



Mark 5

Mark 5
Tape #8033
By Chuck Smith

Let's turn to Mark's gospel, chapter five.

Jesus and His disciples in a ship had crossed the upper part of the sea of Galilee from Capernaum, over to the area of the Gadarenes (5:1).

The tribe of Gad had settled on the east bank of the Jordan. In the area of the Golan Heights in south to about the Yarmuk river was the area for the tribe of Gad and so the whole area was known as the area of the Gadarenes. Matthew tells us that it was at Gergesenes that Jesus actually had landed but the whole side of the western side of the sea of Galilee was the area of the Gadarenes. And so Mark tells us He was in the area of the Gadarenes.

And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit (5:2),

The Bible and Mark's gospel especially emphasizes the power of Jesus over unclean spirits or evil spirits, or as is often called, people who were possessed with devils. The Greek word is "demonized." What the source of demons really is a matter of speculation and argument. Many people believe and probably is the correct answer that the demons are angels who kept not their first state but joined in the rebellion of Satan against God. The Bible tells us concerning this creature, Satan, who had a high position among the angels, he was a high ranking angel, he was of the cherubim class. We know that the cherubim are those angels that are about the throne of God. And he was called by Ezekiel the anointed cherub that ruled. And it would appear that when Satan rebelled against God, according to Revelation chapter twelve, that in his rebellion, he drew a third part of the stars which is another word for the angels. You remember it talks about when God laid the foundation of the earth and the morning stars, that is the angels, sang together. And so he drew a third part of the stars with him. And thus, there is the speculation that when Satan rebelled against God, a third of the angels joined in his rebellion.

We know that there are angels that kept not their first state who are reserved in chains awaiting the day of judgment, and so it is the common belief that these demons are actually the fallen angels, unembodied spirits that seek to inhabit a body in order that they might destroy. And never are they there for good purposes but only for evil purposes. And the word, as I say, the Bible never says that anybody was possessed or demon-possessed, the word is "demonized" in the Greek and it does speak of the capacity of these demons to control the motor functions of the body. They seem to insert themselves somewhere between the conscious mind and the motor functions of the body and are able to take over and speak through people, they are able to control motor functions and as they do, the people apparently are endowed many times with supernatural strengths and supernatural capacities.

For the most part, these demons are incarcerated in a place called the abusso. And we read in the book of Revelation during the great tribulation that the angel with the key to the abusso comes down and opens it up and there will be hordes of these demonic spirits invading the earth during the period of the great tribulation. There are stories especially from missionaries today of encounters with demon spirits. This week, I'm looking forward to a visit by a missionary who has spent his life in Bolivia. His father was a missionary down there, he took over his father's works, he has done a magnificent work there in the green hell country of Bolivia, bringing the gospel to the Saranoy Indians. Jack Anderson tells of how there in the jungles many times demons will appear in human form and how prevalent is demon activity there in the jungles of Bolivia among these primitive people.

In our more sophisticated society, we still encounter people who are demonized and many times a person opens the door to this spirit world, quite often through ouija boards. They open the door to the spirit world in their seeking of spirit guides. And many of the famous authors declare that they have spirit guides who guide them in their writing and they have the automatic writing and spirit guides. It is interesting that even our children now in the public schools are being taught meditation and how to discover the person within. And

how to seek that person within for guidance and for direction in difficult situations, so that as we in the United States are becoming more un-Christian as the pagan invasion has pretty well successfully captured our public school and our public life, we find more and more and will be finding more and more manifestations of demonic powers in individuals.

So when a demonic power fully takes over an individual as is the case here, as I said, their purposes are always evil and destructive. And we find that a person often opens the door but they don't realize what it's leading to until they get so far into it that their bodies are taken over by these malevolent spirits and they have not the control any longer. So "when He was come out of the ship, immediately there met Him a man out of the tombs, with an unclean spirit."

Who had his dwelling among the tombs; and no man could bind him, no, not with chains (5:3):

He had supernatural powers. They couldn't even chain him.

Because that he had been often bound with fetters and chains, and the chains were plucked asunder by him [supernatural power, demonic power], and the fetters were broken in pieces: and neither could any man tame him (5:4).

Actually he was a menace. People could not pass by his way, according to Matthew's gospel.

And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones (5:5).

Today, in travelling in Israel, recent archaeological diggings have uncovered the city of the Gadarenes. It is on the northeast shore of the sea of Galilee, probably three or four miles from the site of Bethsaida, slightly south from Bethsaida. Nearby in the mountains are caves, the caves in which it is believed and this--and of course, Matthew tells there were two--but this one prominent one in which they perhaps lived. Adjacent or just down the hill from these caves is the only steep place that leads into the sea of Galilee. All around the sea there are gentle slopes into the sea. There is only one place in the sea of Galilee where there are steep bluffs leading down into the sea and so you know that you are pretty much at the site of this particular event when you are going around the sea of Galilee.

Can you see the picture as Mark paints it for us? A man whose life is desperate, wailing, crying, night and day, people could hear him out there in the mountains, cutting himself with stones, a horrible spectacle to see and also horrible to hear.

But when he saw Jesus afar off [he saw the little ship coming], he came running to Jesus and worshipped him (5:6),

It is interesting how that the demons recognized Jesus and even though they were in rebellion, they were forced to worship Him.

And he cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not (5:7).

We find that Mark tells us that the demons did know Jesus and Jesus usually would order them to be silent because they knew who He was. In the synagogue, that man who was demonized said, We know who You are, the holy one of God. They recognized Him. Here, the demon addresses Him, the Son of the most high God, the title that was given to Him by Gabriel to Mary. And "I adjure thee by God, that you torment me not." According to Luke's gospel, they were begging not to be sent to the abusso. They were asking for further liberties here on the earth, don't send us to the abusso.

For Jesus said unto him, Come out of the man, thou unclean spirit. And Jesus asked him, What is your name? And he answered, My name is Legion: for we are many. And they begged Jesus that he would not send them away out of the country. Now there was near unto the mountains a great herd of swine that were feeding (5:8-11).

Though Galilee was called the Galilee of the Gentiles, yet according to the law, pig was unclean meat and the children of Israel were not to eat pork. And of course, that was a part of the dietary law and as we have learned through the years the reason why God incorporated it in the dietary law, because in pork there is a certain worm and if you don't cook it thoroughly, the worm isn't always destroyed and it can cause trichinosis in a person. That is why God incorporated in the law that they just weren't to eat it, rather than telling them to what temperature it must be heated before you dare to eat it.

What was happening there actually was, according to the law of Moses, an illegal industry, the keeping

of pigs.

And so they sought Jesus, saying, Send us into the swine, that we may enter into them (5:12).

I know people who thought that their dog was demon-possessed. Here it is interesting that they did desire embodiment in something, even in the swine.

And so Jesus gave them permission. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (there were about two thousand;) and they were choked in the sea (5:13).

That isn't to intonate that there were two thousand demons in the man. All you need is for a few swine to panic and they'll begin to stampede. And so as the demons entered into the swine, it caused a stampeding, the swine knew enough to not want these evil spirits in them and they were drowned in the sea.

And they that fed the swine fled, and they told it in the city [which is just a mile and a-half or two miles away from the site], and in the countryside. And there went out to see what it was that was done (5:14).

All the people from the city and roundabout.

And when they came to Jesus, and they saw him that was possessed with the devil [or demonized], that had the legion, he was sitting, and clothed, and in his right mind: and they were afraid (5:15).

What a contrast. Controlled by the powers of the underworld, the man was a maniac. He had no control. Miserable, weeping, cutting himself with rocks, a menace to the people. Now under the control of the Spirit, sitting, clothed, in his right mind. Don't you think that the people would have really rejoiced over this transformation? Wouldn't it be the natural response to just be so excited that this man who was so tormented is now sane? No longer a threat to the community, no longer needing to be bound with chains which could not hold him anyhow.

And they that saw it [that is, those that were feeding] told them how it befell him that was demonized, and concerning the swine. And they began to pray Jesus to depart out of their coasts (5:16,17).

What a reaction, would you leave please? The tragedy is they thought more of their swine than they did the needs of a man. They put the needs of animals above the needs of people. That's unthinkable, isn't it? What kind of people would value animals more than people? We're sort of returning, aren't we? To a godless kind of a concept that elevates nature above man. As Paul declares, "They worshipped and served the creature more than the Creator, who is blessed forevermore" (Romans 1:25). And so they begged Jesus to leave their area.

And when he was come into the ship, he that was possessed with the devil prayed Jesus that he might be with him (5:18).

I can understand that. I wouldn't want to live around these people who were more interested in the swine than they were me. I wouldn't want to live in that kind of a society or community.

Howbeit Jesus did not allow him, but He said unto him, Go home to your friends, and tell them the great things the Lord hath done for you, how He's had compassion on you. And he departed, and he began to publish in Decapolis [that is, the ten cities of the upper Galilee] what great things Jesus had done for him: and all of the men did marvel (5:19,20).

It is interesting to me that in the next chapter, verse fifty-three, Jesus came across the sea again to the area of the Gadarenes, to Gennesaret, a land of Gennesaret, and when He came out of the ship to the shore, straightway they knew Him. This man had done a good job of publicizing Jesus. They knew Him. So here we find the interesting story manifesting the power of Jesus over the power of the demonic spirits.

And when Jesus was passed over again by ship to the other side (5:21),

They asked Him to leave and so they left the area of Gadara or the Gadarenes, and they came back over to the area of Capernaum. "And when Jesus was passed over again by ship to the other side,"

much people gathered unto him: and he was near the sea. And, behold, there came one of the rulers of the synagogue, Jairus by name; and when he saw Jesus, he fell at his feet (5:21,22),

Jesus had attended the synagogue there in Capernaum on many occasions. In the first chapter of Mark's gospel, we find that there in the synagogue in Capernaum on the sabbath day, Jesus had delivered a man who was demonized. In the third chapter, He healed the man with a withered hand in the synagogue of Capernaum which caused the rulers, the Pharisees, to decide to destroy Jesus. It is very probable that Jairus, being one of the rulers of the synagogue, was angry and upset with Jesus because of His healing on the

sabbath day and not following the traditions of sabbath day keeping that had been established by the Jews and by the religious leaders. That he had prejudice against Jesus as did the religious leaders. But he's got a problem now, his little girl, his only child is dying. He knows that there is only one that can help. And that is Jesus.

I think that oftentimes God in His love allows us to get into desperate situations to force us to Jesus. There is a book by B.M. Maxwell entitled, *Crowded to Christ*, and the theme of the book is how that God so often uses different types of circumstances to pressure us, to crowd us to Jesus Christ, where He is the only one who can help us, He is the only one that can relieve us from the disaster that we are facing, and that often God uses that to turn us around and to crowd us to Jesus. Such was the case with Jairus. There was no hope for his little girl, she was dying. And Jairus had seen the power of Jesus. He had watched the miracles and his only hope was that Jesus might come to his house and touch his little girl. And thus, he, against the prejudice, and against the common attitude of the religious leaders, daring to violate their antagonism against Jesus, came to Jesus in order to get help for his little girl. As far as he was concerned, she was more important than anyone else and if Jesus can help her, he's willing to swallow his religious pride, he's willing to bow at the feet of Jesus in order to entreat the Lord to come and to heal his little daughter.

Several years ago when we were pastoring, our first pastorate actually, so it was many, many, many years ago back in 1948, we were in our first pastorate in Prescott, Arizona, a lady called, a stranger to us, her name was Ollie Golf, and she asked if we would go and visit her son who was dying of tuberculosis there in the Veterans Hospital, Whipple Hospital of Arizona. And it was sort of a TB sanitarium and I said, Of course, I'd go and see him. And she said, Oh, no, no, don't go yet, he is extremely bitter against God. And I'm afraid if you go, he'll just curse at you and order you out. So I just want you to be ready, one day when he's in a good mood and I think it might be the right time, I'll give you a call and if you can go out then. And I assured her that it didn't matter if he was angry and cursed at me or whatever, I would be happy to go anytime. She called again that afternoon and she said, Pastor Smith, you will have to go this afternoon, the doctor said he's not going to live through the night, so this is the last chance.

So I went over to the Whipple Hospital and I went into the room of this young fellow who was probably at that time in his early thirties, he was skin and bones, he was gasping for his breath but he was still quite lucid, and I began to talk to him, created sort of a rapport, and then I began to talk to him about Jesus, about his need of surrendering his life to Jesus Christ. He told me about his background. His father was a Pentecostal preacher, he had rebelled completely against God and against his family, he had become involved with the purple gang in Detroit, Michigan and had fallen deep into crime.

He said, A year ago, I weighed 235 lbs. and look at me now. And I would guess that he weighed maybe 110, as the tuberculosis had been sucking out his life. He said it would be a cowardly thing for me to accept Jesus Christ in this condition. He said, If I were still strong and healthy, then it might be different. But now it would be a cowardly thing and, he said, One thing I am not is a coward.

I said, Howard, God loves you more than you could ever know. He sent His Son to redeem you from your sin. And God knows you better than you know yourself. And God knew that as long as you were so strong and healthy, that you would continue in your rebellion against Him. How do you know but what God in His love for you, His great love for you, knew that the only way you would ever surrender your life to Him is to bring you in this condition where you are facing death. And you would be so desperate that you would turn to Him. Maybe this is just another sign of God's great love for you. He wants to save you so much that He allowed you to get in this condition so you would be so desperate, you'd have to ask Him for help. He paused for a long time, studying me carefully, and then a smile broke across his face and he said, Chuck, I think you're right. And I took him by the hand and we prayed together as he received Jesus Christ into his heart, into his life.

Sometimes God, knowing us, knows that He has to put us in desperate straits before we'll turn to Him. Now that's sort of sad. I'd rather come to the Lord strong and healthy. It's rather sad that some people are so stubborn that God has to use drastic means to draw them to Himself and to His love. The case with Jairus was one such case. He would never have come to Jesus unless he was desperate. The Lord had to touch that which was closest to his heart, his precious little girl, twelve years old, who had brought such sunshine and joy into his life. I know what it is to be the dad of beautiful little girls. Oh, you'd give your life gladly for

them. What a joy they are! Oh, the sons are wonderful, too. And the mothers would give their lives for their sons. But there's a bond between father and daughter, that something special.

And God touched that which was so close to his heart, and he was desperate. So desperate that he was willing to come to Jesus, risking his position. Probably he was no longer after this experience a ruler in the synagogue. He probably was put out of the synagogue as the Pharisees had decided that anyone who claim that Jesus was the Messiah would be put out of the synagogue. But that doesn't matter to him now, he's desperate. What matters to him is his little girl is dying and the only one who can possibly help her at this point is Jesus.

And so he besought him greatly (5:23),

Very picturesque, isn't it? He was begging Jesus, he was desperately begging Jesus, saying, *My little daughter is lying at the point of death: I pray thee, come and lay your hands on her, that she might be healed; and she shall live (5:23).*

He had faith that the touch of Jesus could bring his little girl back from death door. She was dying. Interesting again how that so often we have set limitations for the Lord, we've given Him a timeframe in which to work. And oftentimes, He does not work in our timeframe. And we get discouraged and we think, Lord, You had Your opportunity, You could have, why didn't You do it, Lord? It's not four o'clock, You're too late! Because we have the timeframes established in our minds in which the Lord can work and then after this, it's too late. You missed Your opportunity.

That was certainly the attitude of Mary and Martha concerning their brother, Lazarus. When they sent the message, Come quickly, the one you love is dying; and when Jesus didn't show up for probably six days, because it was two days for the messenger to get down to the Jordan river, it was two days for Jesus to make the journey back, and after He got the message, He waited for two days there at the Jordan river before He even began His journey to Bethany, so that by the time He arrived, it was too late. Lord, if You would only have been here, my brother would not have died. You're too late, he'd been buried now four days. What took You so long?

Sometimes we wonder why God delays answering our prayers, why God doesn't immediately respond to our cry. And many times, the reason for the delay is that He might give us actually much more than what we were actually asking for. The Lord delayed on His way to the house of Jairus. And during this delay, the messengers came and said, Your little girl is dead, don't trouble the Master any further. He was hoping that Jesus would get there in time to lay His hand on her so that she wouldn't die. Now the message is, She's dead. Too late, Lord. But as we will see in our story, when the Lord is involved, it's never too late. His timing is always perfect. So he was begging Jesus. He expressed his faith, she shall live, she'll be healed if you'll just touch her.

And Jesus went with him; and many people followed him, and thronged him (5:24).

Now in a moment, He is going to dismiss the crowd. In a moment, He's going to tell the crowd, Alright, don't follow us any further. And He will continue with Peter, James and John and the father without the crowd. He could have dismissed the crowd now. But He allowed the crowd to push, to shove, to crowd around Him, to throng Him, according to Mark. It's hard to move with a crowd of people thronging you. Everyone trying to get closer. Everyone reaching out to grasp at you.

Back in the third chapter of Mark, we read that as many as touched Him were healed of their diseases and their plagues and so, word went around that all you had to do is just touch Jesus and you'll be healed. You can imagine how that must have been, everywhere you go people reaching out to grasp you, to touch you, crowding in, pushing, shoving. It was so bad that He didn't even have time to eat. And His own family thought that He had flipped. He was beside Himself. He had worked too hard, He had gone over the edge. And they came to rescue Him from the throngs. But He refused to be rescued. And so as He made His way towards the house of Jairus, I can see this father nervous. I can see him as he is trying to order the people, Get back, make room for Him, let Him through, let Him through! But still they were pressing in, grabbing at Him as He was walking. And we read that there was,

A certain woman, which had an issue of blood for twelve years (5:25),

who made her way through the throng.

she had been to many physicians, she had spent everything she had, and her condition was only getting

worse, but when she had heard of Jesus (5:26,27),

no doubt heard that you could touch Him and be healed,

she came in the crowd behind, and [grasped] touched (5:27)

the word there in the Greek is strong, laid hold of, grasped, grabbed

his garment (5:27).

For she said, If I may touch but his clothes, I shall be whole (5:28).

Both of these expressed their faith in Jesus. The one's faith was if Jesus would just touch my little daughter, I know she'll be healed. The other's faith was, I know if I can just touch Jesus, I shall be whole. As we pointed out this morning, Leviticus chapter fifteen gives the law for a woman who has an issue of blood. And if it continues beyond her menstrual cycle, she is to be considered unclean as long as she is hemorrhaging. And in that state, she is not allowed to come into the sanctuary to worship God. In that state, anybody who touches her becomes disqualified to come into the temple to worship God until they've gone through the ritual of the washings. In that state, if anybody touches the bed upon which she has been lying, they also are unclean and have to go through the ritual baths before they could come to worship God. If anybody would touch a chair where she had been sitting, they were unclean and had to go through the ritual baths to get cleansed in order to come into the temple to worship. So it was a horrible thing because it made her unfit to be around people. Ostracized from family, from God twelve years. And now her condition is getting worse. With the worsening of the condition the weakened body because of the constant hemorrhaging. Death could not be far away. But though her body was weakened, she was determined. And though Jesus was surrounded by such a multitude of people, her desperation drove her to push her way, shove her way, elbow her way in until she could get close enough to Jesus to reach out and touch, grasp the helm of His garment.

And immediately as she touched, she felt the healing, the bleeding stopped. She can feel it. But then, Jesus stopped. And He turned and He said, Who touched me (5:29,30)?

And she, all of a sudden, was frightened. Knowing what she had done.

The disciples said to Jesus, Lord, what do you mean who touched you (5:31)?

You've been pushed, You've been jostled by this crowd, they've been pressing against, what do you mean, Who touched me? It is always interesting the crowd seems to press, but there are those who touch. And there is a vast difference between pressing Him in a crowd and touching Him. And Jesus said, No, I felt virtue go out of Me.

And He looked around for the woman, His eyes no doubt fastened on her. She realized that He knew. And she came and she poured out her story (5:32,33).

Twelve years, hemorrhaging. Spent all of her money on doctors, she's getting worse. And she knew if she could just touch Him, she'd be well.

And he said unto her, Daughter, your faith has made you whole; go in peace, and be whole of thy plague (5:34).

As He is speaking these words of comfort, Daughter, your faith has made you whole; go in peace, be whole of thy plague—while He's saying these words, messengers come. Jairus is there, he's watching this whole thing, probably again very nervous and thinking, Lord, come on now, things are desperate. You don't understand. My little girl is dying! But He hears the story. Just about the time that joy and life had come into their home with this little girl, twelve years; twelve years ago this woman began a slow death. But now things are changed. She's whole because she touched Jesus. And so,

While Jesus was talking with the woman, messengers came to Jairus and they said [very bluntly], Thy daughter is dead: why trouble the Master any further (5:35)?

It's too late, didn't make it in time.

As soon as Jesus heard the words that were spoken, he said to the ruler of the synagogue, Be not afraid, only believe (5:36).

More or less, trust Me. Don't be afraid. Just trust Me.

And he would not allow any man to follow him (5:37),

He dismissed the crowd.

He took with Him Peter, James and John (5:37).

and it is interesting these three were selected by Jesus for special privileges. When Jesus was on the mount of transfiguration, it was these three that Jesus had taken with Him. In the garden of Gethsemane, when Jesus ordered the disciples to pray, He brought Peter, James and John a little closer. It seems that He would bring them into a closer fellowship with Himself and now He brings them that they might see this miracle, how that the Son of God can give life. And so with the father, the five of them journeyed together to the house of Jairus.

And as they approached the house from down the block, they could hear the wailing (5:38).

When a person was dying, oftentimes, those friends and in those days, they had professional wailers, who they would hire to come and wail for the dead. It was to show to the community how much they were grieving the loss of the loved one, how much they loved them. And so already, the wailing had begun. And the noise came down the block, all of the neighbors knew that this little girl who had been sick was now dead. And I can imagine the feelings of the heart of Jairus, the disappointment that he must have felt, the hopelessness, my little girl is dead.

And when they were come in to the house, Jesus said unto them, Why all of this fuss, why do you weep? she's not dead, she's only asleep. But they laughed him to scorn (5:39,40).

They scornfully mocked and laughed at Him. You don't know what You're talking about. Interesting, emotions seem to be very shallow, they can go from weeping and wailing to scornful laughter in just a moment.

He put them all out, and he took the father and the mother [and Peter, James and John], and they went into the room where they had laid the little girl's body (5:40).

Over in Israel, even to the present day, it is the custom to bury the person the day they die. They don't have the embalming and they don't leave them in the funeral parlor for people to come and see them, and they don't set the date for the funeral five days or three days away or so forth, they bury the person the day they die. And so this little girl's body was lying there in the room and Jesus went in with the disciples and the mother and dad.

And he took her by the hand (5:41)

the touch that the father was wanting, I know He'll just touch her,
and He said unto her, Talitha cumi; [my little lamb], arise (5:41).

My little lamb, this Aramaic which was probably the household language. It is interesting that in the book of Acts, when Peter was summoned by the church in Joppa to come on down because one of the members of the church, a very benevolent woman who had done so much good for so many people, Dorcas, she had died. And so they called for Peter who was nearby in Lydda to come on over and when Peter came to where Dorcas was lying, he had been here with Jesus and he heard Jesus say, Talitha cumi, my little lamb, arise; and Peter said to Dorcas, Tabitha cumi, and it worked. She came back to life.

And immediately the little girl arose, and walked; for she was about twelve years old. And they [mom and dad, Peter, James and John] were astonished with great astonishment (5:42).

You can believe that!

And Jesus charged them very strictly that no man should know this (5:43);

Jesus had a set time in which He was to be revealed to the nation as their Messiah. All the way through the gospel of John, we find Him saying, My hour is not yet come. But as He was approaching the day of the cross, He said, My hour is come. He was very conscious of God's timing, He did not want any premature attempts to acclaim Him or force Him to assume the role of the Messiah. That's all a part of God's timing, there's a special day when He will be revealed to the nation as their Messiah and He's not going to allow it to happen prematurely. That day in which He was to be revealed as the Messiah was what we commonly call Palm Sunday, the Sunday before His crucifixion. That was the day that He made His triumphant entry on a donkey into the city of Jerusalem but was despised and rejected by men. But He was waiting for that official time that God had set for the Messiah to appear. So that is why He said, Keep this quiet.

and He commanded that something should be given to the little girl to eat (5:43).

Always conscious of our needs. Having now brought her back from the dead, give her something to eat. The touch of Jesus, what a difference it makes in a person's life.

And so Mark gives us these three accounts of the impact that Jesus had, the impact over the man whose

life was destroyed by the demons that were controlling him. How this man was set free from the powers of darkness. The impact that Jesus had on this woman who was hemorrhaging, the power of Jesus over her plague; and now, the impact on the daughter of Jairus, the power of Jesus over death. Mark is showing us the glorious powers of our Lord Jesus Christ and the difference He makes when He touches a person's life. And each of us tonight can testify of what the touch of Jesus has meant to us. The transformations that have taken place because He touched me.

Father, we give thanks tonight for our Lord Jesus Christ who is the same yesterday, today and forever. And Lord, we thank You for Your touch upon our lives and how Lord You have brought us from death into life, from darkness into light, from the powers of darkness into Your kingdom. Thank You Jesus for Your wonderful touch. May we go out Lord and in Your name, let us touch this hurting, needy world. And we thank You for it, Amen.