

6/28/20

Mark 1:21-45

Jesus has started to call His disciples, he has just called Andrew, Peter, James and John, two sets of brothers who were fishermen to be His disciples!
 * Remember there one year between verse 13-14 that John records in the first chapter of the gospel of John.

1:21-28 The casting out of demons at Capernaum.

* The parallel passages. Lk. 4:31:37

1:21 The entering of the city of Capernaum.

- 1) Jesus and His disciple enter Capernaum just before the Sabbath began, “Then they went into Capernaum.” vs. 21a
 - a) Capernaum is called His own city that became the headquarters of the ministry of Jesus, after leaving Nazareth. Matt. 4:12-17; 9:1
 - b) Capernaum “Kapernaoum”, means village of comfort”.
- 2) Jesus and His disciples attended the synagogue, “and immediately on the Sabbath He entered the synagogue and taught.” vs. 21b
 - a) The word taught “didasko”, is the indicative imperfect active, meaning this

was the present instance and the way Jesus kept on teaching consistantly.

- b) Luke tells us that it was the custom of Jesus to entered. Lk. 4:16
 - c) The synogogue grew out of the Babylon captivity, not in competition with the temple, but as place of study of the Scriptures and prayer, not sacrifice.
 - d) At times used as elementary schools.
 - e) The phrase, “Freedom of Synagogue” permitted recognized visiting teachers to preach based on the reading of the law and prophet by invitation of the synogogue leaders. Acts 13:15
 - f) The synogoues served as a tremendous medium for the gospel. Lk. 4:16-17; Acts 13:15; 14:1; 17:1, 10, 17; 18:4, 19
- 1:22** The response of the people.
- 1) The people were astonished, “And they were astonished at His teaching.” vs. 22a
 - a) The word astonished “ekplesso”, means to strike out or expel by a blow, appearing five times in Mark.
 - b) The idea is of being taken back or dumbfounded at listening to Jesus teaching.
 - c) Teaching “dedache” five times, teacher “didaskalos” 12 times only in referent to Jesus, teach “didasko” 17 times, 15 pertain to Jesus.

- 2) The reason is stated, “for He taught them as one having authority and continued consistently to teach in that manner, not as the scribes.” vs. 22b-c
- a) The word authority “exousia” refers to the delegated permission and right to teach, it is a technical term for the proper permission.
 - b) The people were blown away at the personal authority of His teaching, “I say unto you.”
 - c) Jesus didn’t quote anyone as the Rabbis or Scribes, who interpreted and taught the law, but taught with His own absolute authority.

1:23-24 The demons possessed man. recognized Jesus and His power over them.

- 1) A demon possessed man was present in the synagogue, “Now there was a man in their synagogue with an unclean spirit. And he cried out.” vs. 23
 - a) Unclean spirits and demons are the same.
 - b) Both are fallen angels.
- 2) The demons acknowledged Jesus. vs. 24
 - a) There was more than one demon, “saying, “Let us alone!” vs. 24a-b
 - b) They wanted nothing to do with Jesus the Incarnate Messiah, “What have we to do with You, Jesus of Nazareth?” vs. 24c-d

- c) They knew of their future destruction, “Did You come to destroy us?” vs. 24e
 - 1)) The word destroy “apollumi”, means ruin, to put out of the way entirely, render useless, not annihilate!
 - 2)) Demoniac at Gadara begged not to be sent to the abyss. Lk. 8:31
 - 2)) Jesus had come to destroy the power of the devil. 1Jn. 3:8
- d) They confessed Jesus was God, “I know who You are--the Holy One of God!” vs. 24f-g
 - 1)) Jesus was holy and sinless in all His life and works.
 - 2)) James say, devils believer, but at least they tremble. Ja. 2:19
 - 3)) This does not mean they can be saved, for salvation is only for men and women created in the image and likeness of God, not angels.

1:25 The reaction of Jesus.

- 1) The stern attitude of Jesus, “But Jesus rebuked him.” vs. 25a
 - a) The word rebuked “epitimao”, means adjure, chide or censure severely, with the sense of merited penalty.
 - b) These demons were rebellious fallen angels that left their proper dominion in heaven when they followed Satan’s rebellion against God.

- 2) The stern words of Jesus, “saying, “Be quiet.” vs. 25b
 - a) The word quiet “phimoo”, means to be muzzled.
 - b) Lenski, the Greek Scholar says, “the aorist imperative is preemptory, commanding silence on the instant.”
- 3) The stern authority and power of Jesus, “and come out of him!” vs. 25c
 - a) Lenski, the Greek Scholar again says, this command is also in the aorist imperative is preemptory, commanding the demon to leave the man that very second.
 - b) Jesus cast out the demon from the man.
 - c) No Christian can be possessed by a demon. 2Cor. 6:14-16; 1Jn. 4:4

1:26 The process of deliverance.

- 1) The resistance and reluctance of the demon, “And when the unclean spirit had convulsed him and cried out with a loud voice.” vs. 26a
 - a) The demon tormented the man!
 - b) The word convulsed “sparasso”, is a medical term for the rotating of the head.
 - c) The man yelled with a great yell!
- 2) The defeat and departure of the demon, “he came out of him.” vs. 26b
 - a) Jesus taught a basic principle of the unclean spirit going out and getting seven other spirits more wicked than himself, the latter end of the person being

worst, if the person does not except Jesus as Savior. Matt. 12:43-45

- b) Skulls have been found with round holes on the top of the skull in order to allow demons to escape and then wore it as an amulet around the neck, a procedure called trepanning.

1:27-28 The public reaction to the exercism by Jesus.

- 1) The people responded emotionally to what they witnessed, “Then they were all amazed.” vs. 27a
 - a) The word amazed “thambeo”, means to be frightened or terrified, a strong verb to express the emotion aroused. Lenski
 - b) The power of Satan was thwarted.
- 2) They responded mentally, “so that they questioned among themselves, saying, “What is this? What new doctrine *is* this?” vs. 27b-e
 - a) They could not figure it out!
 - b) They were trying to comprehend this new form of teaching!
- 3) They responded spiritually, “For with authority He commands even the unclean spirits, and they obey Him.” vs. 27f-g
 - a) The authority of the teaching of Jesus over demons. vs. 22
 - b) The submission of demons to the authority of Jesus.

- 4) They responded socially, “And immediately His fame spread throughout all the region around Galilee.” vs. 28
- a) The word immediately “euthus”, again indicating the rapid pace of the gospel of Mark and to join one event to the other.
 - b) The fame ran like a fire throughout all the parts of the Galilee that surrounded Capernaum. Lk. 4:37
 - c) Signs and wonders always drew crowds, but the majority came for the benefit they could get, not for the Lord.

1:29-34 The departure of Jesus from the synagogue to the house of Peter.

* The parallel passages. Matt. 8:14-17; Lk. 4:38-41

1:29-31 The arrival at the house of Peter.

- 1) The close proximity of Peter’s house to the_ synogogue, “Now as soon as they had come out of the synagogue, they entered the house of Simon and Andrew.” vs. 29a-b
 - a) The phrase as soon “eutheos”, is the same word for immediately.
 - b) Peter, Andrew and Philip were originally from Bethsaida. Jn.1:44
 - c) The synagogue present today is a second century synogogue built on the foundation of the synogogue in the days of Jesus.

- b) Mark includes all these events on the same Sabbath day. vs. 21-34
- 2) The other two brothers present, “with James and John.” vs. 29c
 - * These two would be named Boanerges, sons of thunder by Jesus. Mk. 3:17
- 3) The state of Peter’s mother-in-law, “But Simon’s wife’s mother lay sick with a fever.” vs. 30a
 - a) The word for fever “puresso” is a burning fever says Luke. Matt. 8:14-15; Lk. 4:38-39
 - b) Peter was married and his wife travelled with him. 1Cor. 9:5
- 4) The men informed Jesus of her condition, “and they told Him about her at once.” vs. 30b
- 5) Jesus compassion of Jesus, “So He came and took her by the hand and lifted her up.” vs. 31a
 - * This is found only in Mark.
- 6) The complete healing of Peter’s mother-in-law, “and immediately the fever left her. And she served them.” vs. 31b
 - a) The key word of Mark appears again, “immediately”.
 - b) The word serve “diakoneo”, the durative imperfect means to attend, literally a waiter on tables and used for deacons.
 - c) Probably indicating she served them food, motivated out of love for Jesus.

1:32-34 The seeking out of Jesus by the people.

- 1) The time that it took place, “At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed.” vs. 32
 - a) The Sabbath being over at sun-set.
 - b) The people recognized Jesus alone could heal the sick and deliver those possessed with demons.
 - * The expression “demon possessed” appears only here and at Gadara. Mk. 5:15, 16, 18
 - c) Not all sickness is associated with demons.
- 2) The number of people that came, “And the whole city was gathered together at the door.” vs. 33
 - a) This would be at the house of Peter.
 - b) Mark is the only one that gives this detail.
- 3) The healings and exorcisms were selective, not total, “Then He healed many who were sick with various diseases, and cast out many demons; and He did not allow the demons to speak, because they knew Him.” vs. 34
 - a) The type of disease did not matter, nor the number of demons.
 - b) Jesus did not permit the demons to speak to identify Him as God, the Messiah, he Holy One of God.” vs. 24

* Luke says because they knew He was the Christ. Lk. 4:41

1:35-39 **The preparation of Jesus to preach.**

* The parallel passages. Lk. 4:42-44

1:35 The prayer time of Jesus with His Father.

- 1) The time is stated, “Now in the morning, having risen long before daylight.” vs. 35a
 - * A.T. Robertson says this is the last watch 3:00 - 6:00A.M.
- 2) The location of Jesus went to pray, “He went out and departed to a solitary place; and there He prayed.” vs. 35b-c
 - a) Jesus had a full day the night before, yet knew the necessity of prayer.
 - b) For guidance, strength, wisdom for the work of the day from His Father.
 - c) We need the same including for humility and perspective.
 - * Luke provides the fullest prayer life of Jesus.

1:36-37 The seeking out of Jesus by His disciples.

- 1) The individuals, “And Simon and those who were with Him searched for Him.” vs. 36
 - a) Simon Peter and probably Andrew, James and John set out to search for Jesus.

- b) The word searched “katadioko”, mean literally to hunt down, indicating urgency.
- 2) The words expressed to Jesus, “When they found Him, they said to Him, “Everyone is looking for You.” vs. 37
 - a) They became anxious as the people were asking for Jesus!
 - b) This was the very reason Jesus had gotten alone to pray to the Father.
- 3) The response of Jesus , “But He said to them, “Let us go into the next towns, that I may preach there also, because for this purpose I have come forth.” vs. 38
 - a) The Messiah Jesus came to preach the word to all, regardless of their person.
 - b) The word towns komopolis” means villages without walls.
 - c) Those not as populated or of importance.

1:39 The summary statement.

- 1) Jesus was proclaiming the good news of the gospel to the Jews, “And He was preaching in their synagogues throughout all Galilee,.” vs. 39a
* This was His custom. Lk. 4:16
- 2) Jesus was delivering people from the hold of Satan on their lives, “and casting out demons.” vs. 39b
 - a) The individuals were not believers.

- b) The demons had not ability of resist Jesus!
* At this point the Sermon on the Mount fits Matt. 5-7, at the end of verse 39-40.

1:40-45 **The cleansing of a leper.**

* The parallel passages. Matt. 8:1-4; Lkk. 5:12-16

1:40 The approach of the leper.

- 1) The desparation of the leprose man, “Now a leper came to Him, imploring Him. vs. 40a-b
 - a) The leper is making his way through the crowd, Matthew says, “And behold a leper”. Matt. 8:2
 - b) Leprosy could be non contagious or very contagious causing the loss of feeling and disfiguring of the face, etc, to day know as Hansen’s disease.
 - c) Leprosy was incurable and yet God gave provisions for the cleansing of the Leper throught God’s miraculous touch.
 - d) The leper was considered as one dead and had no human contact with friends or family and live outside the camp or dump of the city. Num. 12:12; Lev. 13-14
* Luke used a medical term for advance stages where disfigurement occurs. Lk. 5:12

- e) Leprosy is a type of sin in Scripture, it destroys, bring great suffering to one's own life and that of others.
- f) The word to "pros", means face to face.
- g) The word imploring "parakaleo", means he came along side beseeching.
- 2) The leper worshipped Jesus, "kneeling down to Him and saying to Him." vs. 40c
 - a) Matthew says he worshipped Him. Matt. 8:2
 - b) Luke says he fell on his face and begged. Lk. 5:12
- 3) The leper confessed his faith in Jesus, "If You are willing, You can make me clean." vs. 40d-e
 - a) Recognized the power and authority to cleanse him (you can make me clean).
 - b) Realized His sovereign will (if you will).
 - 1)) Physical healing is part of the atonement benefit, but at the will of God. Matt. 8:17; Ja. 5:15-16; Heb. 4:15
 - 2)) Spiritual healing is applied to the same Scripture provision. 1Pet. 2:24-25

1:41-42 The cleansing of the leper.

- 1) The response of Jesus, "Then Jesus, moved with compassion, stretched out His hand and touched him." vs. 41a-b

- a) The word compassion "spkagchnizomai", "literally means with ones bowels, refering to the viseral area.
- b) Only Mark says this, pity and mercy.
- 2) The action of Jesus, "stretched out His hand and touched him, and said to him, "I am willing; be cleansed." vs. 41c-e
 - * The word cleansed "katharizo", means to purge clean, mo leper is ever said to be healed but cleansed.
- 3) The peoclamation of his cleaning, "As soon as He had spoken, immediately the leprosy left him, and he was cleansed." vs. 42
 - a) The authority and power of the words of Jesus.
 - b) The emphasis is that immediately "eutheos", the leprosy was gone.

1:43-44 The instructions of Jesus to the leper.

- 1) Jesus gave the leper clear command to be obeyed, "And He strictly warned him and sent him away at once, and said to him, "See that you say nothing to anyone; but go your way, show yourself to the priest, and offer for your cleansing those things which Moses commanded, as a testimony to them." vs. 43-44
 - a) The leper was to go directly to the priest as the law required, speaking to no one.
 - * The provision for the cleansing of the leper in the law was in the offering of

- two birds with a particular ritual. Lev. 14:1-7
- b)** The priest would declare him clean.
 - * Jesus our High Priest has declared us clean!
 - c)** The priest would offer the sacrifice.
 - * Jesus our High Priest offered Himself as our sacrifice!
- 2)** The leper gave a open witness to his cleansing by Jesus. vs. 45
- a)** His excitement about his cleansing overwhelmed him, “However, he went out and began to proclaim *it* freely, and to spread the matter.” vs. 45a-c
 - 1))** He now could be reunited with family and friends.
 - 2))** He proclaim “kerusso”, same word for the preaching of the good news of the gospel by Jesus.
 - b)** Jesus could not be in public any longer, “so that Jesus could no longer openly enter the city, but was outside in deserted places; and they came to Him from every direction.” vs. 45
 - * The demand on His touch was overwhelming!