

MARK Lesson 01

Mark Chapter 01

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Memory verses for this week: *Luke 9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.*

Introduction: We begin a new study on the Gospel this week as we study the Gospel as written by Mark. (Under the leadership of the Holy Spirit). The penman was John Mark the son of a certain Mary, who was a sister of Barnabas. Mark's account of the Gospel is primarily the one showing the gospel in action. Mark is mentioned in 12 Chapter of Acts in verse 12 when Peter was released from prison and says that he went to the home of "Mary the mother of John, whose surname was Mark." John was his Jewish name, whereas Mark was his Roman name.

Perhaps no chapter is more full of information (with possible exception of Genesis Chapter 1), than the first book of Mark. It covers the ministry of John the Baptist after going back to the prophecies of Isaiah and Malachi. It takes in the first year's ministry of Jesus. It shows him busy on a Sabbath Day and ends with the mighty work of cleansing the leper. In spite of the pressure of a busy life, Jesus took time to pray. This chapter of crowded content is made striking by the absence of genealogy which is so prominent in Matthew and Luke. We have already stated why. A king must have a genealogy. A servant needs references, not a "birth certificate." It is not a question as to His ancestors, rather as to His actions—can He do the job? Jesus as a servant is marked out here by His accomplishments.

The Purpose of this book: Mark presents Christ in a different way than do the other writers. **Matthew** presents Christ as the King of the Jews. **Luke** presents Him as the Son of Man. **John** presents Him as the Son of God. Mark presents Christ as the Suffering Servant of Jehovah. Perhaps the key verse is **Mark 10:45**, *For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* It is a book of action, written to Romans a people of action. "Straightway" and "immediately" are used over 40 times in this book.

I. The Title

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

The beginning of the gospel is clear in that John the Baptist was the first person in the New Testament to preach the gospel. This shows that John was not an O.T. prophet, but a N.T. preacher of the gospel. Though Mark presents Christ as the servant, nevertheless he makes it plain in the first verse that He is the Son of God.

The word "gospel" mean is "good news." Never has there been better news than when Jesus came to this earth, lived a perfect life, died according to the scriptures, and then arose for our justification. The title of this chapter could be "The Beginning of the Glad Tidings about Jesus Christ, the Son of God." What peace we that know Jesus as Lord and Savior have as we face each day of our life. The good news of salvation begins with the historical fact of Christ's life,

death, and resurrection. It is the glad tidings that tell us what Jesus had done for us on the cross, something that we could never do for ourselves. If we want to enter heaven, we must come to God through Jesus Christ. His blood and his blood alone washes us from our sins.

II. The Ministry of John the Baptist

Mark 1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Mark 1:3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

All accounts of the gospel present the events connected with Jesus' life and ministry as a fulfillment of Old Testament prophecy. Mark quotes both Malachi 3:1 and Isaiah 40:3 explaining how John had come to do the work as the forerunner of the Messiah. John came to prepare the way for Jesus.

Mal 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Isa 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Mark 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Mark 1:5 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.

John had a two-fold work which was preaching and baptizing. Repentance was preached and it was a prerequisite for baptism. It is sad that this is an unpopular doctrine in our day. It is clear that John preached that men should be baptized upon repentance of their sins. If you note verse 8 of Matthew Chapter 3, John demanded that the people bring evidence of repentance before he baptized them.

Mat 3:8 Bring forth therefore fruits meet for repentance:

Mat 3:9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

Mat 3:10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Mat 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Many religious groups confuse the purpose of Baptism and make it part of the salvation experience. We have many examples of people who were saved and then requested that they be baptized. On the cross, the thief cried out for mercy to Jesus, and He told him that "Today thou shalt be with me in paradise." The man was saved by faith and was never baptized. We should make baptism our first act of righteousness after we are saved. It is what places us into the church and makes us an official member of the church.

We see that those who were baptized were baptized in the river Jordan. Baptism was a confession that they had received remission of sins. They were confessing that they had died to the old nature and like Christ was raised from the dead to walk in newness of life. Baptism is truly a picture (or image) of that which saves, but not the real things that saves. It pictures the death, burial, and resurrection of Jesus.

1 Pet 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

1 Pet 3:19 By which also he went and preached unto the spirits in prison;

1 Pet 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

1 Pet 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

1 Pet 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities

Just as it was not the water that saved Noah and his family, but the ark, Jesus (our ark) is the one who saves us. All who flee to him for safety will be saved and none will perish.

Mark 1:6 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;

Mark 1:7 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.

Mark 1:8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

John had very simple clothing, very similar to the clothing Elijah wore in the old testament.

II Kings 1:8, And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

What a contrast between John and most modern day preachers. His plain diet did not sound too tasty. Is there anyone that would be willing to live on grasshoppers and honey, just to preach the gospel with out compromise? Totally different from today's clergy wasn't he?

John did not come in fancy clothes, but came in humble clothing of camel's hair and girdle of skin

about his loin. His diet consisted of locusts and wild honey. He came humbly, but he came with a powerful message. He preached about one mightier than he that would come. He states his own personal unworthiness in comparison to that of Jesus. Yet Jesus said that there was none greater than John the Baptist born of women.

Mat 11:7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

Mat 11:8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

Mat 11:9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

Mat 11:10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Mat 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

When we realize how truly important John the Baptist was in God's eyes, it should cause us to bow our heads in shame if we try to be exalted of our own worthiness. Without Jesus, we truly are nothing. We are but branches, and he is the true vine. Without him, we can't accomplish anything. John thought so highly of Christ that he declares that he is not even worthy to untie the shoes of Jesus. In verse 8, he foretells how Jesus would baptize with the Holy Ghost. This was fulfilled on the day of Pentecost.

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

Acts 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Acts 2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Acts 2:6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

Acts 2:7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

Acts 2:8 And how hear we every man in our own tongue, wherein we were born?

Acts 2:9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in

Judaea, and Cappadocia, in Pontus, and Asia,

Acts 2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

Acts 2:11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Acts 2:12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

While humbling himself, John the Baptist exalted the mighty Christ. John baptized with water and it was immersion, not sprinkling. He told them how Christ would baptize with the Holy Ghost. The New Testament Church kept on baptizing in water after Christ died and rose again.

Acts 2:41; 16:37; 19:5; and 22:16

III. The Baptism of Christ

Mark 1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

Mark 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

Mark 1:11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

Jesus appears on the banks of the Jordan River to be baptized by John. We know that baptism could not have anything to do with salvation or Jesus would never have partook of it since he had never sinned. He had nothing to repent from. He did it to set an example for you and I and to fulfill all righteousness.

Jesus vindicated John's baptism by being baptized. Why would He travel 60 to 70 miles to be baptized if it makes no difference who does the baptizing? As was the pattern always, He was immersed not sprinkled in Jordan. The Trinity approves of His baptism, as the Son ascends out of the water, the Spirit descends upon Him, and the Father speaks His approval.

It is noteworthy that Jesus never preached, or worked a miracle until He was baptized, and neither is anyone today authorized to preach before they are scripturally baptized. Jesus never sinned and was never lost. This should surely teach us that baptism is not for salvation!!

John's baptism was the voice of God to Israel, and the believing remnant responded. It was an act of righteousness on the part of Jesus who had become an Israelite in the flesh. He was taking his place with the believing remnant. It is at the baptism of Jesus that we have the first clear revelation of the divine 3-head Trinity. The Holy Spirit descends in the form of a dove on Christ, and the voice of the Father proclaims "Thou art My Beloved Son." Here the three separate persons that make up the Trinity are clearly distinguished.

Mat 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

Mat 3:14 But John forbid him, saying, I have need to be baptized of thee, and comest thou to me?

Mat 3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Titus 3:6 Which he shed on us abundantly through Jesus Christ our Saviour;

Titus 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

J. Vernon McGee said this about Christ coming to John.

Notice Mark's headline—"JESUS CAME." What a thrill! Jesus is coming again someday. That's another wonderful headline. But here, the Lord Jesus came from the obscurity of thirty years of quiet training in little Nazareth. He comes now and identifies Himself with the human family in His baptism. You remember that Jesus had said to John, "... Suffer it to be so now ..." (Matt. 3:15), because John didn't think he should baptize Jesus.

Notice also that His name Jesus is used here. Jesus came. We will find that it is His common name that is used in this Gospel. The name Jesus is used more frequently in Mark than any other name.

IV. The Temptation of Christ

Mark 1:12 And immediately the Spirit driveth him into the wilderness.

Mark 1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

The first three accounts of the gospel place the temptation of Jesus right after His baptism. No matter what type of spiritual mountaintop we may achieve, be sure that Satan is waiting right around the corner to try and trip us up. Without Christ, we are no match for Satan. But he truly can not touch our souls once we know Christ as Lord and Savior. But he can destroy our testimony and leave us defeated and ineffective in this life if we are not on our guard.

The servant is driven into the wilderness to be tested.

Forty is God's number of testing.

1. It rained for 40 days. Gen. 7:4.
2. Israel was in the wilderness for 40 years. Ex. 16:35.
3. Moses was on the mount 40 days. Ex. 24:18.
4. Jesus fasted and was tempted for 40 days.

5. Moses spent his first 40 years in Egypt, then he spent 40 years in exile in the desert, and then he spent 40 years leading Israel to the borders of Canaan.

It says in verse 12 that the Spirit driveth him into the wilderness. Much is said about the wilderness in the word of God. Israel wandered 40 years in the wilderness. John was here in wilderness proclaiming the Gospel. Now Jesus is driven into the wilderness. It says he was here 40 days and 40 nights. Christ was tempted in all points like we are, yet without sin. We can't come to Jesus and say "You don't understand what I am going through." He not only does, but went through more than you and I will ever begin to suffer.

Heb 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Heb 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

J. Vernon McGee points out that this was in God's plan to see Christ tempted.

Driveth is a word of fierceness and seriousness. The Spirit of God moved Him right out into the wilderness that He might be tempted. This is something that is very important for us to see. We come again to that question: Can He do the job? Other men had failed; they couldn't stand up under temptation. Adam failed. Noah got through the Flood, and then he fell miserably on his face. We saw that Abraham failed. Moses failed—he led the children of Israel out of Egypt, but he wasn't permitted to enter the Promised Land. And poor David failed. So we see that the temptation initiates Him into His work.

V. The First Galilean Ministry

Mark 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

We see that the arrest and imprisonment of John the Baptist marked the commencement of Jesus' great Galilean ministry. Jesus' ministry did not start until John was cast into prison. When he was imprisoned, this was the start of Jesus' Galilean ministry.

Jesus preached what John had preached. He preached that the kingdom of God was near, and that

the gospel was the way of salvation to all who would come. This is the time prophesied in the O.T. concerning the Messiah.

Gal. 4:4, But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

Christ's message was simple: repent and believe. The kingdom for which Israel had so long looked and desired was at hand and their new King was in their presence. Jesus tells them to repent, and 'believe the gospel.' Why God chose preaching of the gospel as his method to save, I do not know. He could have had the stars declare it in writing in the heavens. He could have it listed on every television channel of the world. But rather, he chose the foolishness of preaching to save those who will believe.

1 Cor 1:20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

1 Cor 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1 Cor 1:22 For the Jews require a sign, and the Greeks seek after wisdom:

1 Cor 1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

1 Cor 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Cor 1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

VI. The Call of Peter and Andrew

Mark 1:16 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.

Mark 1:17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

Mark 1:18 And straightway they forsook their nets, and followed him.

Mark 1:19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

Mark 1:20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

Jesus did not choose the noble of the world to be His disciples. Rather he chose the normal working man. He called them to become fishers of men. All of Christ's servants are called to do the same today just like in the those early days. Though there was no offer of security,

straightway they followed Him. They completely left the old life. James and John were also busy men. Busy people are the kind of people God will use, not lazy slothful people.

Prov. 12:24, The hand of the diligent shall bear rule: but the slothful shall be under tribute.

Prov. 26:15, The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

Rom. 12:11, Not slothful in business; fervent in spirit; serving the Lord.

And just like Jesus chose those of little acclaim, he also came to the simple man to preach the gospel. Why didn't he choose to come to the spiritual leaders of the day? I think it was because they had so polluted the word of God that they were not a help to the people. These men didn't argue with Jesus. It says they forsook their nets and followed him.

1 Cor 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

1 Cor 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

1 Cor 1:28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

1 Cor 1:29 That no flesh should glory in his presence.

1 Cor 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

1 Cor 1:31 That, according as it is written, He that glorieth, let him glory in the Lord.

Matthew Henry said this about the call of Simon and Andrew.

Christ appearing as a teacher, here is next his calling of disciples, v. 16–20. Observe, 1. Christ will have followers. If he set up a school, he will have scholars; if he set up his standard, he will have soldiers; if he preach, he will have hearers. He has taken an effectual course to secure this; for all that the Father has given him, shall, without fail, come to him. 2. The instruments Christ chose to employ in setting up his kingdom, were the weak and foolish things of the world; not called from the great sanhedrin, or the schools of the rabbi, but picked up from among the tarpaulins by the sea-side, that the excellency of the power might appear to be wholly of God, and not at all of them. 3. Though Christ needs not the help of man, yet he is pleased to make use of it in setting up his kingdom, that he might deal with us not in a formidable but in a familiar way, and that in his kingdom the nobles and governors may be of ourselves, Jer. 31:21. 4. Christ puts honour upon those who, though mean in the world, are diligent in their business, and loving to one another; so those were, whom Christ called. He found them employed, and employed together. Industry and unity are good and pleasant, and there the Lord Jesus commands the blessing, even this blessing, Follow me. 5. The business of ministers is to fish for souls, and win them to Christ. The children of men, in their natural condition, are lost, wander endlessly in the great ocean of this world, and are carried down the stream of its course and way; they are unprofitable. Like leviathan in the waters, they play therein; and often, like the fishes of the sea, they devour one another. Ministers, in

preaching the gospel, cast the net into the waters, Mt. 13:47. Some are enclosed and brought to shore, but far the greater number escape. Fishermen take great pains, and expose themselves to great perils, so do ministers; and they have need of wisdom. If many a draught brings home nothing, yet they must go on. 6. Those whom Christ called, must leave all, to follow him; and by his grace he inclines them to do so. Not that we must needs go out of the world immediately, but we must sit loose to the world, and forsake every thing that is inconsistent with our duty to Christ, and that cannot be kept without prejudice to our souls. Mark takes notice of James and John, that they left not only their father (which we had in Matthew), but the hired servants, whom perhaps they loved as their own brethren, being their fellow-labourers and pleasant comrades; not only relations, but companions, must be left for Christ, and old acquaintance. Perhaps it is an intimation of their care for their father; they did not leave him without assistance, they left the hired servants with him. Grotius thinks it is mentioned as an evidence that their calling was gainful to them, for it was worth while to keep servants in pay, to help them in it, and their hands would be much missed, and yet they left it.

VII. Jesus Casts Out Demons in Capernaum

Mark 1:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

Mark 1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Jesus chose Capernaum as the headquarters of His great Galilean ministry. This was a large commercial city and was on the main road of caravan traffic between Egypt and Damascus.

In verse 1, the word "straightway" comes from the Greek word "eutheos." It is also translated "anon," "immediately," "forthwith," and "as soon." It occurs 40 times in Mark, but only 15 times in Matthew, 8 times in Luke, and 4 times in John. Keep in mind that each of these are much longer than Mark. The Servant of Jehovah was sent to do a work, He straightway began and continued until He had finished the work.

Note how that on the Sabbath Day, Jesus entered into the synagogue and taught. The synagogues were a center of apostate religion. How fitting that Jesus began His ministry in a synagogue where He was then rejected. Capernaum was near the sea of Galilee and on the main road to Damascus. Many events in the ministry of Christ took place in or near this city. The synagogue was a place that the Jews gathered on the Sabbath day and taught the people the Word of God. There was a substantial difference in how Jesus taught than the Pharisees and scribes. He taught them with authority, and it astonished them about his doctrine. His doctrine was true, and it was from the Father. Jesus knew more about the word of God than all the scribes because it was His words.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 The same was in the beginning with God.

John 1:3 All things were made by him; and without him was not any thing made that was

made.

Mark 1:23 And there was in their synagogue a man with an unclean spirit; and he cried out,

Mark 1:24 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.

Mark 1:25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

Mark 1:26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

It is interesting to note that the unclean spirits were comfortable in the midst of false religion. But when Jesus shows up, they became uncomfortable in the presence of Jesus. They knew who He was, "the Holy one of God, " and that is more than the false religionist knew. He knew who they were. They knew He would someday destroy them.

1Jn 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

This unclean spirit inside the man has a conversation with Christ. No doubt he had possessed this man and controlled him. He knew who Jesus was... he calls him 'The Holy One of God.' Let us alone the unclean spirits cried. This is the cry of those estranged from God. It is sad that evil spirits recognize Jesus for who he is and many today don't have a clue.

Acts 19:13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

Acts 19:14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

Acts 19:15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

Note the two-fold rebuke of Jesus in verse 25. Hold thy peace means to shut up. Evidently this is in reference to the proclamation concerning Christ. He did cry out in verse 26. Jesus then commanded him to come out. It is apparent that the devil does not easily give up his victims.

Mark 1:27 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.

Mark 1:28 And immediately his fame spread abroad throughout all the region round about Galilee.

The people wonder at Christ and question who and what he teaches... he has power over even unclean spirits. Because of his great powers...his fame spread abroad.

They question concerning His doctrine and authority. . Jesus used no incantations or magic words as do he exorcists.

In the Believers Study Bible, W. A. Criswell pointed out that Christ demonstrated his authority in several ways in chapter 1 of Mark.

As the Messiah, Jesus demonstrates His “authority” in several ways as His ministry begins: (1) He “taught them as one having authority” (v. 22); (2) He commanded demons “with authority,” and they obeyed Him (v. 27); and (3) in healing people who were sick, Jesus proved His authority over disease (v. 31).

Adam Clarke in his commentary said this about Christ’s fame spreading.

And immediately his fame spread abroad—The miracle which he had performed was—

1. great;
2. evidenced much benevolence in the worker of it; and
3. was very public, being wrought in the synagogue.

The many who saw it published it wherever they went; and thus the fame of Christ, as an incomparable teacher, and unparalleled worker of miracles, became soon spread abroad through the land.

VIII. Simon’s Mother in Law is Healed of a Fever

Mark 1:29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

Mark 1:30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

Mark 1:31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

This is a very interesting verse. The Catholic Church claims that Simon Peter was the first pope, yet the doctrine seems to conflict with what they teach. It is clear that Simon was married, but they teach that the priests are not to marry. Peter certainly was not the first pope. We of the New Testament that have been saved only have one high priest, and that is Jesus Christ. And Peter was the pastor of the first church there in Jerusalem. This church was in existence many years before the Catholic church was ever formed. Jesus comes to this lady and who is very sick with the fever and heals her. It says the fever left her immediately. This proves what great love Christ had for the people. God ordained the family as the first institution long before he created the church.

The woman sick was Simon Peter's mother-in-law. There is further proof that Simon Peter had a wife.

I Cor. 9:5, Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

Cephas is another name for Simon Peter. The people immediately tell Christ of her condition. Apparently she must have been very sick.

Psa. 55:22, Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

1 Pet 5:7, Casting all your care upon him; for he careth for you.

As in all instances of healing by Jesus Christ, she was immediately healed-by his touch. Her healing was complete, for she then served them. There was no lingering weakness or disability present. When God does something, it is perfect and it is complete. That is true in our salvation also. It isn't up to us to keep ourselves... our faith is in the Lord Jesus Christ in keeping us. Paul expressed these sentiments to young Timothy.

2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 2Ti 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

IX. Demons Cast Out of Many

Mark 1:32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

Mark 1:33 And all the city was gathered together at the door.

Mark 1:34 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.

The Jewish Sabbath began from sunset of Friday (around 6pm) and ended on sunset of Saturday. During this time, no one could carry any burden. So as soon as the sun went down Saturday evening, the people began to bring those were sick or demon possessed to the door of Peter's house.

The diseased and demon possessed were brought to Jesus. "Brought" here means to bear a burden. They could not bear a burden on the Sabbath day, but the Sabbath ended at sundown.

The news of what had happened at the synagogue with Christ had spread throughout the city. All of the city was there at Peter's house hoping that Christ might come and heal them. And when he came out, it says that he healed many that were sick and cast out many of the demons possessing these people. It says Christ would not let the devils speak, perhaps due that they were speaking words that had their source in Satan.

X. Jesus Preaches in the Synagogues Through All Galilee

Mark 1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

Mark 1:36 And Simon and they that were with him followed after him.

Mark 1:37 And when they had found him, they said unto him, All men seek for thee.

Mark 1:38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

Mark 1:39 And he preached in their synagogues throughout all Galilee, and cast out devils.

Jesus prayed very early. How can we say we have no time to pray? We need to rise a few minutes early like Jesus did and spend time with God to start each day the right way. We find Jesus going out to a solitary place to pray. If Christ needed to do this, how much more do you and I need to do this. We need to come aside and pray. We are commanded to go into the closet to pray, meaning God wants us to come aside and have time talking to him and him alone.

In verse 36, He was interrupted in His praying. This is likely to happen to those who would spend time in prayer. In verse 38, Christ went into other towns for the purpose of preaching the word of God to them. While he was preaching, he took the time to cast out demons. Christ cared for everyone, and still does today. Oh that people could see him for the loving Saviour that he is.

Luke 13:34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

Luke 13:35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

XI. A Leper is Healed

Mark 1:40 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.

Mark 1:41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

Mark 1:42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

Lepers were considered unclean and so were required to keep a safe distance from their fellow Jews. This was so that they would not contaminate them ceremonially. Leprosy is a picture of the sin that afflicts the lost person. Read the tests for leprosy and you and you will see this truth.

Like sin, leprosy is deeper than the skin.

Lev. 13:3, And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

Like sin, leprosy spreads.

Lev. 13:5-8, And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more: And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean. But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

The unsaved are spiritually in worse shape than this man was physically. The leper cries for cleansing. Lepers were shut out of walled cities and shunned by all, but this one comes face to face with the Saviour. Our Lord was unafraid of contamination and was moved with compassion towards the man.

Certain rules existed about who could come forth for worship and you could not have contact with a leper. This leper came hurriedly to Jesus for help. Since he sensed no opposition from the Master, he continued until he knelt right in front of him. He was so near, that Jesus could reach out and touch him. The leper acknowledged the power of Jesus. He knew that Jesus could make him whole. And Christ did that very thing. Christ was moved with compassion and he puts forth his hand and tells him to be clean. All the master had to say was "I will." What power Jesus commands.

John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 6:36 But I said unto you, That ye also have seen me, and believe not.

John 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

John 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Mark 1:43 And he straitly charged him, and forthwith sent him away;

Mark 1:44 And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

Immediately the leprosy left the man who had come to Christ. Jesus then gives him instructions. There had only been one leper healed in the time of Elisha.

Luke 4:27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

He was charged not to tell others, but rather commanded to go to the priest.

Lev. 14:2-20. Jesus did not ignore the law. Jesus tells the man to go to the priest and offer for his cleansing as had been commanded in the law by Moses.

Lev 14:28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

Lev 14:29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

Lev 14:30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

Lev 14:31 Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

Lev 14:32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

Mark 1:45 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 man was consumed with a desire to tell others. The clamor in the city kept Jesus in the desert. Instead of going to the priest as Christ commanded, the man goes everywhere telling others what Jesus had done for him. It was such a big thing at the time that Christ could not deal with all the people who flocked to him. It says he had to go out in the desert places since people came from every quarter. It would be a great thing if all of us who are saved would tell others about what Jesus has done for us to the extent that others would seek out the Lord like they did in this day.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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