

Mark 1:21-28 (NIV)

1) I think that perhaps it is significant that vs. 22 comes before the outcry of the demon.

When you read vs. 22 ... 22 The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law

2) If the people were amazed at His teaching perhaps, it was that authority that caused the outcry of the demon.

How would you describe teaching with authority as opposed to not having authority?

- Jesus taught with absolute conviction, objectivity, dominion, and clarity.
 - He spoke the truth with the unwavering confidence of the divine King, and the people could only respond in wonder.
 - It is the authoritative and powerful teaching that the demon no doubt recognized.
- 3) John MacArthur sheds some light on the difference in what the people were used to and the teaching of Jesus:

Scribes were the primary teachers in first-century Jewish society. They traced their heritage back to Ezra who, according to Ezra 7:10 and Nehemiah 8:4–8, read the law and explained it to the people. Most people had only limited access to the Scriptures, copies of which were too expensive for ordinary, working-class people to own. Consequently, they would go to the synagogue to hear the Scriptures read and explained by the scribes. Because they handled the Scriptures, the scribes became so revered that they were given the title “rabbi,” meaning “honored one.” Over the centuries, from the time of Ezra to the time of Christ, the teaching of the scribes grew less focused on the text of Scripture and more focused on what previous rabbis had said. By the first century, scribes prided themselves on being familiar with all possible views. Rather than faithfully explaining the simple meaning of Scripture, they delighted in complex musings, fanciful allegories, obscure insights, mystical notions, and the teachings of earlier rabbis.

MacArthur, John. Mark 1-16 MacArthur New Testament Commentary Two Volume Set (MacArthur New Testament Commentary Series) . Moody Publishers. Kindle Edition.

- 4) Given all that, it is no wonder that Jesus’ teaching was so extraordinary and amazing to the people and, a point of recognition for the demons hearing him.
- 5) One thing we see throughout the gospels including Mark are a number of demon encounters.
- 6) In the Old Testament, there is only one mention of a demon in Gen 6:1-2.
- 7) In the New Testament, Acts relays only two encounters with demons.

Gospel of Mark – NOTES

- 8) To me, this is not surprising – demons would definitely recognize Christ and know Him as the son of God.
- 9) In this particular incident, there are a couple of things to note.
- a) First, the demon definitely uses the plural in the personal reference.
 - b) It is unclear as to the antecedent for the pronouns we and us.
 - c) We cannot tell if there are multiple demons associated with the man (as in the case of Legion) or if he is referring to the demon population as a whole.
 - d) Most likely, it is the demon population as a whole.
 - i) This is based on the singular nouns in verse 26 - **The evil spirit shook the man violently and came out of him with a shriek.**
 - e) Second, there are several ways the first question the demon asks is translated:
 - i) "What do you want with us, Jesus of Nazareth?" NIV
 - ii) "Why are you interfering with us, Jesus of Nazareth?" NLT
 - iii) "What business do we have with each other, Jesus of Nazareth?" NASU
 - iv) "Let us alone! What have we to do with You, Jesus of Nazareth?" NKJV
 - f) The second question, however, is pretty standard in its interpretation – “have you come to destroy us?”
 - g) The recognition by the demon of Christ’s authority and power are unmistakable.
 - h) Then the demon switches back to the singular and says:
“I know who you are — the Holy One of God!”
 - i) This is a definite clue indicating that Jesus is the Christ.
 - i) It is either not being heard by the people present or ...
 - ii) It indicates that the statement is being ignored by the Jewish people seeing these incidents.
 - j) In fact, throughout the gospels, demons NEVER doubt who Jesus is.
 - i) They should have no doubt, since they have known him from the time they were created.
- 10) Jesus then commands the demon beginning in second half of vs. 25 :
- "Be quiet!" said Jesus sternly. "Come out of him!" 26 The evil spirit shook the man violently and came out of him with a shriek.
- 11) Here we need to address exactly why Jesus tells the demon to be silent.
- 12) Throughout Mark’s gospel, we will see him showing Jesus as silencing the demon almost with a tone of insisting on secrecy.
- 13) He will also command some of those he heals not to publicize their healing.

Gospel of Mark – NOTES

14) He even orders the disciples to keep insights about his true nature and glory to themselves.

15) There are several possible explanations as to why Jesus insisted on this secrecy:

- a) **FIRST** – Jesus wanted to contain the enthusiasm for a political messiah.
 - i) He did not wish to be the people's king in the way they desired.
 - ii) He also did not want to be a military leader.
- b) **SECOND – (and perhaps most importantly)** To have the population confess Jesus' deity without a proper understanding of his crucifixion is partial and invalid.
 - i) As the Son of God, Jesus' ultimate mission would not be accepted or understood – He was here to die for the sins of the world
 - ii) This would not meet any of their expectation.
 - iii) He did not want people to wildly proclaim him to be God's Son unless they understood the meaning of his death for them on the cross.
 - iv) This would explain why even his disciples lacked understanding until his resurrection.
- c) **THIRD** – Though their identification of Jesus was accurate, He did not need any publicity from the Satan's demons.
 - i) As it was, the religious leaders accused Him of casting “out demons only by Beelzebul the ruler of the demons”.
 - ii) Permitting the demons to continue speaking about Him would only have added support to the sneering speculations of the Pharisees.
- d) **FINALLY** – As you may recall from our introduction, one of the main purposes of Mark's writing was to show Jesus as the servant.
 - i) The Gospel of Mark gave its readers a close and personal look at Jesus, their Savior and Lord.
 - ii) It gave them assurance that the faith they were living and for which they were giving their lives was true and reliable.
 - iii) Jesus, the Son of God, had lived, served (1-13), suffered, and died for them (14-15).
 - iv) Mark wanted his readers to see the servant Jesus – the man who gave all for them and others.
 - v) The key verse in Mark for the entire idea is in chapter 10 vs 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.” NIV

16) This entire passage ends with the thoughts of the crowd.

27 The people were all so amazed that they asked each other, "What is this? A new teaching — and with authority! He even gives orders to evil spirits, and they obey him." 28 News about him spread quickly over the whole region of Galilee.

Gospel of Mark – NOTES

- 17) Again, one obvious fact here is that they did not understand the meaning of or perhaps they did not hear what the demon said.
- 18) Regardless of their understanding or not, Jesus' actions – teaching with authority and demons obeying Him led to his fame spreading rapidly across the region.
- 19) In this next passage, we will see some of the results of this fame spreading throughout the region.

Mark 1:29-34 (NIV)

- 1) Before we look at the miraculous healing of Peter's mother-in-law, let's take a look at some traditions and facts about these 4 men James, John, Andrew, and Peter.
 - a) We see here 4 successful men.
 - b) They were not "just fisherman", they had a very successful business.
 - c) Fish was a staple of the diet of most who lived in that area and other places.
 - d) From other non-biblical sources, we find that the fisherman of the area around Capernaum and the Sea of Galilee actually exported much of their catch to other places in the area.
 - e) Archeologists have unearthed what they believe is Peter's house only a very short distance from the synagogue at Capernaum.
 - f) The house was actually what was called an "insula".
 - i) This is a complex with doors and window openings onto an enclosed courtyard and not the street.
 - ii) Insulas were normally family dwellings and the courtyards contained hearths, millstones, and hand presses
 - iii) The courtyard also contained stairs taking the occupants second floor living quarters.
 - iv) Insulas were very much large dwellings intended for extended families.
 - g) Again, I think we can surmise from this that Peter and by inference the other three men were very successful.
 - h) All this making their commitment to Jesus and their leaving their business to follow him as they did all the more significant.
- 2) Next, we want to look at some things in general as we look at this miraculous healing of Peter's mother-in-law.
 - a) First, we see here that, as with the casting out of the demon from the man in the synagogue, this healing is immediate.
 - b) There is no requirement for a convalescence time.
 - c) She was able to get up immediately and serve her guests as if nothing had been wrong.
- 3) As we see Jesus perform healings and cast out demons throughout his ministry, we will always see just that – they are always immediate

Gospel of Mark – NOTES

What were the requirements for the healings?

- Desire and normally a belief that Jesus could heal them – no a belief in Him as their redeemer and/or the Son of God was required.

What about casting out of the demons?

- Desire or in the last case only a challenge on the part of the demon.
- 4) In some cases, the people do believe at least in his ability to heal beforehand.
 - 5) As in the case of one of the 10 lepers he heals, they do come to a belief in him as their savior BUT, there is no prerequisite requirement for either of these beliefs.
 - 6) Looking quickly at the actual healing event here, we see again, the immediacy.
 - 7) Jesus simply takes her by the hand, helps her up, and “The fever left her and she began to wait on them.”
 - 8) Later that evening, Mark says after sunset, we see that the word about the demon being casted out of possessed man and perhaps even the fact that he had healed Simon’s mother-in-law had an effect on the community.
 - 9) They bring the sick and demon possessed to Jesus for healing.
 - 10) I think, we can assume that the effect on the community was not one of wanting to hear this marvelous new teacher but to be healed and see demons casted out.
 - 11) Jesus was able to accomplish the healing and casting out the demons in large numbers.
 - 12) The case of the verb here indicates that the sick and demon possessed kept on coming.
 - a) It may have been after midnight when the end came.
 - 13) Here again however he forbids the demons to speak so they cannot tell who He was.
 - 14) No mention of a sermon or of Jesus teaching on this occasion.
 - 15) This fact enters into what we see happen next.

Mark 1:35-39 (NIV)

- 1) It is apparent that Jesus needed some alone time with his thoughts and especially with the Father in prayer.
- 2) I don’t believe this would be an out of the ordinary occurrence for him.
- 3) The “out of the ordinary” situation occurs while he is away.
 - a) The crowds have obviously started to reassemble at Peter’s house.
 - b) Equally obvious is perhaps the fact they are there for healings.
 - c) Peter and the other three disciples went looking for Him.
- 4) Jesus makes a choice here. As we surmised in our discussion earlier, he probably was not preaching while healing and casting out demons at Peter’s house the evening before.

Gospel of Mark – NOTES

- 5) So, here we see Jesus making what might be a tough decision.
- 6) Perhaps, he was praying about it through the time prior to the disciples finding Him.
- 7) The obvious question is, does he stay here and continue to help those who are in need and preach in the Capernaum synagogue or is it time now to again strike out on his ministry journey?
- 8) The answer He comes to is that He is to move on and preach other places as well.
 - a) He says clearly “That is why I have come”.
- 9) We are not told here, but I would assume that Jesus did return to Peter’s house and take care of at least some more of those who were seeking his help.
- 10) But, as we are told, he does not stay there – he launches his ministry journeys “throughout Galilee”.

Do we ever have to make tough decisions regarding our own ministries?

- If Jesus the man was incapable of “handling it all” then who are we to think that we can?
- We must continuously evaluate what we are doing and try to align ourselves with what God’s plan for us is – NOT our plan for us!