22 And the woman was made whole from that hour.

*thy faith hath saved thee, or made thee whole*, ἡ πίστις σου σέσωκέν σε, seven times in the N.T., with four different persons (\*Mt.9.22; Mk.5.34; Lk.8.48, the woman with the issue of blood; Mk.10.52; Lk.18.42, Bartimaeus, the blind man; Lk.7.50, the woman which came to Simon's house which was a sinner; 17.19, the one thankful leper)

Faith without Christ is nothing. But faith, which is the gift of God inacts our will. Faith, which comes by hearing (she heard of Christ and believed) prompted her to touch his garment. The proof of her faith was in her confession.

48 ὁ δὲ εἶπεν αὐτῇ Θάρσει, θύγατερ ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην

ἔρχεται τις παρὰ

**49 *While he yet spake, there cometh one from***

τοῦ ἀρχισυναγώγου

***the ruler of the synagogue's house, saying to him, Thy daughter is dead;***  
died

*is dead*, τέθνηκεν, 3ps. perf. ind. of θνήσκω; she *died*.

***trouble not the Master.***

*trouble*, σκύλλε, 2ps. pres. imper. act. of σκύλλω; 3 times in the N.T., tss. *trouble*.

49 Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ ὅτι Τέθνηκεν ἡ θυγάτηρ σου μὴ σκύλλε τὸν διδάσκαλον

**50 But when Jesus heard it, he answered him, saying,**

μόνον πίστευε

**Fear not: believe only, and she shall be made whole.**

*fear*, φοβοῦ, 2ps. pres. imper. mid. of φοβέω, to fear.

*believe*, πίστευε, 2ps. pres. imper. of πιστεύω, to believe, trust, entrust, commit.

*shall be make whole*, σωθήσεται, 3ps, fut. ind. pass. of σώζω, to save; in this the meaning is to deliver from the present temporal state of death.

Mk.5.36 Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

50 ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ λέγων, Μὴ φοβοῦ μόνον πίστευε, καὶ σωθήσεται

εἰσελθεῖν

**51 And when he came into the house, he suffered no man to go in,**

to enter in

*suffered*, ἀφῆκεν, 3ps. aor. ind. act. of ἀφίημι, ἀπό since, from, of, + ἵημι to send.

εἰ μὴ

**save Peter, and James, and John, and the father and the mother of the maiden.**

but except

none except

51 εἰσελθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα

**52 And all wept, and bewailed her: but he said, Weep not;**

οὐκ ἀπέθανεν            ἀλλὰ καθεύδει  
**she is not dead,            but sleepeth.**  
she is not of the dead

*she is ... dead, ἀπέθανεν, 3ps. aor. ind. of ἀποθνήσκω, ἀπό of, since, forth + θνήσκω dead; to be of the dead, or of those who have died; KJV, to perish, die; vss. 42, 52, 53.*

*sleepeth, καθεύδει, 3ps. pres. ind. καθεύδω, κατά down, by + εὔδω (?); always tss. to sleep.*

Such were the words that our Lord Jesus spoke to the disciples when Lazarus had died.

*Joh 11:11 ... Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.*

Death is only a temporal sleeping to Christ and his elect. He could not be held in death. He could awake at will.

*Acts 2.24 Whom God hath raised up, having loosed the pains of death (hopelessness of death): because it was not possible that he should be holden of it.*

*pains, ὠδίνας, acc. pl. of ὠδίν; KJV, pain, sorrow, travail.*

(1Co.15.51-54, Death, whether we are changed or whether we die has no claim upon the children of God because Christ died for us.)

*Joh 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:  
26 And whosoever liveth and believeth in me shall never die.  
Believest thou this?*

52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν ὁ δὲ εἶπεν Μὴ κλαίετε οὐκ ἀπέθανεν ἀλλὰ καθεύδει

**53 And they laughed him to scorn, knowing that she was dead.**

- she died -

*laughed ... to scorn*, κατεγέλων, 3<sup>rd</sup> pl. imperf. of καταγελᾶω, κατά down, as, by + γελᾶω KJV, to *laugh*, (Lk.6.21, 25); all three times is with reference to this event (Mt.9.24; Mk.5.40; Lk.8.53, the Gr. phrase is the same in each, καὶ κατεγέλων αὐτοῦ); to *laugh down* at Christ, to ridicule.

There is no doubt that these which rained their scornful laughter upon Christ did not know in what way death was considered only a sleep from which He could raise her.

*1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,*

*1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*

*1Th 5:10 Who died for us, that, whether we wake or sleep, we should live together with him.*

These say that the little girl is dead and she cannot be awakened. But to Christ, though she is dead, she only sleeps because He can awaken her.

53 καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν

αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας  
**54 And he put them all out,**  
out all

Mk.5.40 ... he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

*put*, ἐκβαλῶν, nom. sing. masc. part. aor. act. of ἐκβάλλω, ἐκ of, out + βάλλω to cast, throw; KJV, *to cast, pull out, put out, cast out, cast forth, send forth, bring forth, drive* (Mk.1.12, the Spirit of the Lord into the desert), *thrust, take out* (Lk.10.35, the good Samaritan), *put forth* (Jn.10.4, his own sheep), and *leave* (Re.11.2, of measuring the court of the temple).

**and took her by the hand, and called, saying, Maid, arise.**

held

Mk.5.41 ... Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

*took*, κρατήσας, nom. sing. masc. part. aor. act. of κρατέω; all three gospels use this word for the verb of Jesus taking this damsel by the hand; KJV, *to take, to lay hold, to retain, to hold fast.*

*maid*, παῖς, KJV, *child* (7), *servant* (11), *maid* (2), *son* (3), *young man* (1); a term which is used of all who are subordinated to another.

The Greek for *maid*, παῖς, is a term always used of those who are subordinated to others: a *child* to parents, *children* to elders, a *maid* to a master, a *son* to a father, or the *Son* to the Father, and a young man to an older man. This maiden was truly subordinated to the Son of God whether dead or living. Both the living and the dead are subjected to His will.

54 αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων, Ἡ παῖς ἔγειρου

**55 And her spirit came again, and she arose straightway:**

returned

instantly

Mk.5.42 ... for she was of the age of twelve years. And they were astonished with a great astonishment.

*came again*, ἐπέστρεψεν, 3ps. aor. ind. act. of ἐπιστρέφω, ἐπί among, upon + στρέφω to turn; KJV, *to turn about, return, convert, came again, go again*

In other words, her spirit turned from where it was since departing and came back into body. The life of this little girl did not cease to exist even after she died, but was existing in another state. And that spirit was returned to this body to continue its previous existence in this present body.

**and he commanded to give her meat.**

to eat

to give, δοθῆναι, aor. infin. pass. of δίδωμι, to give.

φαγεῖν, aor. infin. of φάγω, (cf. also ἐσθίω)

An evidence that she was more than spirit, but flesh and blood which required still the daily sustenance of food. The little girl was not raised in a glorified body. She did not receive a glorified body when she died, and then gave it up in order to be restored to a natural life.

There are great inconsistencies in the doctrine of individual glorification at death. The Bible teaches that at the least the saints of God shall receive glorified bodies all at once in the second coming of Jesus Christ.

55 καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν

**56 And her parents were astonished: but he charged them that they should tell no man what was done.**

were astonished, ἐξέστησαν, 3ppl. aor. ind. of ἐξίστημι, ἐκ from, of, out + ἵστημι to stand, set, establish, appoint, continue; so out of this stand, ἐξίστημι, is to be *amazed, beside –self, astonished, bewitched, in wonder*; cf. also τὸ ἔκστασις, from which we have our English word *ecstasy* ... standing out.

Mt.8.26 And the fame hereof went abroad into all that land.

Faith is beyond reason. There is a sense in which this is true and a sense in which this is not true. It is true that faith is beyond reason of the natural man. It is not true that faith is beyond the reason of those which have received eternal life. There is nothing more reasonable to the spiritual than the wisdom of God. These see in Christ the true wisdom of God. These see in Him the answer to all of life's troubles. It is reasonable to the children of God that he affects everything in heaven and earth as it is set in His eternal purpose in Jesus Christ His Son. It is unreasonable for them to think less than this of Him who has worked such saving faith in them.

It is unreasonable to the world to think that there is a God, and that God sent His only begotten Son into the world to die for sinner. It is unreasonable to the world that is such a great God of such magnitude and love. It is unreasonable to them that there is a God that all that He pleases and cannot be stopped in any way, or frustrated in any purpose.

This is the God of the Bible and the God of His children.

56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός