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THE MOVE OF THE SLAVE-SAVIOR'S GOSPEL SERVICE

First, chapter 4 of Mark speaks concerning the kingdom of God. Then immediately after the record of the kingdom, there is a record of rebellion. From God's point of view, the kingdom is the development of God Himself as the seed of life. But from the point of view of God's enemy, the kingdom is the subduing of rebellion.

The Lord Sleeping in the Boat

Verse 38 says, "He was in the stern, sleeping on the cushion. And they woke Him and said to Him, Teacher, does it not matter to You that we are perishing?" The Slave-Savior was sleeping and resting in the boat, which was being beaten by the windstorm, while the disciples were threatened by the storm. This indicates that He was above the threatening windstorm and was not bothered by it. As long as the disciples had Him with them in their boat, they should, by faith in Him (v. 40), have shared His rest and enjoyed His peace.

Verse 39 says, "Having awoken, He rebuked the wind and said to the sea, Be silent! Be still! And the wind ceased and there was a great calm." While the disciples were following Him, the Slave-Savior, as a man with divine authority, controlled the storm that threatened them.

Why did the Lord rebuke the wind and speak to the sea? A rebuke is not given to things without life but to things with personality. The Slave-Savior rebuked the wind and commanded the sea to be still because in the wind were the fallen angels of Satan (Eph. 6:12), and in the sea were the demons (Matt. 8:32). The fallen angels in the air and the demons in the water collaborated to frustrate the Slave-Savior from going to the other side of the sea because they knew that He would cast out the demons there (Mark 5:1-20).

Therefore, in 4:35-41 we see the kingdom as the power to subdue rebellion. Mark 4:41 says that the disciples "became greatly frightened and said to one another, Who then is this, that even the wind and the sea obey Him?" The rebuking of the wind and the sea not only displayed the Slave-Savior's divine authority but also testified that He was the very Creator of the universe (Gen. 1:9; Job 38:8-11). He is the Creator, the One who has the authority!

CASTING OUT DEMONS AND CLEARING UP THE UNCLEAN INDUSTRY

Mark 5:2 says, "When He came out of the boat, immediately, from out of the tombs, a man with an unclean spirit met Him." Concerning this man, verse 7 says, "Crying out with a loud voice, he said, What do I have to do with

You, Jesus, Son of the Most High God? I adjure You by God, do not torment me!" This indicates that the possessed

man was usurped by the possessing spirit to such an extent that he was used by the evil spirit as if he were the spirit himself.

In His wisdom the Slave-Savior took care of two problems at the same time. He cast out the demons from the possessed man, and He cleared up the unclean industry of hog raising. Before He went to the region of the Gerasenes, that place was full of demons and hogs. Would you like to make a home for your family in such a place? To be sure, no normal person would want to settle down in such a region. Nevertheless, the Lord Jesus went there for the purpose of casting out demons and of clearing up the unclean industry. The disciples did not know the Lord's purpose for telling them to go over to the other side (4:35). The Lord, of course, knew why He wanted to go to the region of the Gerasenes. The reason that the unbelievers today are involved in unclean activities and sinful forms of entertainment is that they are under the influence of demons.

HEALING THE WOMAN WITH A FLOW OF BLOOD AND RAISING UP A DEAD GIRL

Mark 5:22 and 23 say, "One of the rulers of the synagogue came, Jairus by name, and seeing Him, fell at His feet; and he entreated Him much, saying, My little daughter is at the point of death. Please come and lay Your hands on her that she may be healed and live." The ruler of the synagogue did not have much faith. This was the reason he begged the Lord Jesus to come to his home. The Lord agreed, and He went with him.

The Merging of Two Cases

According to verse 24, "a great crowd followed Him and pressed upon Him." In verses 25 through 34 we see that a woman who had had a flow of blood for twelve years came up in the crowd behind the Lord, touched His garment, and was healed. Since this woman's case is merged with the case of the ruler's daughter, and since the twelve years of the woman's sickness are the age of the girl, and both are females, one older, one younger, these cases can be considered a complete case of one person. In this view, the girl was born, so to speak, in the woman's death-sickness and twelve years later died of it. When the woman's death-sickness was healed by the Savior, the girl rose up from death. This signifies that every fallen person is born in the death-sickness of sin and is dead in it (Eph. 2:1). When his death-sickness of sin is dealt with by the Savior's redeeming death (1 Pet. 2:24), he rises up out of death into life (John 5:24-25).

Touched by the Seeking One

Mark 5:28 and 29 say, "She said, If I touch even His garments, I will be healed. And immediately the fountain of her blood was dried up, and she knew in her body that she was cured of the affliction." The Greek word translated "healed" in verse 28 may also be rendered "made whole." Literally, the word means "saved." Sickness is an oppression exercised over the sick by the devil. Hence, the Slave-Savior's healing was a saving service rendered to the suffering victim so that she

might enjoy relief and release from the evil one's oppression (Acts 10:38).

The Slave-Savior was God incarnated to be a man (John 1:1, 14). His garments signify His perfect behavior in His humanity—His perfection in His human virtues. To touch His garments was actually to touch Him in His humanity, in which God was embodied (Col. 2:9). By such a touch His divine power was transfused, through the perfection of His humanity, into the one who touched Him, and it became her healing. The God who dwells in unapproachable light became touchable in the Slave-Savior through His humanity for her salvation and enjoyment. This was the service of the Slave-Savior, as the Slave of God, to the sick sinner.

In Mark 5:34 the Lord said to the woman, "Daughter, your faith has healed you. Go in peace and be well from your affliction." The Slave-Savior's power in healing expressed His deity (v. 30). His word, given with love and kindness in sympathy, expressed His humanity. In this case His deity and His humanity again were merged for His expression.

The Significance of the Woman's Disease

What does this woman's disease signify? Her disease signifies the leaking out of life. The flow of blood signifies the leaking out of the life essence. From the time of man's fall, every descendant of Adam has been sick in this way. As fallen sinners, we all are afflicted with the leaking out of our life essence. Because of this affliction, every descendant of Adam, every fallen sinner, is dying day by day. As soon as a human being is born, he begins to die. What does it mean to die? To die is to experience the leaking out of the essence of life. If you consider today's society, you will realize that with every sinful person there is the illness of the leaking out of the life essence.

A PORTRAIT OF HUMAN SOCIETY

In 4:35—5:43 we have three things: the subduing of rebellion, the casting out of the demons and the clearing up of the unclean industry of hog raising, and the healing of the woman with the flow of blood. These three matters portray the situation of human society. First, among human beings, there is the "stormy sea" of rebellion. In society there is not a peaceful environment. Instead, there is one storm after another. Furthermore, in society the real situation is one of demon possession and "hog raising." In every country people are engaged in some form of unclean industry for the purpose of making a living. The whole world is involved in the industry of hog raising because the world is under the control of legions of possessing demons. In addition, all fallen people are dying; that is, they are suffering from the leaking out of the life essence. These certainly are characteristics of today's human society: rebellion, demon possession with hog raising, and the leaking out of life. This is the reason that we are burdened to go out to preach the gospel. We need the Lord Jesus to come in to subdue the rebellion, to cast out the demons and clear away the hog-raising industry, and to heal the affliction of the leaking out of life.

A DEMONSTRATION OF THE KINGDOM

In 4:35—5:43 we have a demonstration of the kingdom. In this demonstration of the kingdom we see the subduing of rebellion, the casting out of the legion of demons, the clearing

up of the unclean industry, the healing of the death-sickness, and the enlivening of the dead one. This means that in 4:35—5:43 rebellion is subdued, demons are cast out, the hog-raising industry is cleared up, the death-sickness is healed, and the dead person is revived. This is the kingdom of God. Where this kingdom is, there cannot be rebellion, demons, hog raising, or death-sickness. Instead, both the old and the young are healed and made alive. This is the kingdom, this is the gospel, and this is also our experience in the church life.

(Excerpts from Life- Studies of Mark Message #17)

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Burdens for Church Prayer

1. 2026 Targets, # of baptized:22; # of prayer meeting attendance:35; average Lord's Day and small group attendance:10% increase
2. Spread the kingdom of God by preaching the gospel on the WVC campus and in the community.
3. Multiply the number of small groups for the increase and building up of the Body of Christ
4. Perfect young working saints with shepherding families as containers for the next generation.
5. Practice PSRP, BNPB, and vital small groups.
6. Blending in the Body, by participating in conferences and trainings
7. Establish and strengthen the church services, including children, YP, ushering, etc.
8. Establish a prayer life individually and corporately
9. Pursuing the truth and growth in life to live in the reality of the kingdom.

Announcements

1. Life-study of Mark MSG 17, 18
2. HWMR: 2025 Thanksgiving Conference, Week 2
3. 3/17 (Tue) 7:45pm, Prayer meeting at meeting hall
4. 3/28 (Sat) 9:30 am to noon ITERO Respeaking meeting with lunch at San Jose meeting hall
5. 4/3-5 NorCal Spring YP conference held at FSCC
6. 4/10-11 FSCC. NorCal Chinese speaking saints blending conference.
7. June 2026 Semiannual Training registration by 5/1
8. 7/29-8/2 FSCC. North America Chinese speaking perfecting training, west coast session.
9. 9/4-6 NorCal Labor Day Conference held at Burlingame Hyatt
10. Financial Giving:
 - PayPal/Zelle: churchincampbell@gmail.com
 - Venmo @Churchin-Campbell
 - Church in Campbell bookroom account (PayPal/Zelle)
 - churchincampbellbooks@gmail.com