

# THE GOSPEL OF MARK: STRAIGHT TALK ABOUT JESUS CHRIST

## 5, As the Gospel source being uniquely (the) Son of God, Jesus Christ is LORD Over the Living and the Dead Even Between this World and the Other World

### Part 5A

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Our Lord's Day, Sunday, January 14, 2018

**Introduction:** The energy of Mark's gospel message as straight talk about Jesus Christ is expressed through the style of his writing with a sense of urgency. But his urgency should not be misunderstood as desperation or exaggeration. In our contemporary culture this urgency is recognized as the "wow factor".

Chapter 5 of Mark's Gospel account escalates the astounding power of Jesus over demons, disease, and death. Three stories are thematically grouped together: the man in Gadarene possessed by a legion of demons, the un-named woman healed from her bleeding disease, and the raising of Jairus' daughter from death.

How are these stories different from the previous record of similar stories in chapters 1-4? The magnitude of the events of chapter 5 is emphasized following the building climax ending chapter 4 with Jesus' mastery over the wind and the sea as Creator, i.e. Uncreated God, attesting His saving power—only God is Creator and Savior and is to be worshipped!

*\*It is notable that in each of the three stories in chapter 5 Jesus is given and He receives worship, e.g. 5:6, 15//19-20, 22, 33-34, 36//42.*

Mark chapter 5 also symbolizes and reveals Jesus' authority and power between the natural world and the supernatural world.

The Sea of Galilee represents a translucent curtain/portal between worlds as Jesus passed over to the other side and back again, cf. 5:1-2//18,21, cf. Hebrews 10:20, Revelation chapter 10, et al.

### **Chapter 5, As the Gospel source being uniquely (the) Son of God, Jesus Christ is LORD Over the Living and the Dead Even Between this World and the Other World.**

[1:1-11, The Gospel Beginning,

1:14-20, The Gospel Claims This World for the Kingdom of God,

1:12-13, The Gospel Campaign: Jesus' assault mission against the world, the flesh, and the devil,

2, As the Gospel source being uniquely (the) Son of God, Jesus Christ the Son of Man has authority on earth,

3, As the Gospel source being uniquely (the) Son of God, Jesus Christ creates the New Covenant family of God by a supernatural salvation,

4, As the Gospel source being uniquely (the) Son of God, Jesus Christ is LORD, i.e. Mediator of the Mysteries of the Kingdom of Heaven & Creator, i.e. Uncreated God ]

There is another world, a dimension of reality, a created realm of existence beyond this limited physical creation, i.e. the natural world and the supernatural world.

These two worlds do intersect and overlap, perhaps more than we are aware, but there is an irrepressible witness within the human conscience that is manifested on the one hand by extreme objections and denials and on the other hand by wild speculations and claims.

So human imagination is lead into superstitions often by informal myths, folklore, and entertainment but also by formalized systems of religion or philosophy, etc.

It is interesting how these human speculations and imaginations about another world of supernatural beings of angels and demons, of super-heroes and monsters, of super-human perfectibility and super-human depravity seem to cycle back and forth between the desire for individual utopia and the dread of collectivistic slavery.

Have you noticed that these projections from human imagination are sometimes clownish, sometimes beneficent, but mostly terrifying?--And almost always with the fall/destruction of the world or saving the world but not by redemption and recreation...

There is a serious problem of heresy when these types of human speculations and imaginations seep into and inform Christian theology.

To be spiritually healthy and sound in body, soul, and spirit we must accept the limited revelation of Holy Scripture about the natural and supernatural worlds and be bound by faith to God's authority.

An overview of Mark chapter 5:

**vv.1-20**, Gadarene man possessed with a legion of demons—as Jesus passes over to the other side of the Sea of Galilee, to the eastern shore, so He divinely transcends the natural world and the supernatural world with His presence and power over the living and the dead...

**vv. 21-34**, Woman with a bleeding disease—as Jesus returns from the other side of the Sea of Galilee, returning back to the western shore, so by His divine immanence He is present in this natural world with supernatural power to save the body, soul, and spirit...

**vv. 35-43**, The honorable Jairus with a plea for his dying daughter—as Jesus is divinely transcendent and immanent between worlds so He is LORD of the living and the dead...

The Holy Scriptures reveal what human imagination and superstitions cannot originate, i.e. the uncreated Creator who is transcendent and immanent in the worlds of His creation who is not a monster but a just and merciful LORD and Savior.

