

Mark 01 - John the Baptist; The Meaning of Baptism; Temptation of Christ; Jesus' Early Ministry in Galilee; Offer of the Kingdom; Jesus Calls First Disciples; Various Healings; Messianic Miracle #1 (Healing a Leper)

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Mark 1

I. Introduction to the servant (Mark 1:1-20)

- (1) Identity of the servant (1:1)

1 The beginning of **the gospel of Jesus Christ**, the Son of God,

1 The beginning of the gospel of Jesus Christ, the Son of God.

1 This is the beginning of the gospel of Jesus the Messiah, the Son of God.

1 The beginning of the gospel of Jesus Christ, the Son of God;

- "...the gospel of Jesus Christ" - the gospel is not a philosophy or a system of morality: it is the history of a Person
- A Person who is the focus and fulcrum of all history of the entire universe
- It is defined in 1 Cor 15:1-4 (and is tragically absent from many pulpits)

Facts without purpose behind them are meaningless. Love that goes upward is adoration; Love that goes outward is affection; Love that goes downward, that stoops, is grace. The gospel of the grace of God is what Mark presents to us (Acts 20:24).

The Glory of God

In Mark we clearly see that the glory of God is not only to be found in His power, His majesty, His might, and His dominion. The true glory of God is in His grace.

- Not the awesome attributes that separate His inconceivable nature from us
- Not the eternity of His existence
- Not the infinitude of His being
- Not the omnipotence of His unwearied arm
- Nor His omniscience that sees to the heart of us

...but rather the lowliness and death of Chrst are the glory of God.

Servanthood

But one cannot escape the feeling that we have in this Gospel the antitype of the Servant of YHWH. It is not strange that this Servant emphasis—this remarkable blend of strength and submission, achieving victory through apparent defeat—should appeal to Peter: He was himself an ardent, whole-souled man who knew both defeat and victory.

Moreover, he himself had hired servants (Mark 1:20), and now for years had been a servant of Christ (Cf. Acts 4:29). That it did appeal to him and became familiar to the early Christians can be seen from Acts 3:13 and 4:30.

Temperamentally Mark seems to have been like Peter. And his experience in a wealthy home where servants were kept (Acts 12:13) and as himself *huperetes* of apostles in Christian service, fitted him both to appreciate and record the character and doings of the perfect servant—Mark's focus is Servanthood. The key verse is:

Mark 10:45: **For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."**

(2) Announcements regarding the servant's advent (1:2-11)

(A) By Isaiah (1:2-3) (Cf. Luke 3:3-18; John 1:18-28)

2 just as it is written in Isaiah the prophet: "BEHOLD, I AM SENDING MY MESSENGER BEFORE YOU, WHO WILL PREPARE YOUR WAY;

2 As it is written in Isaiah the prophet: "Behold, I send My messenger ahead of You, Who will prepare Your way;

2 As it is written in the prophet Isaiah, "See! I am sending my messenger ahead of you, who will prepare your way.

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

- The ministry of John the Baptist fulfilled prophecy (Cf. Mal 3:1)

- This quotation is a blend of words from the LXX of Ex 23:20; Mal 3:1; Is 40:3

- A proper understanding of Jesus' ministry requires an understanding of prophecy concerning the Messiah

3 THE VOICE OF ONE CALLING OUT IN THE WILDERNESS, 'PREPARE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!'"

3 The voice of one crying in the wilderness, 'Make ready the way of the Lord, Make His paths straight.'"

3 He is a voice calling out in the wilderness: 'Prepare the way for the Lord! Make his paths straight!'"

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

- This is the only instance Mark quoted the OT except when he quoted Jesus referring to the OT

- The point of this OT quote is that John's preparatory ministry, in fulfillment of prophecy, authenticated Jesus' messiahship and prepared for the beginning of His official ministry

(B) By John (1:4-8)

4 John the Baptist appeared in the wilderness, preaching a **baptism of repentance** for the forgiveness of sins.

4 John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins.

4 John was baptizing in the wilderness, proclaiming a baptism about repentance for the forgiveness of sins.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

- "...baptism of repentance" - John came and began to baptize in the desert, proclaiming baptism as a mark of a complete change of heart and recognition of the need for forgiveness of sins

- The Jews John baptized not only changed their minds, the basic meaning of *metanoia*, but they also changed their behavior

— This is the only occurrence of *metanoia* in Mark

5 And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins.

5 And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins.

5 People from the whole Judean countryside and all the people of Jerusalem were flocking to him, being baptized by him while they confessed their sins.

5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

- Multitudes responded enthusiastically to John's ministry

— There were so many attending these gatherings (walking over 20 miles!) that the Temple authorities sent an inquiry team! (John 1:19ff) Why?

- By allowing the forerunner of the Messiah to baptize them, the Jews were pledging to receive Messiah when He came

6 John was clothed with camel's hair and *wore* a leather belt around his waist, and his diet was locusts and wild honey.

6 John was clothed with camel's hair and *wore* a leather belt around his waist, and his diet was locusts and wild honey.

6 Now John was dressed in camel's hair with a leather belt around his waist. He ate grasshoppers and wild honey.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

- This description of John would have identified him as a typical "holy man" who lived in the desert

— This is how prophets typically dressed (Cf. Zech 13:4)

- The legend of Elijah's mantle: devolved upon Elisha (2 Kings 2:13-14); upon his death, stored in the Altar of Incense; Zechariah retrieved it at John's annunciation and John was wearing it at the Jordan

7 And he was preaching, saying, "After me One is coming who is mightier than I, and I am not fit to bend down and untie the straps of His sandals.

7 And he was preaching, and saying, "After me One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of His sandals.

7 He kept proclaiming, "The one who is coming after me is stronger than I am, and I am not worthy to bend down and untie his sandal straps.

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I baptized you with water; but He will **baptize you with the Holy Spirit.**"

8 I baptized you with water; but He will baptize you with the Holy Spirit."

8 I baptized you with water, but it is he who will baptize you with the Holy Spirit."

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

- Mark's synopsis of John's message is brief (Cf. Matt 3:7-10; Luke 3:10-14)

- "...baptize you with the Holy Spirit" - the Baptism of the Holy Spirit; in the Gospels, it is always mentioned as something still future (Matt 3:11; Mark 1:8; Luke 3:16; John 1:33)

— In the Gospels, Spirit baptism is mentioned only by John the Baptist. He distinguished his work, baptism by water, with the work of the Messiah, baptism by the Holy Spirit.

— There is no record of Spirit baptism happening in the Gospels; even as late as Acts 1:5, it was referred to as future

(C) By the Father (1:9-11) (Cf. Luke 3:21-22; John 1:29-34)

9 In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.

9 In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.

9 In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

- Jesus was baptized to identify with man and man's sin (Cf. 2 Cor 5:21)

— He was not baptized because He had to repent of personal sins

— He also submitted to baptism because by doing so, He identified with the particular group of people that John was baptizing, namely, the Israelites.

— Jesus associated His baptism with His death (10:38; Luke 12:50)

10 And immediately coming up out of the water, He saw the heavens **opening**, and the Spirit, like a **dove**, descending upon Him;

10 Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him;

10 Just as he was coming up out of the water, he saw the heavens split open and the Spirit descending on him like a dove.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

- "...opening" - *schizomenous*, tearing or rending
- This word recalls Is 64:1, where Isaiah called on God to rend the heavens and come down (Cf. Ps 18:9,16-19; 144:5-8). God now answered Isaiah's prayer.
- "...dove" - the descent of the Spirit on Jesus constituted His anointing for ministry (Cf. Luke 4:18; Acts 10:38)
- The dove symbolized humble self-sacrifice; poor Israelites offered it in sacrifice to the Lord
- The Spirit coming upon Jesus here does not imply that Jesus had lacked Holy Spirit empowering previously
- Here, the Spirit came to empower Jesus specifically for His ministry, which began now

11 and a voice came from the heavens: "You are My **beloved** Son; in You I am well pleased."

11 and a voice came out of the heavens: "You are My beloved Son, in You I am well-pleased."

11 Then a voice came from heaven: "You are my Son, whom I love. I am pleased with you!"

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

- "...beloved" - *agapetos*, not only declares affection, it also carries the meaning of "the only one"

— Three years later, at the mount of the Transfiguration, as Moses and Elijah stood beside Him, once more a voice out of heaven used the same words (Mark 9:7)

Why Was Christ Baptized?

It even seemed to John that there was a contradiction in Jesus' baptism: Matthew (Matt 3:14) records John's protest. It would seem to contradict the truth of the announcement: "Behold the Lamb of God who takes away the sin of the world!"

Every year, Jewish families would choose a Passover lamb and examine it with care to assure that it was free of any spot or blemish. (They would take it into their home for 3 days and then kill it.) Jesus was baptized to be identified with His sinful people under the law of God.

Gal 4:4-5:

4 But when the fullness of the time came, God sent His Son, born of a woman, born under the Law,

5 so that He might redeem those who were under the Law, that we might receive the adoption as sons *and daughters*.

Jesus was voluntarily identifying Himself as a man, undertaking the obligation to fulfill the requirements of the Law, to accomplish His purpose to save His people from their sin.

The Temptation of Christ (Mark 1:12-13; Cf. Matt 4:1-11; Luke 4:1-13)

12 And immediately the Spirit *brought Him out into the wilderness.

12 Immediately the Spirit *impelled Him to go out into the wilderness.

12 At once the Spirit drove him into the wilderness.

12 And immediately the Spirit driveth him into the wilderness.

- The same Spirit who came upon Him at His baptism now "drove" Him into the wilderness for testing

— This does not mean that Jesus was forced out into the wilderness against His will, but rather that He went with a strong sense of the Spirit's compulsion upon Him

— Temptation is not an indication that one is out of God's will. It sometimes results from following the Spirit's lead.

13 And He was in the wilderness for **forty days**, being **tempted** by Satan; and He was with the wild animals, and the angels were serving Him.

13 And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him.

13 He was in the wilderness for 40 days being tempted by Satan. He was among wild animals, and angels were ministering to him.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

- "...forty days" - the details are in Matt 4:1-11; Luke 4:1-13

— 40 days is viewed by some as suggestive of the 40 years in the wilderness of Israel.

Having triumphed over the enemy, Jesus ("Joshua") could now go forth and call a new people who would enter into their spiritual inheritance.

— The other parallel is that of the "last Adam" (1 Cor 15:45), succeeding where the first Adam failed. Adam lost his dominion over Creation because of his sin (Gen 1:28; Ps 8), but in Christ that dominion has been restored for all who trust Him (Heb 2:6-8).

- "...tempted" - *peirazo*, to put someone or something through a trial to demonstrate its character

— God allowed Satan to tempt Jesus for two reasons:

1. To show that He would not draw away from the Father's will
2. To demonstrate His qualification for His mission

— Jesus endured continuous testing for 40 days

— The first Adam succumbed in an environment that was beautiful and friendly; the last Adam maintained His purity in an environment that was desolate and hostile.

Jesus Early Galilean Ministry (Mark 1:14—3:6)

Jesus Begins Ministry in the Galilee (Mark 1:14-15; Cf. Matt 4:12-17; Luke 4:14-15)

Offer of the Kingdom [Offer of the Kingdom](#)

14 Now after John was **taken into custody**, Jesus came into Galilee, preaching the gospel of God,

14 Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God,

14 Now after John had been arrested, Jesus went to Galilee and proclaimed the gospel about the kingdom of God.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

- Here Mark passes over a full year of Jesus' ministry (John 1:15–4:42), as did Matthew and Luke. He began his account of Jesus' ministry in Galilee (1:14–6:6a)

— Jesus probably chose Galilee as the area to begin His ministry because the influence of the hostile Pharisees and chief priests was less there than it was in Judea

- "...taken into custody" - Herod had imprisoned John the Baptist in Machaerus Prison; it was then that Jesus began His Galilean ministry

— Jesus began His Galilean ministry, the first major phase of His public ministry, after His forerunner had ended his ministry

— He announced His mandate from Is 61:1-2 at the synagogue in Nazareth (Luke 4)

15 and saying, "**The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.**"

15 and saying, "**The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.**"

15 He said, "**The time is now! The kingdom of God is near! Repent, and keep believing the gospel!**"

15 And saying, **The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**

- "...The time" - what God had predicted in the OT had arrived ("is fulfilled")

— He was referring to the end of the present age and the beginning of the messianic age, as His second declaration clarified (Cf. Gal 4:4; Heb 1:2; 9:6-15)

- "...kingdom of God" - *basileia*, 14x in Mark (1:15; 4:11,26,30; 9:1,47; 10:14,15,23,24,25; 12:34; 14:25; 15:43)

— It means a particular worldwide kingdom over which He Himself will rule directly

— Of course God does sovereignly rule over all, and over His people in a more particular sense (1 Chr 29:12; Ps 103:19-20). However, this is not the rule of God that the OT prophets spoke of when they described a descendant of David ruling over all the earth from Jerusalem.

- Many OT passages predicted the coming of this kingdom (2 Sam 7:8-17; Is 11:1-9; 24:23; Jer 23:5-6; Dan 2:34; Micah 4:6-7; Zech 9:9-10; 14:9; Cf. Matt 20:21; Mark 10:37; 11:10; 12:35-37; 15:43; Luke 1:31-33; 2:25,38; Acts 1:6)
- Jesus' Jewish hearers knew exactly what He meant when He said the kingdom of God was at hand, or at least they should have known
- The presence of the King argued for the nearness of His kingdom, but it was still in the future (Cf. 9:47-48)
- "kingdom" - Jesus left this term undefined, as did John the Baptist (as well as in the other offers)
- This lack of NT definition shows that the notion of the kingdom was understood by how the concept had been developed in the OT
- Such an OT understanding of a literal kingdom explains why the bulk of the NT passages referring to the messianic kingdom clearly refer to it as a future reality rather than a present one (Matt 6:10; 20:20-21; Luke 23:42; 1 Cor 6:9-10; 15:24,50; Gal 5:21; Eph 5:5; Col 4:11; 1 Thess 2:12; 2 Thess 1:5; 2 Tim 4:1,18; James 2:5; 2 Peter 1:11; Rev 5:10).
- "...is at hand" - the offer of the kingdom; it doesn't mean the kingdom had arrived; rather, the kingdom was near or imminent, with an immediate expectation since the presence of the King provided the opportunity for Israel to enthrone Him and thus fulfill Deut 17:15 and enter into its covenantal blessings.
- Also offered by John the Baptist (Matt 3:2); Christ (Matt 4:17; here) the Twelve (Matt 10:5-7); and the Seventy (Luke 10:1,9)
- Had Israel enthroned Christ, this earthly kingdom would have become a reality not only for the nation but also for the entire world. Israel's covenants would have been fulfilled, and the Times of the Gentiles would have terminated.
- See notes on Matt 3:2 and [Offer of the Kingdom](#) for a complete overview.
- "...repent and believe" - the Jews needed two responses since the kingdom of God was at hand
- This calls for successive actions, but the action is really one act that involves two steps taken almost simultaneously
- Repenting involves turning from something, and believing involves embracing something else
- "...gospel" - the good news that the Messiah is here; the Messiah was the subject of the gospel and the object of belief



Jesus Calls His First Disciples (Mark 1:16-20; Cf. Matt 4:18-22; Luke 5:1-11; John 1:35-42)

16 As He was going along the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen.

16 As He was going along by the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen.

16 While Jesus was walking beside the Sea of Galilee, he saw Simon and his brother Andrew. They were throwing a net into the sea because they were fishermen.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

- Simon (Peter) and Andrew had met Jesus previously (John 1:35-42)

17 And Jesus said to them, **"Follow Me, and I will have you become fishers of people."**

17 And Jesus said to them, **"Follow Me, and I will make you become fishers of men."**

17 Jesus told them, **"Follow me, and I'll make you fishers of people!"**

17 And Jesus said unto them, **Come ye after me, and I will make you to become fishers of men.**

- It was the Lord Jesus who took the initiative (John 15:16). This was not their initial call to faith and salvation; it was an call to discipleship.

— Mark stressed the urgency of Jesus' call and the immediacy of the disciples' response

- "...Follow me" - an invitation, but in view of who Jesus was, it had the force of a command.

— Simon and Andrew would've understood it as a call to become a permanent disciple of Jesus

- "...fishers of people" - the figure of fishing people out of divine judgment comes from the OT (Jer 16:16; Ezek 29:4-5; 38:4; Amos 4:2; Hab 1:14-17)

— Likewise, the "sea" had a metaphorical meaning of sin and death (Is 57:20-21)

- This call of Jesus to His first disciples is a markedly different call than from any other Master in Israel. It was not a call to learn more doctrine or to more fully follow out a life-direction already taken, but to begin and become something quite new, something which their former occupation offered an emblem.

18 Immediately they left their nets and followed Him.

18 Immediately they left their nets and followed Him.

18 So immediately they left their nets and followed him.

18 And straightway they forsook their nets, and followed him.

- The brothers' response was immediate: they began to follow Jesus by quitting their jobs as fishermen

19 And going on a little farther, He saw James the son of Zebedee, and his brother John, who were also in the boat mending the nets.

19 Going on a little farther, He saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets.

19 Going on a little farther, he saw James, the son of Zebedee, and his brother John. They were in a boat repairing their nets.

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

- Jesus then issued the same call to two similar brothers, with the same response

— All four men were evidently partners in the fishing business (Cf. Luke 5:7,10)

— James and John had also come to believe that Jesus was the Messiah (John 1:35-42)

20 Immediately He called them; and they left their father Zebedee in the boat with the hired men, and went away to follow Him.

20 Immediately He called them; and they left their father Zebedee in the boat with the hired servants, and went away to follow Him.

20 He immediately called them, and they left their father Zebedee in the boat with the hired men and followed him.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

- They were not poor: they had servants who remained with their father

- Apparently as many as seven of our Lord's disciples were fishermen (John 21:1-3)

Jesus Casts Out an Unclean Spirit (Mark 1:21-28; Cf. Luke 4:31-37)

21 They *went into **Capernaum**; and immediately on the Sabbath *Jesus* entered the synagogue and *began* to teach.

21 They *went into Capernaum; and immediately on the Sabbath He entered the synagogue and *began* to teach.

21 Then they went to Capernaum. As soon as it was the Sabbaths, Jesus went into the synagogue and began to teach.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

- "...Capernaum" - where our Lord and His mother and brethren had moved to from Nazareth (Matt 4:13; John 2:12). Mark focuses on His deeds, not words.

— Scripture lists 22 miracles performed by Jesus in Capernaum

- Synagogues could be formed whenever there were at least 10 Jewish men above the age of 12. They welcomed visiting teachers to read and teach; Paul always took advantage of these opportunities (Acts 13:14-16; 14:1; 17:1-4).

— Jesus was their "guest speaker" on this particular day

22 And they were **amazed** at His teaching; for He was teaching them as *one* having authority, and not as the scribes.

22 They were amazed at His teaching; for He was teaching them as *one* having authority, and not as the scribes.

22 The people were utterly amazed at his teaching, because he was teaching them like one with authority, and not like their scribes.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

- Not "Thus saith the Lord"; but rather, "Verily, verily, I say unto you..."; Jesus proclaimed revelation directly from God rather than interpreting the former revelations that God had given to others and reiterating the traditional rabbinic interpretations of the law.

— There is no other Person in history who has the right to speak that way

- "...amazed" - *explessonto*, astounded or overwhelmed; Mark often describes the emotional reaction of the people (1:22,27; 2:12; 5:20,42; 6:2,51; 7:37; 10:26; 11:18)

— It was Jesus' great authority that impressed His hearers

23 Just then there was a man in their synagogue with an unclean spirit; and he cried out,

23 Just then there was a man in their synagogue with an unclean spirit; and he cried out,

23 All of a sudden, there was a man in their synagogue who had an unclean spirit! He screamed,

23 And there was in their synagogue a man with an unclean spirit; and he cried out,
- A man possessed by a demon interrupted the service

24 saying, "What business do you have with us, Jesus of Nazareth? Have You come to destroy us? I know who You are: the **Holy One of God!**"

24 saying, "What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!"

24 "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

- The man cried out, but it was really the demons speaking through him (Jesus replies to the demon, v25)

— The demon recognized Jesus and knew about His mission

— Clearly, the demon recognized Jesus as Judge

- "...Holy One of God!" - the demon testified to Jesus' empowerment by the Holy Spirit, the enemy of all unclean spirits; it also likely implies belief in His deity

— "Holy One" is used throughout the OT for God; Isaiah used this title for God about 30x (Is 1:4; 5:19,24, et al)

— People referred to Jesus as "Lord" (7:8), "Teacher" (9:17), "Son of David" (10:47-48), and "Master" (10:52). Demons referred to Him as "the Holy One of God" (v24), "the Son of God" (3:11), and "the Son of the Most High God" (5:7).

— These "confessions" by demons are not testimonies given against their will...they are desperate attempts to control Jesus or make Him harmless to them

25 And Jesus rebuked him, saying, "**Be quiet, and come out of him!**"

25 And Jesus rebuked him, saying, "**Be quiet, and come out of him!**"

25 But Jesus rebuked him. "**Be quiet,**" he ordered, "**and come out of him!**"

25 And Jesus rebuked him, saying, **Hold thy peace, and come out of him.**

- "...Be quiet" - *phimoō*, "Be muzzled!" Jesus rebuked him: our Lord did not desire testimony from demons

— This is likely because He did not want the demons to identify Him because they would have identified Him as most of the Jews then thought of the Messiah at the time...namely, a conquering King. However, this was not the type of Messiah He was at His first advent.

— At Jesus' trial, Jesus hides His identity. After openly declaring who He is, the authorities condemn him to death for blasphemy

- Jesus' dilemma is how He can inaugurate God's rule, while evading the efforts of the religious leaders to trap Him
- Jesus wanted the demon quiet to maintain control when the demon revealed his identity
- Jesus would use the same terms (rebuked, *epitimaō*; Hold thy peace, *phimoō*) when stilling the storm (Mark 4:39)

26 After throwing him into convulsions and crying out with a loud voice, the unclean spirit came out of him.

26 Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him.

26 At this, the unclean spirit shook the man, cried out with a loud voice, and came out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

- The malicious nature of the demon is evident in its treatment of the man

27 And they were all amazed, so they debated among themselves, saying, "What is this? A new teaching with **authority**! He commands even the unclean spirits, and they obey Him."

27 They were all amazed, so that they debated among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him."

27 All the people were so stunned that they kept saying to each other, "What is this? A new teaching with authority! He tells even the unclean spirits what to do, and they obey him!"

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

- The people's reaction to this exorcism was an important part of Mark's narrative (see note on v22)

- "...authority" - His prophetic authority; Jesus spoke and performed miracles like the former prophets. His new teaching was new in that it was marked by prophetic authority, in contrast to the religious leaders of the day.

— It was new in quality, not new in time

28 Immediately the news about Him spread everywhere into all the surrounding region of Galilee.

28 Immediately the news about Him spread everywhere into all the surrounding district of Galilee.

- 28 At once his fame began to spread throughout the surrounding region of Galilee.
- 28 And immediately his fame spread abroad throughout all the region round about Galilee.
- Jesus did not welcome this type of superficial public excitement lest it create problems with both the Jews and the Romans
 - This "fame" was an expression not of understanding, but of incomprehension
 - They were well-disposed toward Jesus, but without faith

Peter's Mother-in-Law Healed (Mark 1:29-31; Cf. Matt 8:14-15; Luke 4:38-39)

29 And immediately after they left the synagogue, they entered the house of Simon and Andrew, with James and John.

29 And immediately after they came out of the synagogue, they came into the house of Simon and Andrew, with James and John.

29 After they left the synagogue, they went directly to the house of Simon and Andrew, along with James and John.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

- Originally these brethren dwelt in Bethsaida. It may have been after Simon's marriage that he moved to Capernaum, possibly to share the home of his wife's mother.

- This event displays a different aspect of Jesus' authority" His power over physical sickness

30 Now Simon's mother-in-law was lying sick with a fever; and they immediately *spoke to Jesus about her.

30 Now Simon's mother-in-law was lying sick with a fever; and immediately they *spoke to Jesus about her.

30 Now Simon's mother-in-law was lying in bed, sick with a fever, so they promptly told Jesus about her.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And He came to her and raised her up, taking *her* by the hand, and the fever left her, and she served them.

31 And He came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them.

31 He went up to her, took her by the hand, and helped her up. The fever left her, and she began serving them.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

Jesus Heals Many Galileans After Sundown (Mark 1:32-34; Cf. Matt 8:16-17; Luke 4:40-41)

32 Now when evening came, after the sun had set, they *began* bringing to Him all who were ill and those who were demon-possessed.

32 When evening came, after the sun had set, they *began* bringing to Him all who were ill and those who were demon-possessed.

32 When evening came, after the sun had set, people started bringing to him everyone who was sick or possessed by demons.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And the whole city had gathered at the door.

33 And the whole city had gathered at the door.

33 In fact, the whole city gathered at the door.

33 And all the city was gathered together at the door.

34 And He healed many who were ill with various diseases, and cast out many demons; and **He would not permit the demons to speak**, because they knew who He was.

34 And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was.

34 He healed many who were sick with various diseases and drove out many demons. However, he wouldn't allow the demons to speak because they knew who he was.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

- Jesus never forced healing on anyone. He did not seek them out to heal, but heals only those who come to Him

— He initiates healing only when He takes responsibility for healing on the Sabbath

— He also heals freely, with no strings attached to the healings. He does not demand that people believe He is the Messiah (none do) or even believe in the Jewish God

— He does not require one to be morally good

— He never expects to gain personally from a healing, and He never asks anyone He heals to follow Him; usually He orders them, sometimes harshly, to keep quiet or go home

— They proclaim or follow on their own, and Jesus does not consider either action a condition for healing

- "...He would not permit the demons to speak" - He would not receive testimony from the hosts of the evil one (Cf. v25)

Other Events in Capernaum

- The miraculous catch of fish that started to break the nets (Luke 5:1-11)
- He says to His first disciples "follow me and I will make you fishers of men" (Matt 4:17, Mark 1:17)
- He healed the son of the royal official of Capernaum (John 4:46-54)
- He speaks with authority in the Synagogue (Mark 1:23-28)
- He healed the paralytic the faithful friends dropped through Peter's roof (Matt 8:14-15; Mark 2:1-12; Luke 5:18-26)
- He made Levi, the tax collector, one of His disciples (Mark 2:13-17)
- He healed the man with the disfigured hand on the Sabbath w/o lifting a finger (Matt 12:9-13; Mark 3:1-6)
- He made the Pharisees so mad, they started plotting to destroy Him (Mark 3:6)
- He healed Peter's mother-in-Law (Matt 8:14-15)
- He healed the woman with the issue of blood (Mark 5:25-34)
- He raises a girl from the dead (Luke 8:40-56)
- He healed two blind men (Matt 9:27-31)
- He casted demons out of a man who couldn't speak (Matt 9:32-34)
- A fish gives Him tax money (Matt 17:24-27)

Jesus Ministers Throughout Galilee (Mark 1:35-39; Cf. Matt 4:23-25; Luke 4:42-44)

Jesus made several preaching tours throughout Galilee. Mark summarized the first of these in v35-39, and related one significant event during that tour (v40-45).

35 And in the early morning, while it was still dark, Jesus got up, left *the house*, and went away to a secluded place, and prayed there *for a time*.

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.

35 In the morning, while it was still very dark, Jesus got up and went to a deserted place and prayed there.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

- The late hours the night before did not defer His appointed meeting with His Father in the early morning hours.

— Jesus was always praying, sometimes, all night. And certainly at the beginning of the day...It was His discipline in His prayer life that was key to His power.

— This shows Jesus was consciously dependent on the Father for strength and direction on what lays ahead of Him

— Prayerlessness manifests self-sufficiency, but prayerfulness reveals humility

- Mark portrayed Jesus at prayer on three crucial occasions, each in a setting of darkness and aloneness: at the beginning of the account (1:35), near the middle (6:46), and near the end (14:32-42).

— All were occasions when He was faced with the possibility of achieving His messianic mission in a more attractive, less costly way. In each case, He gained strength through prayer.

— In this case, the wave of popular support Jesus had ridden the day before, threatened to carry Him into political leadership that might have washed out the Cross

36 Simon and his companions eagerly searched for Him;

36 Simon and his companions searched for Him;

36 Simon and his companions searched frantically for him.

36 And Simon and they that were with him followed after him.

- Simon (Peter) did not understand Jesus' need for prayer; they seemed to hold the common attitude that when things are favorable, we do not need God's help.

37 and they found Him and *said to Him, "Everyone is looking for You."

37 they found Him, and *said to Him, "Everyone is looking for You."

37 When they found him, they told him, "Everyone's looking for you."

37 And when they had found him, they said unto him, All men seek for thee.

- Their words implied annoyance; they evidently thought Jesus was not taking advantage of His popularity to promote His mission

— They did not realize that God directed His mission, not the response of people

38 He *said to them, "Let's go somewhere else to the towns nearby, so that I may also preach there; for this is why I came."

38 He *said to them, "Let us go somewhere else to the towns nearby, so that I may preach there also; for that is what I came for."

38 "Let's go to the neighboring town," he replied, "so I can preach there, too, because that's why I came."

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

- Jesus did not alter His priorities from any popular acclaim...

39 And He went into their synagogues preaching throughout Galilee, and casting out the demons.

39 And He went into their synagogues throughout all Galilee, preaching and casting out the demons.

39 So he went throughout Galilee, preaching in their synagogues and driving out demons.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

- Summary of Jesus' preaching tour throughout Galilee. It may have lasted several weeks or months (Cf. Matt 4:23-25)

— He centered His ministry in synagogues, because His mission was essentially religious rather than political or economic

Healing of the Leper: Messianic Miracle #1 (Mark 1:40-45; Cf. Matt 8:2-4; Luke 5:12-16)

40 And a man with leprosy *came to Jesus, imploring Him and kneeling down, and saying to Him, "**If You are willing**, You can make me clean."

40 And a leper *came to Jesus, beseeching Him and falling on his knees before Him, and saying, "If You are willing, You can make me clean."

40 Then a leper came to Jesus and began pleading with him. He fell on his knees and told him, "If you want to, you can make me clean."

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

- "...If you are willing" - expresses the leper's confidence in Jesus rather than doubting the Lord's willingness to heal him

Messianic Miracles

Prior to the Incarnation, the ancient rabbis separated miracles into two categories: miracles anyone would be able to perform if they were empowered by the Spirit of God, and miracles that only the Messiah would be able to perform ("Messianic Miracles"). Jesus performed miracles in both categories: general miracles and Messianic miracles. Because of the rabbinic teaching that certain miracles would be reserved only for the Messiah to do, whenever He performed a Messianic miracle, it created a different type of reaction than when He performed other types of miracles.

- Messianic Miracle #1: Healing a Leper (Matt 8:2-4; Mark 1:40-45; Luke 5:12-16)
- Messianic Miracle #2: Casting Out a Dumb Demon (Matt 12:22-37; Mark 3:20-30; Luke 11:14-26)
- Messianic Miracle #3: Healing a Man Born Blind (John 9:1-41)

A Type of Sin

In a Biblical sense, leprosy is detailed in the OT as well as in the NT. There is no cure for leprosy in the OT, other than the Lord Himself. (Miriam in Num 12:13; Naaman in 2 Kings 5:1-15). In the OT, God uses leprosy as a symbol of sin. Leprosy is a disease, and there is

an inner corruption that manifests itself outwardly especially in later stages, exactly what sin is, a form of corruption, a disease.

In the mind of this leper, there is no basis for healing outside of God. By calling him "Lord," shows his understanding of Jesus being God incarnate.

That leper is you and I. We have a disease worse than leprosy. We have a disease that God identified with leprosy in the OT and His ritualism to educate them about the evils of leprosy apply to you and I, in that we are sinners. We have a disease and there is no known cure, only God Himself can make you clean. What do you have to do? Acknowledge who He is (Lord) and that He can make you clean.

41 Moved with compassion, *Jesus* reached out with His hand and touched him, and *said to him, **"I am willing; be cleansed."**

41 Moved with compassion, Jesus stretched out His hand and touched him, and *said to him, **"I am willing; be cleansed."**

41 Moved with compassion, Jesus reached out his hand, touched him, and told him, **"I do want to. Be made clean!"**

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, **I will; be thou clean.**

- Mark is the only gospel writer to record that "compassion" moved Jesus to heal this man
- Lepers were supposed to keep their distance (Lev 13:45-46)
- God has made it abundantly clear that He is not willing that sinners perish (2 Peter 3:9), and that He is willing that all men be saved (1 Tim 2:4)

42 And immediately the leprosy left him, and he was cleansed.

42 Immediately the leprosy left him and he was cleansed.

42 Instantly the leprosy left him, and he was clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And He **sternlywarned** him and immediately sent him away,

43 And He sternly warned him and immediately sent him away,

43 Then Jesus sternly warned him and encouraged him to go at once.

43 And he straitly charged him, and forthwith sent him away;

- "...sternly warned" - *embrimaomai*, sternly warned; to charge with earnest admonition

— Jesus warned the cleansed leper to not tell anyone what Jesus had done for him (Cf. v25,34; 3:12; 5:43; 7:36)

— Only Mark used this strong word. It stresses the forcefulness and authority with which Jesus instructed and sent the cleansed leper to the priest

44 and He *said to him, "See that you say nothing to anyone; but go, **show yourself to the priest** and offer for your cleansing what Moses commanded, as a testimony to them."

44 and He *said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, as a testimony to them."

44 He told the man, "Be sure that you don't tell anyone. Instead, go and show yourself to the priest, and then offer for your cleansing what Moses commanded as proof to the authorities."

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

- "...show yourself to the priest" - only as required in Lev 14

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.

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.

45 But when the man left, he began to proclaim it freely. He spread the news so widely that Jesus could no longer enter a town openly, but had to stay out in deserted places. Still, people kept coming to him from everywhere.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

- The former leper's disobedience to Jesus' word frustrated His work rather than advancing it

— He probably thought his disobedience was for good reason, namely, to bring praise to Jesus

— However, Jesus needed to minister to people, but the leper's action forced Him to spend more time in uninhabited, solitary places (*eremon*, v4,35)

— Our ways are never better than God's, even when we think it is obvious that they are. In fact, frequently doing things our way results in holding back God's mission rather than advancing it

— The leper's disobedience did not destroy God's plan, but it did create complications. The Galileans still kept seeking Jesus out (v45)

Application

- The Son of God came as a servant, the highest of all callings, with both authority and compassion.
- We are never more like Jesus than when we are serving others
- God shares His authority with His servants; only those under authority have the right to exercise authority
- If you are going to be a servant, you must have compassion, because people will come to you for help, and will rarely (never) ask if it is convenient.