

Intro: Mark's 2 major emphases. The disciples are brought into Jesus' 'inner circle' that they might "be with Him & that He might send them out to preach" (3:14). In the next chapter, Jesus is already sending them out, and so for the time being, He is teaching them about who He is, and therefore, how they will live in the kingdom in light of this.

Mark's gospel is written for the purpose of eliciting faith in Jesus' sovereign authority in its hearers. He is answering the disciples question, "Who then is this one?" And so thru-out Mark's story, a range of characters appear in the story, encounter Jesus, & then disappear again, acting as foils for the disciples, b/c they often exhibit the faith towards which the disciples are journeying. If the opponents show us what is *not* commended, the minor characters show us what is. This group of 13 suppliants shows us a slice of line in the 1<sup>st</sup>-century world. The original audience would know of such people; they knew this kind of world. Despite their variety, together they illustrate a world in great need, a world under the shadow of death. **Recap** (Peter's MIL, leper, paralytic, withered hand, etc).

In this chapter, Jesus answers the disciples' question of 4:41 by exercising His sovereign authority over demons, disease, & now even death! With Jesus' coming, the kingdom of God has come. The Jews longed for God's restoration of His kingdom in every area of life. They were longing for God's complete *shalom* to restore this broken & pain-infested world.

Context → Link 5:21-24a w/ previous narratives. Jairus called by name. Note his position (sin affects not only the poor & outcast!) Note his faith & reverence (a major theme). Note his desperation. Note his fear of losing his daughter. Note how Judaism offered him no hope; only Jesus could (note the positive attitude of 5:24a).

The Sandwich → Put yourself in Jairus' shoes. The woman's disease wasn't life threatening, she could've waited! He may have been thinking to himself the disciples' question of 4:38.

The lessons: only faith saves, something Jesus will Himself remind Jairus of, and the need to understand God's sovereign timing.

Return to Jairus → 5:35-43. Imagine the despair (cf. John 11). Note Jesus' response to the report: He ignored it & commanded Jairus to emulate the woman just healed.

The Lesson: He is to see the situation w/ the eyes of faith (cf. 8:33 NLT). Note theme of "fear" in the tetrad of miracles (inclusio of fear of death). Remember the 13 foils & their purpose. This group of 13 suppliants shows us a slice of line in the 1<sup>st</sup>-century world. The original audience would know of such people; they knew this kind of world. Despite their variety, together they illustrate a world in great need, a world under the shadow of death. They also show that the Jewish religion was completely unable to help them in their need. By coming to Jesus, this group shows the reader that faith means turning to Jesus Christ in the midst of real physical needs in this world under the shadow of death, & being prepared to follow Him into the kingdom. This is best illustrated by the story of Jairus. By this time, Jesus had a

reputation as a healer; but what can He do now that the girl is dead? Jesus' important lesson is meant for us as well: 'keep on only believing.' Even in the face of death, Jairus must continue to believe. The readers are thus also moved to recognize that the proper attitude towards Jesus is faith, especially in the face of death. Mark uses the primal emotion of fear of death in his narratives to draw the reader into the story; even if we have never been caught in storm at sea, or had to deal w/ the death of a daughter, we have all been afraid of death. The fear of death is a basic human fear that underlies all other fears (Heb. 2:14-15). Thinkers ancient & modern have recognized this to be so. Even though we live in a society that has worked hard at suppressing any conversation about this most basic of all fears, this was not the case in the ancient world, where death was an obvious, everyday reality. The fear of death constantly occupied the lives of the general populace. The Roman Stoic philosopher Seneca, writing to Lucilius some time between 63 & 65, said, "Most men ebb & flow in wretchedness between the fear of death & the hardships of life." Thoughtful people realized that the fear of death was not a peripheral concern of life, but that it actually ate away at all aspects of life. To deal w/ the fear of death was to deal w/ all the problems of life. B/c of this concern, philosophers realized that it was one of their main tasks to try to help people to live under the shadow of death. Socrates said that a philosopher had no business speaking about anything else. The fear of death is the most basic of all fears. It introduces a profound anxiety into human existence. This existential anxiety provokes us to undertake a quest for security. Lucretius echoes what we find in Scriptures, that human beings seek after greatness, status, importance, possessions, friendship, pleasure – all in the vain attempt to bring some security to an existence that is constantly undermined by the grave. This quest for security is an issue of faith. We seek a ground on which to stand. We seek some trustworthy foundation for life. Despite the many attempts to find this in the structures of this world, the only real & proper place to stand is on Christ by faith. Only the crucified Christ can bring the freedom which changes the world b/c it is no longer afraid of death. Cf. Isa. 25:7-8  
In chapter 5, each of the miracles shows Jesus confronting death. The man who lived amidst the tombs & the woman were regarded as the living dead. Here, Jesus deals w/ someone who has actually died. Like the disciples during the storm at sea, Jairus is struggling w/ the most basic fear of all, the fear below all fears: the fear of death. When Jesus conquers death by raising Jairus' daughter to life, the disciples' troubled question, "Who then is this?" is brought into sharp relief. Fear of death is answered by faith in the one who can raise the dead (Bolt, 37-42).

What we do in the crisis always depends on whether we see the difficulties in the light of God, or God in the shadow of the difficulties (Campbell-Morgan). No situation (5:42) in your life is so desperate that Jesus cannot work. No matter how depressing the situation may be, 'do not fear, only keep on believing'.

The Foreshadowing: Both verbs (*evgei,rw* & *avni,sthmi*) both reoccur in the NT to denote the resurrection of both Jesus & believers, serving as a foreshadowing of the power over death which would be the basis of the Christian faith. See 16:9, 14.

Conclusion: Pilgrim's Progress ending. 1 Cor. 15:26; John 11:25-26.