

Introduction

The Covid-19 has turned the world upside down. In all of my life I have never seen the mass chaos and turmoil that the Covid-19 pandemic has caused. I have never seen basketball seasons, playoffs, hockey leagues, PGA Tour and other cancellations. I have never seen the travel bans and restrictions. The financial markets are in turmoil. The Covid-19 is wreaking havoc on the airlines, hotels, car rentals, cruise lines, and nearly every other industry. There is a lot of uncertainty and tension in the world right now.

The Covid-19 has significantly impacted the demand for oil in China and other places. The oil and gas industry has been in a meltdown the past two weeks. Saudi Arabia and Russia are at odds about production cuts. Instead of cutting production, they are increasing production at a time when the coronavirus has significantly decreased the global demand. In order to capture more of the market share, Saudi lowered their price per barrel. The price of Saudi oil is now in the \$20's and many companies in the oil and gas industry are facing bankruptcy. Our company is being acquired by the MR Group. They are expanding their business into new markets, like the Americas, and this requires an investment of funds. The current market suggests that companies reign in their spending, reduce their head counts, eliminate any unprofitable operations and try to preserve as much cash as possible. There is a strain to grow and a strain to operate with fiscal restraint. That is a tension businesses face.

There are tensions in our relationships. Most couples marry opposite personalities. Opposites attract. But, opposites also have different ways of thinking, responding, and doing things. Karen is fun and exciting, and always has been. I have always been pretty serious and driven. She gets excited and emotional, and I stay even-keeled and unemotional. There is nothing wrong with my personality and there is nothing wrong with Karen's personality. But we have different responses to situations and that can cause tension. There are lots of tensions that come out of these different personality types.

There are tensions in theology. There is a reformed pull in the Scriptures that state that we have been predestined to adoption. The scriptures say that as many as had been appointed to salvation were saved. There is an Armenian pull in the Scriptures that states that God loved the world that He gave His only begotten Son that "whoever" believes in Jesus would not perish but have eternal life. There is an Armenian pull in the Scriptures that states that Christ did not just die for our sins, but the sins of the world. All of these Scriptures are true and accurate. They can pull us toward one line of thinking or the other. I live in the tension that both are correct, and I don't feel that I have to resolve it. I won't change Scriptures to resolve the tension so that I can get my theology to fit in a box. These are tensions.

(Eph 1:5) "He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,"

(Acts 13:48) "When the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed."

(John 3:16) "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."

(1 John 2:2) “and He Himself is the propitiation for our sins; and not for ours only, but also for *those* of the whole world.”

In our passage today there are tensions. Jesus withdraws with His disciples, but a great multitude followed Him. There are times that we need to withdraw and have time to ourselves, but there are lots of people that need us to reach out and engage with them. We also see people healed by Jesus’ touch, and we also see Jesus distancing Himself so that people could not crowd around Him. It is a tension between personal touch and corporate ministry. Finally, we see unclean spirits declaring that Jesus is the Son of God, and Jesus warning them not to tell who He was. Jesus wanted Himself identified by divine revelation not demonic revelation. There is a tension about the source of revelation about Jesus.

Tensions In Ministry

1. Withdrawing vs. Engaging
2. Personal Touch vs. Corporate Ministry
3. Demonic Revelation vs. Divine Revelation

(Mark 3:7-12) “Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and *also* from Judea, {8} and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon, a great number of people heard of all that He was doing and came to Him. {9} And He told His disciples that a boat should stand ready for Him because of the crowd, so that they would not crowd Him; {10} for He had healed many, with the result that all those who had afflictions pressed around Him in order to touch Him. {11} Whenever the unclean spirits saw Him, they would fall down before Him and shout, “You are the Son of God!” {12} And He earnestly warned them not to tell who He was.”

1. Withdrawing vs. Engaging

The first tension is between withdrawing and engaging. Jesus withdrew to the sea with His disciples. In context, Jesus has just had another confrontation with the religious leaders about the Sabbath. In John 5, at the pool of Bethesda, Jesus had told the lame man to pick up his pallet and walk. Immediately the man was healed and he picked up his pallet and walked. The Pharisees were upset with this because it was done on a Sabbath, and they began persecuting Him.

(John 5:16) “For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath.”

The Pharisees began looking for opportunities to persecute Jesus. They were looking for ways to bring charges against Him. Jesus had another confrontation with the Pharisees about His disciples picking some grain as they walked through the grain field on a Sabbath. Then, Jesus confronted the Pharisees in the synagogue on a Sabbath for healing the man with a withered hand. The Pharisees went out and began conspiring with the Herodians about how they might destroy Jesus. Luke tells us that they were filled with rage and began discussing what they might do to Jesus. Jesus withdrew to the sea with His disciples because the Pharisees were out of control. They were enraged and trying to destroy Him. Jesus was not afraid to die; He came here to serve and give His life as a ransom. But, this was not the right time, and He withdrew.

(Mark 3:6) “The Pharisees went out and immediately *began* conspiring with the Herodians against Him, *as to* how they might destroy Him.”

(Luke 6:11) “But they themselves were filled with rage, and discussed together what they might do to Jesus.”

Sometimes we need to withdraw in times of danger. (Mark 3:7, Matthew 12:14-15). David withdrew and got away from King Saul. David was not afraid, but he was going to let God deal with Saul, and he withdrew with his men to the wilderness.

There are lots of other reasons for withdrawing. When John was arrested, Jesus withdrew into Galilee. Later on, when Jesus heard that John had been put to death, He withdrew to a secluded place by Himself. He withdrew to grieve. This was his cousin, but more than that, this was one of the greatest prophets, who had baptized Jesus. This was the forerunner who had prepared the way for Jesus. He grieved over John and withdrew to a secluded place. Sometimes you and I are full of sorrow about losing a loved one and we need to withdraw. We need time to ourselves.

(Matt 4:12) “Now when Jesus heard that John had been taken into custody, He withdrew into Galilee;”

(Matt 14:13) “Now when Jesus heard *about John*, He withdrew from there in a boat to a secluded place by Himself; and when the people heard *of this*, they followed Him on foot from the cities.”

Jesus withdrew in John 6:15 because He had become so popular that there were people who wanted to make Him king. He withdrew again to the mountain for some alone time. He knew what He had come for and their plan was not the Father’s will so He withdrew to avoid that situation. There are times in our lives where we know that certain temptations or activities will take place and we can avoid those compromising situations by withdrawing.

(John 6:15) “So Jesus, perceiving that they were intending to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone.”

Sometimes there were logistical reasons for withdrawing. We saw in Mark 1:45 that Jesus’ popularity and fame was spreading so fast that He could not publicly enter a city. So, He withdrew to the unpopulated areas. People still came to Jesus in the wilderness.

(Mark 1:45) “But he went out and began to proclaim it freely and to spread the news around, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.”

Jesus frequently withdrew to spend time with the Father. In Mark 1:35 and Luke 4:42, Jesus got up and went to a secluded place and was praying.

(Mark 1:35) “In the early morning, while it was still dark, Jesus got up, left *the house*, and went away to a secluded place, and was praying there.”

(Luke 4:42) “When day came, Jesus left and went to a secluded place; and the crowds were searching for Him, and came to Him and tried to keep Him from going away from them.”

Even though Jesus withdrew to the sea, our text says that a great multitude of people followed Him. People from all over heard of what He was doing and came to Him. People came from

Galilee, which is where He and His disciples were based out of. People came from Jerusalem, which was in Judea. They also came from Idumea, which was a region south of Judea. They also came from Tyre and Sidon, which were cities in Syria and Phoenicia. Jesus' fame was far reaching and people were willing to travel from everywhere to be ministered to by Him.

(Mark 3:7-8) "Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and *also* from Judea, {8} and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon, a great number of people heard of all that He was doing and came to Him."

Sometimes we need that time alone, but at the same time there are lots of people that need the Lord. Jesus wanted that alone time after John had been put to death, but people flocked to Him and He went ahead and ministered to them. He was hurting inwardly, but He died to self and poured into the people that came.

Mothers with small children understand this. They need time to themselves, but they have little ones calling to them all day long. They have hands to wash and meals to prepare. They have clothes to wash and a house to clean. They have constant demands on their time, and they desperately need to withdraw and have some alone time. Men, we need to help our wives get that alone time. They need it. That is a tension in life.

We can't just isolate ourselves and live to ourselves. We are to be God's ambassadors and His witnesses here on earth. If we do not share the gospel with them, who is going to do it? If we do not reach the people in our neighborhoods and city, who is going to reach them. There is a tension to meeting the needs of people around us and to carve out time for ourselves.

2. Personal Touch vs. Corporate Ministry

The second tension that I see is between personal touch and corporate ministry dynamics, i.e. maintaining some distance or space when preaching. In verse nine, Jesus told His disciples that a boat should stand ready for Him. The Greek word is *plouarion* (Strong's G4142), which means a small boat. It may have been small, but the same Greek word is used in John 6:21 where all the disciples are in the boat crossing to the other side. A boat that is big enough for 13 people must be a minimum of 200 square feet. The U.S. Coast Guard formula for minimum boat size or occupancy is: # of people = (boat length x boat width) / 15. This formula uses the average size person to be 150 pounds. So, this little boat minimally needed to be at least 25 feet long by 8 feet wide. To carry nets and a haul of fish, it needed to be still bigger. This little boat was probably around 30 feet long and 8 or 9 feet wide. A fishing boat was found in Galilee in 1986 and is called "The Jesus Boat." It is 27 feet long by 7.5 feet wide. It would hold 5 men and 600 pounds of fishing nets and fish. Without the fishing gear it could have possibly held Jesus and His disciples. It satisfies the U.S. Coast Guard occupancy load formula.

(Mark 3:9) "And He told His disciples that a boat should stand ready for Him because of the crowd, so that they would not crowd Him;"

Jesus had thought this through. He had them prepare ahead of time for what He was going to do. He had surveyed the situation, come up with a plan, and now was implementing the plan. He was going to preach to the crowd from a boat. This way the crowd of people could not crowd Him. This is good meeting space planning.

Let's look at the contrast between touch and distance. In verse ten, we learn that He had healed many and there were many others with afflictions that wanted to touch Him. He had touched many, but there were many more that wanted a touch from God. There were many others that had not been healed of their afflictions yet and they were going to touch them. I don't think that Jesus was avoiding them. This was not "social distancing." I believe that He was going to touch them too, but He wanted to preach about the kingdom of God. That is what Jesus went around doing, preaching about the kingdom. Jesus did not just come to heal people; He healed people to introduce them the kingdom of God. He wanted to share the gospel message with the crowd, which was more important than just a physical healing. In order to effectively preach to them, He needed some space. There was a tension between the proclamation of the gospel and the demonstration of the gospel. Both parts are necessary. One required personal touch and the other required some meeting space logistics.

(Mark 3:10) "for He had healed many, with the result that all those who had afflictions pressed around Him in order to touch Him."

In my first church plant I had a man who hated stages. He thought it was arrogant for pastors to have a stage and stand above the people. I took him to the book of Nehemiah and showed him how they had built a wooden podium for Ezra to stand on to read from. Why did they build this stage? They built it so that people could see Ezra. They built it big enough for twelve men to stand up there with him, six on either side of him. That was a fairly big stage. It had nothing to do with pride or being over the people. It is just proper meeting space logistics.

(Neh 8:1-4) "And all the people gathered as one man at the square which was in front of the Water Gate, and they asked Ezra the scribe to bring the book of the law of Moses which the LORD had given to Israel. {2} Then Ezra the priest brought the law before the assembly of men, women and all who *could* listen with understanding, on the first day of the seventh month. {3} He read from it before the square which was in front of the Water Gate from early morning until midday, in the presence of men and women, those who could understand; and all the people were attentive to the book of the law. {4} Ezra the scribe stood at a wooden podium which they had made for the purpose. And beside him stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah on his right hand; and Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah *and* Meshullam on his left hand."

It is important for people to be able to see a speaker and for the speaker to see his audience. In a small room like our auditorium, a stage is not necessary. As the number of people grows, the amount of space needed increases. It becomes increasingly difficult for people to see the speaker. So, there are several ways to handle it. You can elevate the speaker with a podium or stage. Alternatively, you can elevate the audience. Movie theaters elevate the audience. Stadiums and arenas elevate the audience with the players performing down below. Everyone can see what is going on.

I believe in our text today, it was more like a combination of both of these messages. If you were playing golf in Albuquerque, every putt goes away from the Sandia Mountains and towards the Rio Grande River. The altitude goes up as you go away from a river, lake, or beach. As people were gathered on the shore, each row of people was slightly higher than the row in front of them. This created an amphitheater view, like a movie theater. At the same time, the boat that Jesus had was on top of the water and Jesus was elevated. This allowed people to see Him while He spoke.

In addition to visibility, the boat and shore kept people from crowding him and interrupting his message. The space created by being on the boat just off the beach allowed Him to have good acoustics. There was very little background noise and His voice could clearly project out to the audience. In every sense of meeting space logistics, this was a good plan.

On the other side of this tension is the personal touch. Jesus was constantly reaching out and touching the lives of others around Him. People around Jesus were always reaching out to touch Him. There was power in the touch. There are lots of verses so I just want to mention a few just in the gospel of Mark. In Mark 1:41, we saw that Jesus was moved with compassion when a leper asked Him to heal him. Jesus stretched out His hand and touched him, and said to him, "I am willing; be cleansed."

(Mark 1:41) "Moved with compassion, Jesus stretched out His hand and touched him, and said to him, "I am willing; be cleansed."

In our text today, all those with afflictions pressed around Him in order to touch Him. They had faith that if they touched Jesus they would be healed.

(Mark 3:10) "for He had healed many, with the result that all those who had afflictions pressed around Him in order to touch Him."

In Mark 5:25-30, a woman who had a hemorrhage for twelve years came up and touched Jesus' garment. She had spent all that she had on physicians and had only grown worse. There was a crowd of people around, but she forced her way in and touched His cloak. Immediately the flow of her blood was dried and she was healed. Then, Jesus asked, "Who touched My garments?" He knew that power had flowed out of Him. There is power in touch.

(Mark 5:25-30) "A woman who had had a hemorrhage for twelve years, {26} and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse— {27} after hearing about Jesus, she came up in the crowd behind *Him* and touched His cloak. {28} For she thought, "If I just touch His garments, I will get well." {29} Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. {30} Immediately Jesus, perceiving in Himself that the power *proceeding* from Him had gone forth, turned around in the crowd and said, "Who touched My garments?"

In Mark 6:56, whenever Jesus entered villages, or cities, or countryside, they were laying the sick in the market place and imploring Jesus that they might touch the fringe of His cloak, and as many as touched it were being cured.

(Mark 6:56) "Wherever He entered villages, or cities, or countryside, they were laying the sick in the market places, and imploring Him that they might just touch the fringe of His cloak; and as many as touched it were being cured."

In Mark 7:31-35, Jesus went from Tyre and Sidon to Decapolis. They brought Jesus a deaf and dumb man and implored Jesus to lay hands on him. Jesus took him aside, put His finger into his ears and after spitting, He touched his tongue with the saliva and said, "Be opened!" The mans ears were opened and the impediment of his tongue was removed.

(Mark 7:31-35) “Again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of Decapolis. {32} They brought to Him one who was deaf and spoke with difficulty, and they *implored Him to lay His hand on him. {33} Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue *with the saliva*; {34} and looking up to heaven with a deep sigh, He *said to him, "Ephphatha!" that is, "Be opened!" {35} And his ears were opened, and the impediment of his tongue was removed, and he *began* speaking plainly.”

In Mark 8:22, Jesus was in Bethsaida and they brought a blind man to Jesus and implored Him to touch the man. They were really asking Him to heal the blind man and they understood that the healing would often happen through Jesus’ touch. I like this account because Jesus asked the blind man what He could see. He saw dimly so Jesus prayed again, and then he saw clearly.

(Mark 8:22) “And they came to Bethsaida. And they brought a blind man to Jesus and implored Him to touch him.”

In Mark 10:13, people were bringing children to Jesus so that He might touch them. The disciples rebuked them, but Jesus told them to permit the children to come and not to hinder them. Then, Jesus did more than just touch them, He picked them up in His arms and began blessing them. He laid His hands on them and blessed them. The impartation of a blessing is just one of the functions of laying on of hands.

(Mark 10:13-16) “And they were bringing children to Him so that He might touch them; but the disciples rebuked them. {14} But when Jesus saw this, He was indignant and said to them, "Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these. {15} Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it *at all*." {16} And He took them in His arms and *began* blessing them, laying His hands on them.”

Jesus wanted to touch those who were afflicted, and I believe that He did exactly that after He got out of the boat. He needed a proper preaching platform so He had His disciples get a boat ready and have it on hand. There was this tension between personal touch and corporate dynamics. Sometimes we must step out of the corporate ministry and touch individuals. Sometimes we have to step back from personal ministry and minister corporately.

3. Demonic Revelation vs. Divine Revelation

The first tension was between withdrawing and engaging with people. The second tension was between personal touch and corporate ministry. The final tension is about revelation. When the unclean spirits saw Jesus, they would fall down before Him and shout, “You are the Son of God!” I would think that Jesus would want people to know that He is the Son of God, but He responded by earnestly warning them not to tell who He was. Jesus did not want people having demonic revelation. He did not want demons to be the source of any of our knowledge and understanding. The devil and his demons are liars and they cannot be trusted in anything they say. God wants to reveal Himself to us, but not through demons.

(Mark 3:11-12) “Whenever the unclean spirits saw Him, they would fall down before Him and shout, "You are the Son of God!" {12} And He earnestly warned them not to tell who He was.”

John wrote that all things came into being through Jesus and apart from Jesus nothing came into being that has come into being. Moses wrote in Genesis 1:1, in the beginning God created...

(John 1:3) "All things came into being through Him, and apart from Him nothing came into being that has come into being."

In Colossians, Paul wrote that Jesus is the image of the invisible God, the firstborn of all creation for by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him. These demons knew who Jesus was. They were created by Jesus and for Jesus. These demonic authorities and rulers were created by Jesus. They rebelled against Jesus and were cast out of heaven, but they know who Jesus is.

(Col 1:15-16) "He is the image of the invisible God, the firstborn of all creation. {16} For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him."

James wrote about these demons saying, "You believe that God is one. You do well; the demons also believe, and shudder." Why do they shudder? They shudder because they know who Jesus is and they have rebelled against Him. They know that their day of judgment is coming and they are not looking forward to that.

(James 2:19) "You believe that God is one. You do well; the demons also believe, and shudder."

In our evangelism training I did a session on apologetics. I focused on some of the essential doctrines, and one of those doctrines is about who Christ is. I think that God wants us to fully understand and embrace His true identity. We discern false doctrine and false religions about what they say about Jesus. If that is true, why did Jesus earnestly warn these demons not to tell people who He is? I believe that God wants people to have divine revelation rather than demonic revelation. You cannot trust anything that comes from a lying, deceiving spirit. Our source all revelation needs to be from God, and Jesus did not allow these unclean spirits to be the source of anyone's knowledge of Him or the Kingdom of God.

In Matthew 16:13-17, Jesus asked His disciples, "Who do people say that the Son of Man is?" They answered, John the Baptist, Elijah, Jeremiah, or one of the prophets. Then, Jesus asked, "But who do you say that I am?" Jesus got personal with them. That is the question for all of us. Who do we profess Jesus to be? Simon Peter answered, "You are the Christ, the Son of the living God." That is what the demons were saying, and now Peter is saying it. But notice the different response by Jesus. "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven." Peter had divine revelation, not demonic revelation. Jesus wanted people to know who He is, but He wanted His Father and the Holy Spirit to reveal it to them. The revelation of Jesus' identity is foundational in our Christian lives.

(Matt 16:13-17) "Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, "Who do people say that the Son of Man is?" {14} And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets." {15} He said to them, "But who do you say that I am?" {16} Simon Peter answered, "You are the

Christ, the Son of the living God." {17} And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven."

In Acts 16, Paul was in Philippi. While there, a servant girl who had a spirit of divination, was telling people that Paul was a servant of the Most High God, and was proclaiming the way of salvation. It is the right message but the wrong spirit. Paul was greatly annoyed by this spirit and he cast it out of her. Even if the message is correct, we are not to listen to demonic spirits.

(Acts 16:16-18) "It happened that as we were going to the place of prayer, a slave-girl having a spirit of divination met us, who was bringing her masters much profit by fortune-telling. {17} Following after Paul and us, she kept crying out, saying, "These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation." {18} She continued doing this for many days. But Paul was greatly annoyed, and turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her!" And it came out at that very moment."

Most of the commentaries I read mention that Jesus did not want unfit preachers. These demons were not the ones that He wanted to be proclaiming Jesus. God entrusts the preaching of the gospel to His servants, that is you and I. We are the ones that He has chosen to use. This transitions into what we will talk about next week. Jesus chose the twelve apostles and He commissioned them to go preach the gospel. God wants you and I to proclaim who He is, not demons.

Conclusion and Applications

Tensions are a part of our everyday life. As we navigate our way through life, making daily decisions about what God is calling us to do, we are constantly considering these tensions. You have a busy schedule and you feel like you need to withdraw and get some rest. Do you schedule some vacation time? Do you get away for a week-end? Do I look at my priorities and makes sure that I spend alone time with the Lord before I start the rest of my day? How can I make sure that I get that alone time with God each day?

Maybe you have suffered a loss and need some time to get your emotions and soul to be at rest. Do you pull back on your social activities and commitments for a season? Or, do I allow the people that I am connected with to minister to me and help me walk through these things?

Many churches are grappling with the recommendations for groups of 250 or more to consider cancelling the meetings for the next few weeks. The corona pandemic has been growing, not going away. One of the hot terms is social distancing to prevent the spreading of the disease. We are a small body of believers, but even among our body, we want to use wisdom and precaution. Do we continue to meet or do we take a few weeks off? Do we meet but use some social distancing? Do we meet and clean toilets, door handles, and do as many things as we can to stop the spread of viruses? These are the tensions that we live with.

In an earlier email to all of you I mentioned four things. 1) I believe that we are to continue without an interruption in our Sunday or Friday night services. 2) I believe that we need to be cognizant of good hygienic practices, like washing our hands frequently and being careful. 3) I believe we should be considerate to others. If we have a cough, runny nose, or other symptoms, it would be wise to stay away from others. 4) If you feel that it would be in your best interest to

stay at home at this time, you will have our support and prayers. We hold to the Scriptures that say there is no condemnation from those in Christ Jesus for the law of the Spirit of life in Christ Jesus has set us free from that.

"Father, I pray that You will give us Your wisdom, individually and corporately. I pray that You will give Your supernatural peace that surpasses understanding. I come against fear, anxiety, and panic, and I cast those cares on You, because You care about our church family. Lord, I pray that we will seek shelter under You. I pray that we will run to You, the Tower of Refuge. I pray that this pandemic will cause hearts to soften and turn to You. Lord, I plea the blood of Jesus over our congregation. I bless the Connection Church of Albuquerque in Jesus' name. Amen."

Introduction (Eph 1:5, Acts 13:48, John 3:16, 1 John 2:2, Mark 3:7-12)

- 1. Withdrawing vs. Engaging** (John 5:16, Mark 3:6, Luke 6:11, Matt 12:14-15, 4:12, Matt 14:13, John 6:15, Mark 1:45, 1:35, Luke 4:42, Mark 3:7-8)

- 2. Personal Touch vs. Corporate Ministry** (Mark 3:9-10, Neh 8:1-4, Mark 1:41, 3:10, 5:25-30, 6:56, 7:31-35, 8:22, 10:13-16)

- 3. Demonic Revelation vs. Divine Revelation** (Mark 3:11-12, John 1:3, Col 1:15-16, James 2:19, Matt 16:13-17)

Conclusion and Applications