

Session 13 Jesus' Power Over Nature, Demons, and Death (Mk. 3-5)

I. INTRODUCTION

- A. In this session, we will look at increased rejection of Jesus (Mk. 3:22-30). After this Mark recorded four miracles that revealed Jesus' identity by demonstrating His power over *nature* (calmed a storm), *demons* (Gadarene demoniac), *sickness* (woman who touched his garment), and *death* (Jarius' daughter) in Mark 4:35-5:43. These miracles occurred in Galilee the autumn of AD 28.

This is session thirteen of a fourteen-part series or course this first semester. Then we are going to do twelve more classes in the spring, the second semester. In this session, we are going to look at the rejection that Jesus experiences and how it goes to another level. The rejection up to now has been more subtle and by innuendo and insults here and there. Now it becomes official and public from the religious leadership of the nation. It is public, it is national, and it is official.

At the same time, right after that happens, Mark records four miracles in a row that reveal Jesus' true identity to the disciples. It shows His identity as One with power. He is more than a prophet because a prophet would not have the kind of power that Mark is going to set forth here in Mark 4-5. He has power over nature far beyond anything Elijah or Elisha did. He has power over demons. Probably the most severe demonic possession case in the nation is before Him, and He delivers him. The man comes to sound mind in a very short amount of time. He has power over sickness, and He has power over death itself. Now these miracles occurred while He was still up in the north in Galilee.

What is important to understand when we read these in Mark 3-5 is that Jesus is being set forth not just in His identity, His unique identity as more than a prophet, but also as a model of a person who operates in the Holy Spirit in fullness. I want to say that again. He is a picture of a person, a model of one who operates in the Holy Spirit in fullness. He is a picture of the measure of where the end-time Church will go when it faces the greatest resistance it will ever face in history as tremendous, powerful forces of darkness rise up against the Church. We are going to find Mark 3-5, I believe, to be very significant, inspiring, and instructive. It is a picture of where the end-time Church is going. Jesus said with His own lips as He prophesied in John 14:12, "Greater works than these shall you do in My name." Though there has been a moment here and there in history where a tremendous work of God, a miracle, was released, this prophecy of the "greater works than these" has not happened in any kind of consistent global way. Mark 3-5 is a snapshot of where this thing is going when Christ has His full way in the Church before His return.

Now notice it is not just an issue of miracles. It is also an issue of rejection because Jesus is not just anointed and powerful. He is insulted by His friends and family. He is officially rejected, and He is called demon possessed by the top religious leadership of the nation. I mean some people really get disturbed if somebody puts something out on Facebook that says they are a little off. The top leaders of the nation, the political and spiritual leaders of the nation, said He was demon possessed. They sent the word out everywhere. You are going to find in a moment His own friends and family were troubled by His seeming instability, as He seemed off to them. In the same hour, He does these dramatic miracles over nature, over the demonic realm, over sickness, and over death itself.

- B. In Mark 3-5, Jesus modeled how a person operates in the Holy Spirit in fullness. And it is picture of the end-time Church walking in Jesus' promise that He people would do greater works than Him.

¹²*"...the works that I do he will do also; and greater works than these he will do..." (Jn. 14:12)*

- C. After Jesus healed a man of a withered hand on the Sabbath in a synagogue in Galilee, the Pharisees plotted to kill Jesus (Mk. 3:1-6). The Jewish leaders' resolve to kill Jesus (Mk. 3:6) is the decision that separates Jesus' *early* Galilean ministry (Mk. 1:14-3:6) from His *later* Galilean ministry (Mk. 3:7-10:1) and is the reason Jesus taught the parables of the kingdom (Mk. 4:1-34; cf. Mt. 13:1-52).

II. JESUS' FIRST PUBLIC REJECTION BY JEWISH LEADERS (MK. 3:20-30)

- A. Jesus' family and friends were concerned for Him because of His intense busyness (Mk. 3:20-21). Thus, they planned an "intervention" requiring them to leave Nazareth to go to Jesus in Capernaum. They were so concerned for His mental stability that they walk about 25 miles to confront Him.

²⁰The multitude came together...so that they could not so much as eat bread. ²¹But when His own people heard about this, they went out to lay hold of Him, for they said, "He is out of His mind." (Mk. 3:20-21)

1. ***Lay hold:*** The Greek word *kratesai* means "to seize" someone (Mk. 6:17; 14:1, 44, 46, 49).
2. So many gathered inside and outside of the house that Jesus could not even eat (Mk. 3:31-34).

This is His first public, national, official rejection by the top spiritual and political leaders of the nation. I mean you cannot quite imagine the magnitude of this. Imagine if all the top evangelical leaders of America and the top political leaders got together and wrote a statement against you, not just to beware of you, but that you were demon possessed, you are very dangerous. That is the level of what Jesus encountered. The reason that is important is because a lot of folks say, "I want to do whatever Jesus did." They are thinking mostly of the miracles. They are not thinking of the rejection and the opposition and even the intensity of it all. We are going to look at the intensity of His lifestyle, because, once these miracles began, the crowds, the throngs of people that invaded His privacy, the weariness that He encountered—you are going to see here in Mark 3-5—I mean it was just selfless. He lived selflessly in His miracle ministry.

There was not the sort of thing where you just do that—the Lord releases that. You do not just kind of touch it, and then kind of escape for a little while, then pop out whenever you are kind of feeling good or for a big conference type of thing. Once this happens—when a person is anointed like this—they are a slave. People are beating down the doors everywhere they go.

I have a friendship with a few guys that the Lord has used in an unusual way in miracles, like Reinhard Bonnke and a few other guys. There are four or five of them, and the stories they tell about their private life or the lack of a private life is really eye-opening and like, "Really? Wow!" So, you want to do miracles? Yes. Okay, gird yourself for a lot of criticism, and a lot of pressure, and not a lot of privacy.

Well, it starts here. This story of His rejection begins, Mark 3:20-21, with His family. Now His family is in Nazareth, He is in Capernaum, and it is about a twenty-five, thirty-mile walk from Nazareth to Capernaum because there are hills and the roads are not straight. As the crow flies, it is about twenty miles. If you had to walk up and down the hills, it is about twenty-five, thirty-mile walk. His family decided to take this twenty-five-mile walk. They plan an intervention, to step into His life and say, "Listen, things are not going right. We need to help You. We need to get You on the right path."

This is a verse you do not hear preached about much, but verse 20 begins, "The multitudes are gathered together." The throngs are so pressing into Him that He could not so much as eat bread. He could not get privacy to eat. He could not rest. Everywhere He went! You will see later on that when He is in the house, it

says a multitude crammed in the house and a multitude outside the house. Then He got on a boat and went across the Sea of Galilee, and there was a crowd that He encountered there. Then He came back the next day, and the crowd was waiting for Him on the shore as well.

Well, His family, verse 21, His own people—this is talking about His family and close relatives and some close friends from Nazareth—heard the press of what was happening. “They went out,” it says, “to lay hold of Him for they said, ‘He is out of His mind.’” These are His family and His friends from Nazareth. They said, “He has gone too far. We are going to walk twenty-five miles, we are going to intervene, and we are going to set Him down. We are going to tell Him something is not right in what He is doing.” They were concerned about His emotional or mental stability. They said, “He is out of His mind.” They are hearing the reports everywhere. They are hearing the statements others are saying about Him, the weariness that is coming on His life, and they are going to intervene and actually come to set Him straight. I mean how presumptuous, how insulting, that they would presume to have greater insight about Him than He had! They did it nonetheless.

So “they went out,” and that means they left Nazareth. They began this day-long, day or two, travel to come visit Him. It says that they are going to lay hold of Him. The word there is to seize Him. This is the word that used throughout the gospel of Mark. When they arrested somebody, they seized them, or arrested them; this is that word. They are not talking about hugging Him. They are talking about taking Him away against His will. It is a planned intervention. They walked twenty-five miles to do it. The press is so intense He cannot eat, He cannot rest, and He cannot get alone. Again, we will see in a few moments people are inside the house, they are outside the house, and the crowds are everywhere.

- B. Jesus' first public rejection by the top Jewish leaders (Mk. 3:22-30; cf. Mt. 12:22-37; Lk. 11:14-26) occurred in Galilee. As Jesus' family was traveling from Nazareth to Capernaum, an official delegation of leaders came from Jerusalem to officially declare that Jesus was demonized (3:30). These leaders told the people that Jesus used demonic power to cast demons out of people. Beelzebub, was the ruler of the demons—there are varying ranks in the kingdom of darkness.

²²And the scribes who came down from Jerusalem said, “He has Beelzebub,” and, “By the ruler of the demons He casts out demons.” ²³So He...said...“How can Satan cast out Satan? ²⁴If a kingdom is divided against itself, that kingdom cannot stand. ²⁵And if a house is divided against itself, that house cannot stand...²⁷No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.” (Mk. 3:22-27)

As His family is coming from Nazareth to lay hold of Him, to seize Him, because they think He is out of His mind, there is another group coming up from Jerusalem. Now you know Jerusalem is down south. They are marching an official delegation sent from the top spiritual and political leadership of the nation. A delegation is coming up from Jerusalem. Both groups want to seize Him. Both groups want to set Him right and stop what He is doing.

Mark 3:22, the scribes who came down from Jerusalem—again the political and spiritual capital to of the land, the top leaders—here is the official statement from this delegation. He has Beelzebub; the ruler of the demons is working in Him. He is in league with one of the most powerful demons, Beelzebub. A matter of fact, they say He is casting out demons in league with the demonic spirit. He is deceiving everyone. That is the official statement from the top leadership of Jerusalem.

Now it is clear that the kingdom of darkness has various ranks, authority, and function of the demonic beings just like the angelic. There are angels, there are archangels, there are cherubim, and there are seraphim. There are different ranks and different functions of angels. Some of the angels fell, and that is where the demons came.

So, it is an ordered kingdom that has rank and authority and job descriptions and functions that vary. Beelzebub was a name of one of the top chief leaders in the demonic realm. They were saying that He doesn't just have a demon harassing Him, but He is in league with one of the most powerful demons in the entire kingdom of darkness.

In Mark 3:23, Jesus of course points out how illogical that is and how inconsistent this is. By the way, in Matthew 12 and Luke 8, the story is told again. So, the story is told in Matthew 12, Luke 8, and here in Mark 3. Jesus says, "How can Satan cast out Satan? That is illogical. The kingdom is divided against itself? The kingdom cannot stand. If a house is divided against itself, the house cannot stand." You know that is a true principle out of this context and into family life, ministry life, and business life. Whenever the people that are leading it together are opposing one another, it cannot stand, and it will collapse. That is obvious.

Then Jesus went on and made a bigger point. He said that no one can enter a strong man's house and plunder his goods unless he first binds the strong man and then plunders his house. Now the strong man He is talking about is a demonic power. He says, in effect, "I am liberating people from demons. I have to bind the demons. I have to have supreme authority over those demon powers, a superior power, in order to bind them to free the people, to liberate the people from their grasp." So, He is saying, "I am not being used by demons. I am the one who binds the strong man so I liberate his captives. I have power over those demons." That is His answer.

- C. Casting out demons was one evidence that the kingdom was manifested in Jesus' ministry.

²⁸"But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you." (Mt. 12:28)

Matthew 12 makes this point, but Mark does not emphasize this. I love this point, that He says, "If I cast out demons by the Spirit of God, that is the evidence that the kingdom of God is in your midst, the kingdom of God is upon you." In other words, from the lips of Jesus, one of the evidences of the kingdom of God existing on the earth right now is that people have authority to cast out demons.

That is why in Mark 16:17 He said that anyone that believes and lays hands on the sick, they will cast out demons, because casting out demons is an evidence that the kingdom of God is operating in the midst of the people.

Some people have really sophisticated approaches to casting out devils. I do not think it takes ten classes and ten sessions of teaching to cast out devils. I think you lay your hands on them, you tell them to break their agreement with the sin and the thought patterns of darkness and say, "In the name of Jesus, I take authority over this spirit." You have just been trained on how to cast out devils!

I mean it. Get them to break their agreement with sin. If they are living in sin, close the door. If they are embracing dark thought patterns that are against Jesus' Word and His leadership, get them to renounce it and break it. Then take authority over the demon. I gave you the class twice.

- D. Jesus warned those who attributed His saving power to Satan that they were committing a sin leading to eternal judgment. All sins or categories of sin can be forgiven by the blood of Jesus.

²⁸Assuredly...all sins will be forgiven the sons of men, and whatever blasphemies they may utter; ²⁹but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation"—³⁰because they said, "He has an unclean spirit." (Mk. 3:28-30)

Okay, now Jesus says, in effect, “Now that you have brought up the subject that I am demon possessed”—that is what they are saying because if one of the top leaders of the demonic hierarchy is in partnership with Him, and He is operating by that power, that means that Jesus has a demon— so in verse 28, He gives them a warning. First He starts with a promise, “All sins will be forgiven the sons of men. Whatever blasphemies they utter they will be forgiven, but he that blasphemes against the Holy Spirit will never be forgiven but that person is subject to eternal judgment, eternal condemnation,” that means the lake of fire.

Now here is the key verse, verse 30, “He said this because they said, ‘He has a demon.’” Saying He has an unclean spirit meant blasphemy of the Holy Spirit. The unforgivable sin is when somebody attributes to Satan the power of God that is operating from Jesus. The reason this is very important is that I do not know of one verse that has troubled more sincere people over church history than this verse. I have been a pastor forty years. I have prayed for hundreds, I guess. I mean the numbers—there are just so many who imagine they have committed blasphemy of the Holy Spirit. They love Jesus, they want to be in His kingdom, but the devil uses this verse and lies about it in a way that I do not know that He does any other verse.

There are two evidences that you have blasphemed the Holy Spirit is. Number one, you are convinced and you are promoting the idea that when the miracle power of Jesus is manifested it is demonic. That was one. They were really directed to the person of Jesus. Secondly, the person does not want to repent. If you want to repent, that is proof you have not committed blasphemy of the Holy Spirit because the outworking of it is that the person does not care and they do not ever want to repent. They are hardened to such a degree that they do not care.

So, when the guy comes and says he has committed blasphemy of the Holy Spirit, I say, “It is impossible. You would not be coming for prayer if you did. You would be boasting that you did, not lamenting that you did. It is a deception.” Then I take authority over the lying spirit that is tormenting them. They are not blaspheming the Holy Spirit. You can be confident when somebody wonders if they have, if they are wondering and they are troubled, they have not done it. If they are boasting that they have done it, that is quite a bit more disconcerting.

Now I met a person who did that. I remember this as it was so troubling. I was young, a young preacher in my twenties. I remember I went to church, and afterwards we went to a restaurant. I was talking to a lady about sixty. She saw my Bible there. I said, “How are you doing?”

She said, “Oh, I see your Bible.”

I said, “Yeah.”

She went on, “So you are a Christian.”

I said, “Yeah, yeah.” I asked, “Do you have a relationship with the Lord?”

She answered, “No, I used to. I do not anymore.”

I said, “Well, you cannot...”

She interrupted, “No, no, no, no! I do not want it. I operated in miracles. I have cast out devils. I have seen the power of God. I want nothing to do with that Man. I know I am going to hell, but I would rather go to hell than be with Him, and I am proud of it.”

I looked at this lady and felt this chill. I said, “Wait, wait, wait! Do not talk like this.”

She said, “Oh, I know exactly what is going on. I know the Bible better than you do.” She added, “I have blasphemed the Holy Spirit, and I am not moved about it at all.”

I looked at her and I said, "Oh my God." The fear of God just hit me. I mean she ought to have been troubled, but I was the one shaking.

I went back to the car. They asked, "Whatever happened?"

I said, "Oh my gosh! I had the weirdest conversation. Weird is not the right word; it was terrifying, I mean the implications."

So anybody who is struggling with this, just look them in the eye and tell them it is a lie and that they have not committed it. We are going to pray over people at the end of this time about this because it is a lie that torments people for years and years.

Now notice in verse 28, He says, "I say all sins will be forgiven." I love this. All sins except for a final and complete hardness against Jesus that does not want His forgiveness at all and has no interest in Him. That is the one sin. Declaring it and what it says here in verse 30, that His power is actually demonic and it is evil and it is dark.

You are sitting here thinking, "I cannot fathom somebody doing that," but people do. They really do this.

I have good news for you, verse 28, "All sins will be forgiven." All sins will be forgiven. All of your sins will be forgiven.

In the name of Jesus, Lord, I ask You to cleanse all the lies in people's minds that they are the one that has committed a sin that will not be forgiven.

The enemy has tormented some of you with that lie.

- E. ***Blasphemy of the Spirit:*** This speaks of a final, complete rejection of the Spirit's ministry. Such a person does not even want God's salvation. This hardening against the Spirit was evident in those who referred to the ministry of the Holy Spirit through Jesus as being "demonic."

III. JESUS' FAMILY CAME TO SEE HIM (MK. 3:31-35)

- A. Jesus' family came to Him in Capernaum (Mk. 3:31-35; cf. Mt. 12:46-50; Lk. 8:19-21). Jesus declared that "whoever" did God's will was in His eternal family (3:35)—this was a significant and surprising statement for those in the Jewish culture that greatly valued family relationships.

³¹***Then His brothers and His mother came, and standing outside they sent to Him, calling Him.***

³²***And a multitude was sitting around Him; and they said to Him, "Look, Your mother and Your brothers are outside..."*** ³³***But He answered them, saying, "Who is My mother, or My brothers?"***

³⁴***And He looked around in a circle at those who sat about Him, and said, "Here are My mother and My brothers!"*** ³⁵***For whoever does the will of God is My brother and My sister and mother."***
(Mk. 3:31-35)

Jesus' family back in verse 20 had set out from Nazareth on this twenty-five, thirty-mile walk. Now they have arrived in Capernaum. I want you to get the picture here. Verse 31, His mother and brothers—I am sure they are a little exhausted—are standing outside because Jesus is on the inside of a house. They sent to Him. Verse 32, in the house they are calling, "Hey, Jesus!" Verse 32, in the house a multitude is sitting with Him.

Now how many of you would like a multitude sitting in your house with you? That does not sound very relaxing. They said to Jesus, "Look," meaning they are looking out the window, "Your mother and brother are outside."

He has a pressing throng of people crammed in the inside, pulling on Him, wanting prayer, wanting to touch Him. He has got a group on the outside.

Verse 33, and He said to the multitude, and it says in verse 34, they were sitting in a circle around Him. Verse 33 He said, "I have a question. Who is My mother and My brother?"

Somebody said, "They are outside. Look out the window! There they are."

He asked, "I want to ask you, 'Who are they?'" This was a very strange question that He would ask.

They were probably thinking, "What do You mean?" because in the Jewish culture, as you know, they greatly valued family relationships and heritage and bloodlines. Inheritances were very, very important, and what tribe and what family you were from.

Verse 34, He looked around the circle and He looked at them. He said, "Here, you guys, you are My brothers and sisters, and you are My mother. That is who My family is forever. It is you." Then He makes this very great statement. This statement is equal to the one He said a few moments ago, that all sins are forgiven. Here is another one like this, verse 35, "Whoever does the will of God, they are in My eternal family forever." That is what He is saying here. Anyone that does the will of God, the whosoever. So He defined His eternal family. I mean His brothers and mother are in it, but He is saying, "My family is not defined by My natural bloodlines. It is by people who relate to My heavenly Father on His terms. Anybody that wants to do the will of My Father, they are in My family."

Now this is a very important promise because through history, and I believe it is going to happen more before the Lord returns, many people have been ostracized by their own families because of their loyalty to Jesus. Jesus is saying here that you may be suffering rejection by your family because you are loyal to Me, but I want you. I have good news for you. You are in My family forever. That is what He is telling them right then.

- B. Jesus defined the relationships in His eternal family as extending *beyond* natural family bloodlines. Jesus was not diminishing family relationships. He taught people to honor parents (Mk. 7:10-13).

Jesus was not diminishing the value of family relationships. He was saying, "If they ostracize you because of your loyalty to Me, know that you are in My family." Now we know the family unit is the most important unit in the kingdom of God. You want to serve your family and be loyal to your family before you are loyal to any mission or ministry or anything, loyal to your family first, but loyalty to Jesus is actually higher than everything. If your family says, "Choose us or Jesus," you choose Jesus. Jesus says, "Well, you are in My larger family forever." He was trying to encourage them in that.

Now Jesus is moving on. He has been rejected and been called a demon by the top leadership in the nation. His family has come to intervene. Again, how insulting! How demeaning! They think He is out of His mind. They think, "You are working too hard. You are weary. We are hearing some of the statements that You are saying." Now, of course, Jesus' mother believed it all. But it says in John 7:5 that His brothers did not believe in Him until after the resurrection. They think He has lost His way; they really do. He has four brothers that are named in Matthew 13:55 and several sisters that are not named. They think that Jesus has lost His way. They are coming to get hold of their big brother and get His mind straight. Then the national leadership is attacking Him on a national level. That is what it means to walk like Jesus, I mean in the intensity of what He embraced. We kind of sometimes overlook that.

IV. JESUS CALMED A STORM (MK. 4:35-41)

- A. Mark emphasized Jesus' identity by demonstrating His power over *nature* (calmed a storm). In this context, Jesus taught the parables of the kingdom (Mk. 4:1-34; cf. Mt. 13:1-52; Lk. 8:4-18).

Now Mark is wanting to tell his disciples about the identity of Jesus because they are going to face this kind of criticism and stigma and rejection. Most of the apostles died brutal deaths at the hands of enemies because of their faith, not all of them but most of them. So Mark is laying out Jesus' identity. He first starts by showing Jesus has total power over nature. He is more than a prophet; He has power over the wind and the seas. Again, that is His unique identity, but it was He who said—and He is the only one that has the right to say this—He said, “The works that I do you are going to do.” The end-time Church, I believe, is going to operate in all of the miracles of Jesus, the Body of Christ globally. I do not believe we wait until there is this great, intense persecution. I believe we should be believing God for manifestations of His miracle power now. We do know there will be an hour where fullness will be released. We are not waiting or anything; we want to believe God to do miracles in a dramatic way right now. He will do some, here and there. We will be surprised. I can assure you that the Jesus who is pictured in the Bible is going to be manifesting that glory through His corporate Church before His return.

So, He is going to show His power over nature. Now it is in this context that He shared the parables. Right here, in Mark 4, He is going to rebuke the storm. He just told all the parables in Mark 4 earlier. We looked at that last week in our last session.

- B. Jesus calmed a storm as the disciples were crossing the Sea of Galilee (Mk. 4:35-41; cf. Mt. 8:18-28; Lk. 8:22-26), going from the west side of the sea, arriving at Decapolis on the east side (5:20). A boat traveled about 4 knots or 4.5mph, thus they crossed the sea (10 miles) in about 2-3 hours.

³⁵***On the same day, when evening had come, He said..., “Let us cross over to the other side.”***
³⁶***Now when they had left the multitude, they took Him along in the boat...³⁷A great windstorm arose...³⁸But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, “Teacher, do You not care that we are perishing?”³⁹He arose and rebuked the wind, and said to the sea, “Peace, be still!”...⁴⁰He said...“Why are you so fearful?...⁴¹They feared exceedingly and said..., “Who can this be, that even the wind and the sea obey Him!” (Mk. 4:35-41)***

Verse 35, on the same day. On what day? The day that the delegation from Jerusalem came and said He was demon possessed, that He had an unclean spirit, and the day that His family arrived in town for an intervention to set Him straight because He was deluded, had lost His mind. On that same day when He had a crowd on the inside of the house and a crowd on the outside of the house, evening had come. He has been ministering and talking all day long. He said to them at evening time, “Let’s cross over the Sea of Galilee and go to the other side.” Now the other side, the east side, is Decapolis. That is where there were ten cities, and they were predominately Greek communities. They were not Jewish communities.

Jesus says, “We are going to go over the Sea of Galilee.” The Sea of Galilee is about ten miles across. It takes about two to three hours to cross the Sea of Galilee in an ancient ship with rows and sails. Of course, that’s according to the direction of the wind, as the wind could blow different ways, but just picture two or three hours, maybe four if it is really intense. If you got the wind on your back, it may be a little faster, but two or three hours.

He says, “Let’s cross over.”

They are thinking, "Jesus, You have been talking all day, you got enemies, you got your family here trying to rescue You. You want to go over to the Greek side of the lake, the Sea of Galilee?"

He says, "Yeah."

Verse 36, so He leaves the west side where Capernaum is. He goes on that ten-mile journey across the Sea of Galilee. Verse 36, "Now when He had left the multitude they took Him along in a boat." So, He has the multitude on the shore. We are going to see He comes back some hours later—I do not know if it is twelve hours later, twenty-four hours later, but very soon—and the crowd is still waiting for Him after He is gone all night. He goes, casts the demon out over in that other side of the Sea of Galilee, then He comes back and the crowd is still, "Heal us, heal us, touch us, lay hands on us."

I look at His lifestyle and I say, "You are truly the servant of all." The healing ministry is a bondservant ministry. It appears glorious at a distance, and it is, because people will get relieved from pain and they will love Jesus. But the people who are really giving themselves to it; it is a bondservant ministry. People do it because they love people and they love Jesus.

Verse 37, a great windstorm arose. Now He was in the stern, at the very back of the boat. He was asleep. He has had the longest day. He has been working so hard! They will not let Him eat at all or rest. He has had all this controversy. So He is sleeping on a pillow at the back of the boat. They woke Him and said, "Teacher, there is a great wind storm." The waves were coming into the ship or the boat, better. It was not a ship; it was a boat. They said to Jesus, kind of a bit of a rebuke to Him, "Don't You care that we are dying? You don't care that we are perishing?"

Now Jesus, verse 39, arose, and He rebuked the wind. He said to the sea, "Peace! Be still." Then in verse 40 He turned around to the guys in the boat, "Why are you so fearful?"

In verse 41, then their fear of being harmed now shifts to their fear of God, because when He rebuked the storm, it was instantly at peace. They said, "Now we are really afraid, but for a very different reason. Who are You anyway?"

C. **Asleep on a pillow:** This emphasized both Jesus' peace and His physical exhaustion.

Now when Jesus is asleep on the pillow in verse 37, that emphasizes the peace that He had in a storm. When there was a storm on the outside, that storm never got on the inside of His emotions ever. That is why He had authority—because the outward storm did not create an inward storm.

Another point we find out from the fact that He is sleeping is not just that He is in perfect peace, but also that He is sleeping because He is exhausted. He was being drawn on and pulled on so much that He could not even eat a meal. He had people on the inside and the outside. Everywhere He went, everywhere there was the press, so He was physically exhausted. This shows us His humanity.

D. **Perishing:** These words of the disciples contradicted God's Word to them (4:35). The storm on the outside revealed their storm of internal unbelief. Their eyes were not on His Word, but on the storm.

Now the apostles here in verse 38 said something really wrong. They said, "Teacher, You do not care that we are perishing."

They were saying something opposite of what Jesus said, because what Jesus said was, "Let's go to the other side." We are going to see in a minute, in Matthew 8, He said, "I command you: we are going to other side." When Jesus commands you are going to the other side, there is no demon in hell, there is no storm that can

happen, that could stop it from taking place. He said, "We are going to the other side. I command you to go, and we are going together." So, Jesus wakes up and says, "Why are you so afraid? I already told you we are going to the other side. I am God. Why are you saying that you are perishing?"

Now I want to say this in a tender way. "Lord, You do not care we are perishing" is a statement that is spoken by believers all over the earth all the time today. I have spoken it, though not those exact words. More like, "Oh God, where are You at? What is going on?" When we say those things, it is really saying that.

The Lord is saying, "Wait, little guy. I told you that I have an assignment for you. My heart is with you, and My hand is with you. What are you talking about?"

"I know, but it looks so bad."

He would say, "Whoa, whoa, but I told you. Why are you allowing the enemy's words to get in your mouth? You should have said to me, 'Lord, we are going to the other side. You are in the boat with us.' That is what you should have said."

What happens is that we allow the wrong words in. This is really important! It is not small. We speak the enemy's narrative over our own life instead of God's narrative. Here, their eyes were not on the Word of God. He said, "We are going to the other side." He said, "I am in the boat with you. I am God. I am in the boat with you. I do not care what kind of storm, if I am in the boat with you, you are okay."

Our eyes get on the storm. I have done it many times. You have done it. The Lord says, "I want your eyes on Me and My Word. I want in your mouth what I say, not what circumstances are happening. Say what I say and line your heart up with Me."

E. **Rebuked the wind:** He commanded inanimate objects like the wind, sea, and fig tree to obey Him.

Jesus rebuked the wind. Now remember He is a model of a person operating in the Holy Spirit in fullness. You will find—you will notice this, you already noticed it—that often we see Jesus rebuking inanimate objects. He rebukes the sea. He does not say, "Father, calm the sea." He says, "Sea, obey!" He rebukes the wind. He rebukes the fig tree. When somebody is dead, He commands that person to get up. He does not say, "Father, heal the person." I mean, He might pray that way. But you will see He speaks to blind eyes. He speaks to deaf ears. He speaks to them. He curses—He speaks the fig tree, "You will not bear fruit." Again, it gives us insight on how somebody operating in the Holy Spirit is to be. He is our model.

F. **Why are you so fearful:** The disciples had no reason to fear because Jesus *commanded* them to go cross the sea (Mt. 8:18), He was *with them* in the boat, and they had seen His authority over death when He raised the widow's son in Nain (Lk. 7:11-14). They had opportunity to grow in their faith.

¹⁸**When Jesus saw great multitudes about Him, He gave a command to depart to the other side... (Mt. 8:18)**

He asked, "Why are you so fearful?" So, let's look at that again. They had no reason to fear because He had told them to cross the sea. Here in Matthew 8 it says it a little differently. I like how Matthew says it. "He gave a command to them to depart to the other side." It was a command from God. I mean when Jesus is in the boat with you, you are in good shape. They had seen His authority over death, as we saw the two sessions ago in Luke 7. He went by the funeral procession of the widow of Nain in Luke 7. He healed her son, raised him from the dead. They have seen His power over death. He is implying, "I have given you ample information. Why are you still responding to Me as though none of this has happened to you?"

I know believers who have been in the kingdom ten years, twenty years, longer. They have seen many things, but when they have a storm, their eyes are only on the storm. Everything they have seen means nothing to them when they are facing the storm. Jesus says to the apostles, "Why are you so fearful? Why are you giving your heart over to that other narrative so quickly? You have seen so much in your time with Me. Draw on it, say what I say, and put your eyes on Me."

- G. **They feared exceedingly:** The disciples were awestruck with the fear of God even as they were learning that Jesus had authority even over nature. Their experienced a dramatic shift from the fear of being harmed by the storm to being overwhelmed by the fear of God.

Well, then He rebukes the storm, and again there is the dramatic shift. Now they are not fearful of the storm. They are not in fear of harm. Now they are fearful of Him. They are awestruck, "Who are You?"

He is saying, as it were, "I am wanting you to understand who it is that you are relating to." Beloved, this is not only the Jesus of history, He has never changed. Not only is He the same God with the same power, but we do not admire Him at a distance. This is the one we admire now. He is this way now.

I love to read revival stories. I have read a number of stories over the years of where storms were rebuked. I do not know so many, but there is a handful of them. Terrible storms and instantly the storm was calmed in different testimonies throughout I have read over the years. I believe that they are believable, in places where revival was breaking out in great power, in Indonesia and places like that where storms were common.

V. JESUS HEALED THE GADARENE DEMONIAK (MK. 5:1-20)

- A. Mark emphasized Jesus' identity by demonstrating His power over the demonic realm when He healed the Gadarene demoniac (Mk. 5:1-20; cf. Mt. 8:28-34; Lk. 8:27-39). This was an unusual level of demonic bondage—it was probably the most severe case of demon-possession in all the land. The country of the Gadarenes was near the Greek communities living in Decapolis (5:20).

¹Then they came to the other side of the sea, to the country of the Gadarenes. ²...There met Him out of the tombs a man with an unclean spirit, ³who had his dwelling among the tombs; and no one could bind him, not even with chains...⁴the chains had been pulled apart by him...⁵And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones...⁷he cried out with a loud voice and said, "What have I to do with You, Jesus, Son of the Most High God?..."⁸For He said to him, "Come out of the man, unclean spirit!" (Mk. 5:1-8)

Now He moves onto the next thing. He has crossed the sea, and now they have seen He is the Lord of nature. He is God over all. Over all of nature, all of creation, He has authority. Now they are going to see He has total authority over the most fierce demonic opposition.

We are going to need to know this because the most demonic man in human history is about to make his appearance on planet earth—the Antichrist. The most demonic, evil, powerful man in human history and his partner, the false prophet, are real men. They are really going to come to the earth. They are really going to mobilize the nations in darkness with utter disdain, opposition, and hatred for Jesus and the kingdom of God. There will be power over them. The Antichrist will be far more powerful than the Gadarene demoniac. This man, the Gadarene demoniac, was probably the most severe demoniac in the Bible record. There is a man coming who will be more powerful. Jesus would say, "I have given you living proof of what I do and what happens when I encounter that kind of power."

Mark 5:1, they came to the other side. It is, again, ten miles across the Sea of Galilee to the country of the Gadarenes. Again, you are going to see this most severe demonic possession situation that you could ever imagine. Jesus is unmoved. He really had a long night and a long day. I mean I just picture where He is in His exhaustion level just about now, having been all day with the guys from Jerusalem and His family who came, and no place to eat. He fell asleep for a little bit on the boat. They woke Him up screaming, "Ah! You do not love us anymore!"

He says, "Guys, I do. I do. Come on, man! We have some big business coming! Give me a little bit of rest here." Okay, I do not think He said that. Verse 2, this man they meet came out of the tombs. So, he is a man who lives in the graveyard. He had an unclean spirit. He was living, verse 3, among the graves, the tombs. Nobody could bind him. They got a group of men around him and they put chains on him. Verse 4, he broke the chains. He has supernatural power, demonic power. Verse 5, always, day and night, night and day, day and night, night and day, in the mountains, roaming in the mountains, in the graveyards, in the tombs, crying out, cutting himself.

There is a lot of that going on—demonically energized cutting—people cutting themselves under a demonic inspiration whether they know it or not. The Lord has mercy. He says, "I want to free you. I want to liberate you."

Verse 7, "and they cried out with a loud voice, 'What do we have to do with You, Jesus?'"

Verse 8, Jesus rebuked the spirit. "Come out of the man, you unclean spirit."

1. Matthew 8:28 refers to two men. Mark and Luke singled out the most severe case that Jesus healed. Many in Decapolis knew of the fierce power of this demoniac (Mt. 8:28).

²⁸...to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way. (Mt. 8:28)

In the Matthew 8 version of this, there are two men. In Mark, there is only one man. It is not a contradiction, but Mark focused on the most intense situation because it fit the storyline he was telling. Matthew says there was another guy. There were two of them running around together. Here is the point, verse 28, they were exceedingly fierce. That is the point. They were so fierce that nobody in the area could pass that way or their lives would be endangered. So, you could imagine everybody in the region knew about these two guys. They would be like, "Oooohh!" howling in the night, screaming and hollering in fierce strength, breaking chains off of them. Nobody would go near that way. I could just imagine the story around the countryside. I could imagine how the children told the stories. Everyone knew of these guys.

2. Demons provided supernatural strength and controlled the man's words and actions (5:3-4).

The demons provided them with supernatural strength. Again, the reason this is an important story is not just that Jesus had power then. We are going to face people that have supernatural strength from a demonic source. We do not need to be afraid. We have the name of Jesus. He is with us today.

Again, the most demonic man in history who will be emerging in the days to come on the earth will appear for a moment, and then he will be gone forever, cast in the lake of fire by the breath of Jesus. It says in 2 Thessalonians 2:8 that He will stand before the Antichrist and will gaze on him. The very brightness of Jesus' countenance will destroy him. He will not even have to speak. That is how much authority the Man that we love has.

3. It probably took Jesus about 3 hours to cross the Sea of Galilee to minister to the demoniac only to cross back over the sea to be met by multitudes waiting for Him (Mk. 5:18-21).
- B. Jesus commanded the leading demon named Legion who had authority over many demons. The demon spoke of “my” (singular) and “we” (plural). A legion was made up of about 5,000 Roman soldiers. The word *legion* suggests their size and organization. “All” the other demons spoke (5:12).
⁹Then He asked him, “What is your name?” And he answered, saying, “My name is Legion; for we are many”...¹²So all the demons begged Him, saying, “Send us to the swine...”¹³...Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea. (Mk. 5:9-13)

Well, let's go to verse 9. “Then Jesus asked the man, ‘What is your name?’” He was actually talking to the demon in the man.

He said, “My name is Legion”—he uses the singular, my name, singular, is Legion—“for we are many.” Then he uses the plural, “so all the demons that were in him began to beg, ‘Send us to the swine,’” to the pigs. The unclean spirits, plural, went out of the man, and they entered into the pigs.

There were about 2,000 pigs. The herd ran violently down a steep place, and they all drowned in the sea. I mean imagine the next day when the story went out, or later on that day when the news went around. A bunch of the people from all of the country came around. There are 2,000 pigs floating, drowned in the sea. That is just a horrible sight.

Now a legion was a unit of about 5,000 Roman soldiers, sometimes 3,000 or 4,000 but often right about 5,000. The word Legion was the name that the demon, the leading demon used. It spoke of his size, his authority, his power, his organization. Notice in verse 12, the other demons in the man were speaking out as well. It says, “All of them.” Like, all? Like, what does all mean? Like, 2,000 or how does that work? I do not know. I know it was really intense.

1. In deliverances, demons can talk back through the voice of the person they inhabit. They find the greater expression by dwelling in a human being instead of being cast out to the waterless places, the desert region (Mt. 12:43). Demons can dwell in animals and affect their behavior.
⁴³“When an unclean spirit goes out of a man, he goes through dry places [desert regions], seeking rest, and finds none.” (Mt. 12:43)

Demons can talk through people that they inhabit. Demons want to inhabit people, and one reason is that they find greater expression if they dwell in a human being. In Matthew 12, the parallel passage, Jesus was saying that when demons are cast out, they go to the desert places, the waterless places where the deserts are. Demons do not like it there because there is no expression in the waterless places. The demons do not want to be left out there. They would much rather be in a human, as they get far greater expression. They can be in humans, they can inhabit animals, and they can affect the behavior of animals.

2. The law of Moses prohibited Jewish people from eating pork (Lev. 11:7). Some suggest that this farm of pigs was owned by a Jewish man living in Decapolis to avoid being detected by the Jewish authorities. There were good profits in selling pork to the Greek community.

Now the interesting kind of back story is that the law of Moses, as you know, prohibited the Jewish people from eating pork in Leviticus 11. So, who has this big pork farm, this big pig farm of 2,000 pigs? Well, it is a Greek

community. It is often suggested that the owner of this farm was a Jewish family that went over to the Decapolis. They went on that side of the lake where the Greeks were so they could go undetected by the Jewish authorities. They could raise a pig farm and make tremendous profit selling to the Greeks.

Now, could you imagine you have the biggest pig farm? It is illegal in Israel; it is breaking the law of Moses. You would be in big trouble to do that in Israel, so they went on the other side of the lake. Can you imagine the Son of David now comes to visit you? You say, "Oh, the Messiah, hi. O my goodness!" I do not think they offered Him a piece of bacon. To me it is believable it was a Jewish family and that Jesus was manifesting the execution of the law against that. The action would be saying that there are reasons why my heavenly Father spoke to Moses in this way in that situation.

3. The demons begged Jesus to not command them to go to the abyss, rather to go to the swine.

³¹And they begged Him that He would not command them to go out into the abyss.
(Lk. 8:31)

- C. Jesus allowed the disciples and the Greeks to see the destructive power of demons and to see the magnitude of the miracle of the deliverance of the demonic. This violent, strong, wild, naked demonic was now clothed and in his right mind, desiring to be a disciple of Jesus.

¹⁴So those who fed the swine fled, and they told it in the city and in the country. And they went out to see what...had happened. ¹⁵Then they...saw the one who had been demon-possessed... sitting and clothed and in his right mind. And they were afraid...¹⁷They began to plead with Him to depart from their region. ¹⁸And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him. ¹⁹However, Jesus did not permit him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you..."²⁰And he departed and began to proclaim in Decapolis all that Jesus had done for him; and all marveled.
(Mk. 5:14-20)

Now Jesus allowed His disciples that were in the boat with Him and the Greeks to see the destructive power of demons. You see 2,000 pigs drowning, and Jesus could say, "You want to fraternize with demons? This is what demons will do to you if you want them." Look at the man who lived in the tombs. He got liberated. Look at the pigs. The very pigs they wanted to go into, they killed, because demons are killers.

People want to fraternize with demons, go out there and kind of get on the edge of darkness. They think that somehow when they are done, they can just be free. The guy says, "You know, I am kind of done with this season."

The demons say, "We are not done." A person invites a demon in their life, and then they get tired of the oppression. The demon does not go because somebody is tired of them and saying they are moving on. The demons say, "We are not."

There is freedom, but you must go back to the place where you opened the door. You shut the door by repenting of that sin pattern and/or repenting of that thought pattern, because there are thoughts that open the way for demons, and there are sinful actions, and often they go together.

It is like when people play around with pornography. I look at them, and I say, "Do you have any idea how dangerous that is? You think you are looking at pictures and that is the end of it?" There is a spiritual dimension. That thing will get on you, and it is going to get stronger and stronger and stronger. If you do not

break this now, in ten years it will have a hold on you that you cannot imagine. You just cannot decide when you are done with a demon until you are willing to break your complete alliance with them. It is not a game.

A lot of young people, and older people too, are playing around on the dark side of the pornography world and experimenting and just playing with it. I say that that is opening the door, handing the demon a key, and saying to him, "You got me for a while, but I will get tired of you."

The demon says, "But I am not tired of you, though." It is dangerous stuff. You do not want to play with that at all. If you are ensnared in that, you want to immediately break your unity, your agreement with it in the patterns of behavior or in the thought patterns and also begin to fill yourself with God's ways and God's Word.

Verse 14, those who fed the pigs, you know the hired hands, they said, "O my goodness!" They saw 2,000 pigs all floating. They ran to town. They told everyone in the city and the country, "You cannot believe what this guy from Capernaum did! He got off the boat, and what He did to those Gadarene demonic, those two guys!" So then all the people went out to see what had happened. Lots of the people from the city and the whole countryside came.

Verse 15, "when they saw the one that was demon possessed" who broke off all the chains and screamed and hollered and cut himself and ran around naked crazy, "was clothed and sitting in his mind"—Catch this—"then the people were afraid." They were not afraid of the demon; they are afraid of the man in clothes and sound mind. I say that something is really mixed up here. They see him, and they are fearful. They should have been far more fearful when the man had the demon.

Verse 17, they begged Jesus to leave. Verse 18, He got in the boat, and the demon-possessed man who just got liberated said, "Hey, can I go with You?"

Verse 19, Jesus said, "No, no, no. Stay here, and go tell your friends what great things God has done." So, verse 20, the recently liberated man goes and tells everybody, and all marveled.

1. **Decapolis:** a group of ten cities east of the Jordan that were predominately Greek. The word *deca* means ten. This league of Greek cities helped Rome resist Jewish uprisings.
2. **Afraid:** The Greek people were seized with fear (Lk. 8:37)—maybe they were fearful of what a Jewish prophet with so much power might do in their region especially since the Greeks sometimes aided the Roman's in suppressing the Jewish people.

³⁷Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. (Lk. 8:37)

Now I think one of the reasons the Greek community was afraid—this is just a guess—they said, "If a Jewish man has that much power that He liberated that man, He has power we cannot control. He is their Jewish prophet. We are Greeks." See, they were lining up with Romans against Israel, the Greeks were. They are thinking, "You know what? We do not know who You are. You have power we cannot control. You just wrecked our entire economy over here. Just go! We do not know who You are. Just go away because You terrify us because of what You might do because of the ability that You have." That is my guess as to why they sent Him away.

3. Later, John fell in fear before the glory of Jesus (Rev. 1:17).
¹⁶ *...and His countenance was like the sun shining in its strength.* ¹⁷ *And when I saw Him, I fell at His feet as dead. But He laid His hand on me, saying to me, "Do not be afraid; (Rev. 1:16-17)*
4. **Tell them:** Why did Jesus tell the man to tell others about the miracle after He told others to tell no one about their healing (Mk. 1:44; 5:43; 7:36)? Jesus was not concerned about stirring up the Jewish authorities in this predominately Gentile region territory.

You know, most of the time Jesus told all of the people He healed, "Do not tell anybody. Tell nobody." Here He tells this demoniac to go tell everybody. You may be thinking, "Well, what is the deal?" Here is my assumption. He is in the Greek community, not the Jewish community. And Jesus wants the Greeks to hear the story because He knows the book of Acts is going to happen, and great revival is going to be coming forth from the land in the next couple of years. The story is going to be everywhere.

He does not want the Jews telling the story because, when He is in Israel's land, everywhere He turns there are crowds. He cannot even move because of the crowds. In the Greek area, it was a brand-new story. In the Jewish area, the dominos of the hostility of the leadership were going down that were going to bring Him to the cross. Jesus came to go to the cross. He did not want to incite them outside of the timing of God. So, He told the Jewish people that got healed, "Do not talk," thinking, "I do not want bigger crowds, and I do not want to incite the jealousy of the leadership of Jerusalem because I do not want things to unfold quicker than they should be unfolding. I will go to the cross at the perfect time." When it was time, He marched right into Jerusalem and did the miracles, and they killed Him. He could have done it anytime—march right in there and do the miracles and get killed. He did not want this to happen, but in the Greek area it was a different story.

VI. THE WOMAN WHO TOUCHED HIS GARMENT AND JARIUS' DAUGHTER (MK. 5:21-43)

- A. Mark emphasized Jesus' identity by demonstrating His power over sickness and death. Jesus crossed the sea to deliver the "famous" demoniac (Mt. 8: 28), then crossed it again to return to Galilee—the multitude was waiting for Him (Mk. 5:21; Lk. 8:40). The crowd never left.

²¹*Now when Jesus had crossed over again by boat to the other side, a great multitude gathered to Him; and He was by the sea.* ²²*And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet ²³and begged Him earnestly, saying, "My little daughter lies at the point of death. Come and lay Your hands on her...and she will live."* (Mk. 5:21-23)

Now Mark is going to show His authority over sickness and then His authority over death. So verse 21—we will just do this quickly—"when Jesus had crossed over again"—remember He started the day with not being able to eat because of the crowds, His family comes to rescue Him from Himself, the authorities from Jerusalem to say, "You are demonized." Then He gets out, goes across the sea, commands the demon out, the whole countryside says, "Please leave." He goes back across the sea, and He has crowds waiting for Him there.

Verse 21, "a great multitude" was waiting when He got back. I mean this seventy-two-hour run of miracles and meetings or however long, it was intense!

One of the rulers, verse 22, of the synagogue—these were lay leaders by the way. These are not scribes or Pharisees or priests. These are lay leaders that ran the operation, the building, the facilities, and some of the meetings—one of the rulers, Jairus, came and he fell at His feet. He said, "Hey, my daughter is dying. Please,

please come. I know there is a crowd; there is a throng. Please, she is dying. Like literally today she is going to die. Come lay hands on her."

- B. Jesus healed the woman who touched His garment and raised Jairus' daughter (Mk. 5:21-43; cf. Mt. 9:18-26; Lk. 8:41-56). This probably took place in Capernaum.
 - 1. **Ruler of a synagogue:** This was a respected lay leader who oversaw the buildings and the services. Such rulers were not Pharisees, scribes, or priests.
 - 2. **Lay hands on her:** The multitudes sought to touch Jesus to be healed (Mk. 3:10; 6:56).
 - 3. Jesus was on His way to pray for Jairus' daughter, but was hindered by the great multitude.
- C. This woman represents someone who is incurable and hopeless without a miracle (5:26).

*²⁴So Jesus went with him, and a **great multitude followed Him and thronged Him.** ²⁵Now a certain woman had a **flow of blood for twelve years.** ²⁶...She had spent all that she had and was no better, but rather grew worse. ²⁷When she heard about Jesus, she came behind Him in the crowd and **touched His garment.** ²⁸For she said, "**If only I may touch His clothes, I shall be made well.**" ²⁹Immediately the fountain of her blood was dried up...³⁰And Jesus, immediately knowing in Himself that **power had gone out of Him...**said, "**Who touched My clothes?**"...³³But the woman...knowing what had happened to her...fell down before Him and told Him the whole truth...³⁴He said to her, "**Daughter, your faith has made you well.**" (Mk. 5:24-34)*

Jesus is going because this man is urgent. He is begging Jesus. He is saying, "Man, I believe in You. I am with You." Again, he is not a priest or Sadducee or Pharisee.

Verse 24, as He is going, the great multitudes are pressing into Him like they were before He crossed the sea. Everywhere He went, He had these crowds. They thronged Him.

Verse 25, there was this woman with a flow of the blood for twelve years. She spent all of her money on doctors. It was getting worse and worse and worse. She was absolutely incurable and hopeless without a miracle. Beloved, I have good news for you. Nobody is hopeless because Jesus is on a throne. Nobody is incurable, and nobody is hopeless, nobody.

She came, verse 27, you know the story. Jesus is on the way with Jairus to heal the daughter who is dying any hour. The throngs are stopping Him. This lady touches Him, touches His garment. We know the story well. She said, verse 28, "If I could only touch His garment, I will be made well."

There is wisdom in that. Beloved, if we touch Him a little bit, then our emotions, our mind, our body, our finances, our situation can be shifted by a small touch of Him. We do not want to believe the narrative of the storm and give up our reach. We are going to be reaching for fullness.

- 1. **Power had gone out of Him:** Jesus was aware that power left Him and touched someone.

Verse 29, "Immediately the fountain of her blood dried up." Verse 30, we know the story, He knew it instantly, "Power came out of Me. I felt it." Verse 33, she knew instantly she was healed. So, she told Him.

- 2. **Your faith:** Jesus wanted her to know it was her faith in Him that resulted in her healing. Faith or expectancy for God to move released His power on her behalf.

He said, verse 34, "I want you to know your faith played a part in this." Meaning it was not just if somebody bumps into Him or it is kind of a magic trick. He said, "Your faith, your actual confidence to go against the tide and all the people are pressing you out, the confidence that you had to come to Me and not let go, that actually played a part of your deliverance and your healing."

There are a lot of folks that say, "Well, when God is ready, He has my address."

The Lord says, "No, I want you reaching towards Me. I do not care how inconvenient it is. I want you reaching." Do not reach to a man. I am talking about reach to God. Some people get confused by this, and a man or a woman of God comes in town and they all want to touch him or her. No, no, we can touch that Man at the right hand of the Father by the Holy Spirit. The saints can pray for the saints. We do not need the special person to touch us, because that Man is at the right hand of the Father and the Holy Spirit is in all of us.

3. Paul spoke of laboring according to the power that mightily dwelt in him (Col. 1:29).

²⁹***I also labor, striving according to His working which works in me mightily. (Col. 1:29)***

4. Power sometimes flows from the Spirit through God's people (Jn. 7:38-39; Eph. 3:19).

³⁸***He who believes in Me...out of his heart will flow rivers of living water.*** ³⁹***But this He spoke concerning the Spirit, whom those believing in Him would receive... (Jn. 7:38-39)***

- D. The raising of Jairus' daughter from the dead (Mk. 5:21-24, 35-43; cf. Mt. 9:18-26; Lk. 8:40-56):
Jairus was undoubtedly anxious to get through the throng of people.

³⁵***While He was still speaking, some came from the ruler of the synagogue's house who said, "Your daughter is dead..."*** ³⁶***He said to the ruler..., "Do not be afraid; only believe."***
(Mk. 5:35-36)

Verse 35, while Jesus is speaking to that woman saying, "Your reach to Me made a difference. Your reach towards Me made a difference," somebody came and said, "Hey, Jarius, it is too late." Man, they are only a few blocks away, but she died.

Jarius says, "Oh no! How devastating!"

Jesus says "Stop!" Now the storm is hitting Jarius. It is over. "No, no, I am here, Jarius. No, the storm does not need to get on the inside of you. I am here. Look at Me. Do not be afraid. Believe, do what the lady did, keep reaching, and do not ever stop reaching towards Me. Do not ever give up the storyline that I am God and I love you and My eyes are on you." Never give up that storyline, that truth.

- E. Jairus was probably devastated when he heard the news that his daughter had just died (5:36).

- F. ***Only believe:*** Jesus often connected the release of His blessing to people hearing with faith (5:36).
(Mt. 8:10, 13, 26; 9:2, 22, 29; 14:31; 15:28; 16:8; 17:20; 21:21; Mk. 2:5; 4:40; 5:34; 9:23; 10:52; 11:22-24; Lk. 5:20; 7:9, 50; 8:25, 48; 12:28; 17:5-6, 19; 18:8, 42; 22:32; Acts 3:16; 6:5, 8; 11:24; 14:9; 16:5; 20:21; 26:18; Rom. 1:17; 3:21-31; 4:5-20; 5:1-2; 9:30-33; 10:6-10, 17; 11:20; 12:3, 6; 1 Cor. 16:13; 2 Cor. 4:13; 5:7; Gal. 2:16, 20; 3:2-14, 22-26; 5:5-6; Eph. 2:8; 3:12, 17; 6:16; Phil. 3:9; Col. 2:12; 1 Tim. 1:5; 4:6; 6:12; Philem. 6; Heb. 4:2; 6:12; 10:22, 38; 11:1, 3, 6; 12:2; Jas. 1:5-6; 2:5; 2:14-26; 5:15; 1 Pet. 5:9; 1 Jn. 5:4; Jude 3)

- G. Jesus brought only Peter, James, and John with Him into the girl's room to witness the miracle. These were the same three men that He later asked to join Him on the Mount of Transfiguration (Mt. 17:1-7; Mk. 9:2; 2 Pet. 1:16-19) and in Gethsemane (Mk. 14:33).

³⁷And He permitted no one to follow Him except Peter, James, and John the brother of James. (Mk. 5:37)

- H. Professional mourners were paid to wail and play flutes. Jesus used the word "sleep" on other occasions to speak of someone who died whom He was going to raise up (Mt. 9:24; Jn. 11:11-14).

³⁸Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly. ³⁹When He came in, He said to them, "Why make this commotion and weep? The child is not dead, but sleeping." (Mk. 5:38-39)

He went into the house. There was tumult of people, and all the professional mourners are wailing and screaming because they paid people to come. I mean, that is just a strange custom. You have a family member die, you get a bunch of strangers, you pay them money, and they scream loudly. I would feel like, "Ugh, lady, man, go down the road and scream. Not right now, I am hurting."

Verse 39, "He came in and He said to them, 'Why all the commotion?'" They think He is belittling this tragic situation. He would say, "No, I am the resurrection. Why all the commotion? I am the resurrection. She is sleeping." They mocked Him.

- I. Paul referred to people who "die in Christ" as being "asleep" until the rapture (1 Thes. 4:13-17).

¹³...concerning those who have fallen asleep...¹⁴For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus...¹⁶For the Lord Himself will descend from heaven with a shout...And the dead in Christ will rise first. ¹⁷Then we who are alive...shall be caught up together with them...to meet the Lord in the air. (1 Thes. 4:13-17)

Beloved, Paul the apostle in 1 Thessalonians 4:13-16, said that all those that are in the graves who believe in Jesus are only asleep. It is only a momentary, temporary sleep. We are destined for the resurrection; we are children of the resurrection. In this case, Jesus was saying, "No, I am the resurrection right in front of you. She is sleeping." Again, this is true of all believers when they leave their body and their spirit goes to be with the Lord. In that permanent sense in which they die, it is only temporary because when the Lord comes back, He awakens everybody who is asleep.

- J. Jesus wanted to avoid all unnecessary publicity because of the recent crowds. However, the word was spread throughout the entire area (Mt. 9:26). Jesus spoke directly to those whom He was raising from the dead (5:41; cf. Lk 7:14; Jn. 11:43).

⁴⁰...But when He had put them all outside, He took the father and the mother...and those who were with Him, and entered where the child was lying. ⁴¹Then He took the child by the hand, and said to her, "...Little girl, I say to you, arise." ⁴²Immediately the girl arose...she was twelve years of age. And they were overcome with great amazement. ⁴³But He commanded them strictly that no one should know it, and said that something should be given her to eat. (Mk. 5:40-43)

²⁶And the report of this [raising the girl from the dead] went out into all that land. (Mt. 9:26)

Verse 40, He put them all outside. He took the father and the mother, and He entered where the child was lying. He took the child by the hand. "Little girl, arise," He speaks to the girl. Again, He speaks to the dead body, the sleeping one, and says, "Arise." Instantly verse 42, she awakes. She is twelve-years old. The woman with the flow of blood had it for twelve years. This girl was twelve-years old. I do not know what the twelve years mean, but I thought I would stir you up to go figure that out. It is both twelve years.

The people are overcome with amazement. I believe this is the story of the end-time Church: to be overcome with amazement and fascination. Again, we do not need to wait until a time of intensity. I assure you that it will come to fullness and it will not fall to the ground void, this word.

Jesus commanded them strictly to tell no one, do not tell anybody. I believe why He told them not to tell anybody, though He told the Gadarene demoniac tell everyone, is because He is again back over in Israel. Everywhere He goes there are crowds. He cannot move. Now that the miracle power is raising the dead, the leaders in Jerusalem are more and more angry and jealous and hostile than ever. I believe that is what is happening. The problem is that Matthew 9:26 says the report went everywhere. You cannot stop the story. The story cannot be stopped. It is so glorious it cannot be stopped.

Amen and amen! Let's stand before the Lord.

First thing I want to do, I want to take authority over people that believe this "blasphemy of the Holy Spirit" lie, so let's just all just wait on the Lord for a moment. Then I want to ask for Jesus to heal bodies tonight. I want to ask Jesus to liberate people that are being tormented by demons in their bodies or their minds. Then I want to ask people to repent if they are involved in pornography or anything that is dark over there and they are feeding those demons in their life and they do not quite even know yet that what they are doing to themselves. I am not going to embarrass anybody, but I mean in the secrecy of your heart I want you to say, "Okay, okay. This is serious, this is not a joke. This is not some pleasure thing. This is really serious."

Right now, all over the room, if you want prayer for this, raise your hand. You do not have to raise your hand. You might think, "Nah, I do not really want any prayer."

If you would like prayer because the enemy is tormenting you on this subject of blaspheming the Holy Spirit, and you say, "I know it is not true, but it hits me." It is just like that thought stays there, and you would like prayer, you can raise your hand if you want to.

Just look around. There is a handful of you raising your hands across the room. Others of you, if you see someone raise their hand, two, three of you go lay hands on them, if you would. Somebody up there, a couple around the room.

What I want you to do is I want you to renounce it. Say to the Lord, "It is a lie. I have not blasphemed the Holy Spirit. It is a lie. I love Jesus. I want His salvation. I am not hardened to where I do not care. I do care. It is a lie." Tell Him it is a lie. Say, "I break my allegiance with that lie." Say that to the Lord right now, just in your own words. Just whisper that to Him, because you have to break your allegiance with a demonic power. Somebody else cannot come and do that for you; you have to do your part.

Now in the name of Jesus, right now, I take authority over demonic lies. I cancel this assignment of the evil one over lives in this room.

Some of you are praying for family members. You know your brother, sister, parents, whatever, back home are struggling with this. Pray for them right now. There is no time and distance in the spirit.

We speak liberty over them. We cancel this assignment. In the name of Jesus, we take authority over tormenting spirits right now. We break the power, we break the power of tormenting spirits and lies in the name of Jesus, in

the name of Jesus. Spirits of error, lying, deception, I break your power now. I speak the name of Jesus over you even now. Right now, be free right now in the name of Jesus.

I want to pray for people, and we are going to stay with this one. So, if the enemy is tormenting you in any way, and you say, "I know it is an assignment. I love Jesus but the enemy is tormenting me," if you would like prayer in any way—you do not have to say what it is to someone else—but if in any way you want prayer, I want to invite you to come up here right now, in any way. The enemy is lying about this or he is tormenting or a fear or nightmares or just anything. If you would like prayer, come on up.

We speak the name of Jesus over you.

Now speak to the Lord that you are breaking your agreement with your behavior or with that pattern of thought. You say, "I know it is a lie. I know it. I have nightmares in the night or I have a phobia. I go into a situation and panic hits me and I do not believe it, it is not even real, but it hits me. I know it is not based in truth."

Lord, I ask You for liberty. I speak liberty. I rebuke the spirit of fear and the spirit of torment right now in Jesus' name. Spirit of heaviness, spirit of torment, spirit of deception, I take authority over you, torment, in the name of Jesus over you.

It is His name. It is not clever words. It is not the sound of a loud voice. It is His name that is what does it. We break our agreement with the enemy right now. I release the spirit of glory on your mind. I break torment now. I break it in Jesus' name. Light, light, it is His spirit of glory, the spirit of glory. Tormenting spirit, addicting spirit, fear, I break the power of it. You are a liar! Be gone in the name of Jesus. Lord, release power now. Lord, now! Lord, we believe now. Liberty now, now! I speak freedom over your mind. Demon, go in the name of Jesus. Demon, go in the name of Jesus. Whether there is one or a host, go! Go in the name of Jesus. Come out of this one now in Jesus' name. Release this one now in Jesus' name. We break the chains right now. I speak the spirit of glory right now over your mind and your heart. I take authority over demonic powers against your finances, against your dreams and your sleep at night, against your appetites. I take authority over every tormenting agenda of darkness now. By finances, I mean more than just bad decisions. Sometimes there is a demonic attack against finances. We break the power of fear, torment, sickness right now in Jesus' name. We agree, Lord, with Your leadership. We agree with Your leadership, Father.

I speak liberty. Let's just speak over them now. I release liberty over them, liberty now, freedom now. We speak freedom, all over the room. Lord, healing. I speak healing all over the room, all over the room where there is sickness in this room. Release the spirit of glory, Lord, in this room we ask.

There is liberty. There is liberty. We declare, "Peace, be still" to the storm. I rebuke the storm around your life, the storm on your heart, I rebuke it. Peace, be still. Rebuke the storm of darkness around your heart, your mind, your body, I rebuke it now. We take authorities over panic attacks. We speak freedom over everyone that has panic attacks in anyway, torment in the night, torment in the night.

Spirit of glory, now, Lord, release the spirit of glory now in this room. Lord, release Your glory in this room, all over this room. Release the light of Your glory all over this room, now. We believe You, Abba. Light go forth now in Jesus' name.