

Mark Chapter 1

- The Gospel according to Mark, generally accepted as having been written by John Mark, as related by Peter an Apostle of Jesus.
- Technically Mark's gospel is anonymous since the authorship is not outright declared in the text itself.
- The title "The Gospel According to Mark" was added around 125 AD by a scribe. There is enough information within the Gospel to make this determination along with enough church tradition and witnesses to ascribe authorship to John Mark. The early church fathers Papias, Eusebius, Justin Martyr, Irenaeus, Tertullian, Clement of Alexandria, and Origen all ascribe authorship to Mark.
- John Mark was a contemporary of Peter, Paul, and Barnabus. He was the son of a Mary, the same Mary mentioned in Acts 12 where when Peter is miraculously released from Prison he goes to Mary's house, the mother of John called Mark.
- John is his Jewish name, Mark is his Latin name, or Marcus in Greek. Mark is not an "Apostle" one of the original 12, but he was a disciple and follower of Jesus even at a young age.
- It is thought that Mark is describing himself in **Mark 14:50-52** during the arrest of Jesus.

Mark 14:50-52 ⁵⁰And they all forsook Him, and fled. ⁵¹And there followed Him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: ⁵²And he left the linen cloth, and fled from them naked."

- Mark accompanied Peter on his travels, and Peter considered him his son in the faith, much like Paul and Timothy.
- 1 Peter 5:13** "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son."
- This is the same Mark who accompanied Paul and Barnabus to Antioch, then later on their first missionary trip turned back. (**Acts 12:25, 13:13**)
 - Later Paul and Barnabus end up going their separate ways in a dispute over Mark (**Acts 15:36-39**) but about 12 years later in 62 AD Mark is in Rome with Paul (**Colossians 4:10; Philemon 24**). A few years later just before his martyrdom Paul asks Timothy (**2 Timothy 4:11**) to send Mark to him, having become one of his intimate and beloved helpers.
 - Mark is written primarily to the Romans, the church in Rome portraying Jesus as a servant, as such there is no genealogy in this Gospel.

- **Key verse: Mark 10:15** “For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.”
 - Because Mark is writing to the Romans, it’s a fast paced book with very few, actually only a couple of references to the Old Testament, because the Romans wouldn’t really care much about that.
 - Mark focuses more on what Jesus did as opposed to what He said. Mark is written somewhat topically moving from subject to subject as opposed to from discourse to discourse.
 - The Gospels themselves are presented in the order that they were written, Matthew first, then Mark, then Luke and John. Mark being written between 60-70 AD.
 - 90 % of what we read in Mark will have already been covered in Matthew; this will be a good review.
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V: 1 *“The beginning”* – the initial things, like these things are the seed but there is much more to come as the tree grows, blossoms, and bears fruit.

- *“...the Gospel”* – good tidings, glad news – the good news of Jesus Christ.

Romans 10:15 “... how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

- *“Jesus Christ, the Son of God;”* – this is definitely a strong opening statement, no beating around the bush, no subtlety – right out front we’re talking about Jesus.
- From a Jewish perspective this is a stronger statement that what appears in our English Bibles. **Jesus: Yeshua**; God is salvation – **Christ: Mashiyach**, The anointed One, the Messiah; **the Son of God**.

V: 2-3 Quoting from **Isaiah 40:3**, also referring to the prophecies related to John the Baptist, how he would be a “forerunner” of Jesus heralding the way.

Malachi 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.”

- Herald / crier, for runner.

V: 4 The herald is identified, named: John the Baptist.

- Jewish baptism vs: baptism of repentance.
- “Baptism of repentance” Confessing our sins, going in a different direction, amending our ways. Repenting of our sins is part of being “born again” – the missing link is the receiving Jesus as Lord and Savior.

Acts 18:24-26 ²⁴And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. ²⁵This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. ²⁶And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.”

V: 5 There is a significant response. There has been 400 years of silence between 2 Chronicles / Malachi and the present time, people wanted to hear from God.

Jesus describes John as the greatest of the OT prophets:

Luke 7:28 “For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.”

- There were many other great prophets in the OT, Elijah, Elisha, Isaiah, Jeremiah.
- But John was the greatest.
- But at this time the Spirit is moving in such a way, an awakening of sorts and there were a lot of people who’s hearts were ready – and they came out to John repenting of their sin and were baptized anew.

V: 6 Nothing desirable about John apart from the message he presents; that the King is coming.

- Camel’s hair, coarse material – like sackcloth, uncomfortable as opposed to fine linen.
- Locusts & wild honey: provision from the Lord, basic needs vs: luxury
- All the opposite of the religious elite.

V: 7-8 We’ve talked about “foot washing” – loosing the sandals of the master or guests was the job of the lowest servant, the most menial position – of which John did not consider himself worthy to do.

- John came expressly to testify of Jesus the Messiah, having recognized Jesus from even before they were born, now acknowledging that Jesus is to be high and lifted up.
- John acknowledges the Baptism of the Holy Spirit: The baptism of fire.

Acts 1:8 “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

- **Manifestations or workings (dispensations) of the Holy Spirit:**
 1. Para / along side, with us. Convicting us of sin, showing us our need for a Saviour.
 2. En / in the life of a believer. Dwelling in us, the temple of the Holy Spirit.
 3. Epi / upon or flowing from the life of a believer. Torrents of living water flowing from us as Jesus described.
- This is essentially what would later join the church together:

1 Corinthians 12:13 “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”

V: 9-11 Jesus came out of Nazareth which was looked on with disdain; “Nazareth of the Gentiles”; “can anything good come from Nazareth?” – Jesus came out of obscurity.

- Jesus is baptized as an example for us to follow.
- There are three reasons to get baptized:
 1. Obedience to Jesus.
 2. Public profession of faith.
 3. To identify with Jesus in His death, burial, and resurrection.
- We also see the first description of the Trinity in this gospel.

V: 12-13 Jesus was driven, compelled, led of the Holy Spirit.

- “immediately” 4X’s “straithgway” 4X’s “forthwith” 2X’s

V: 14-15 There is a one year gap – fast forward in time between verses 13 & 14.

- Jesus is preaching the same message as John the Baptist.
- Repentance is necessary, the 1st step towards salvation.

V: 16-20 The calling of His disciples – Simon Peter, Andrew, James, and John.

- Jesus didn't go to Gamaliel, or to one of the seminary's or to the Temple: he called ordinary men for the extraordinary ministry of the Gospel.
- Jesus is still calling ordinary men to forsake everything and follow Him.

Luke 14:33 “So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.”

V: 21-22 Teaching in the synagogue – with authority. Not quoting or hiding behind other rabbi's.

Psalms 116:10 “I believed, therefore have I spoken...”

2 Corinthians 4:13 “We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.”

- Jesus didn't quote human sources – just the heavenly.

V: 23-24 Confronting demons in the church.

- The demons believe, but they still live in rebellion – they know the truth, they just reject it – their “faith” is not in Jesus.

James 2:19 “Thou believest that there is one God; thou doest well: the devils also believe, and tremble.”

- He is always Jesus, Jesus of Nazareth – until they get to Caesarea Philippi – after that question “who do men say that I the Son of Man am?” – from that point forward He is Jesus Christ.

V: 25-27 Authority, now demonstrated.

Matthew 4:10-11 “¹⁰Then saith Jesus unto him, get thee hence, Satan...
¹¹Then the devil leaveth Him...”

- Jesus exorcised authority over Satan, it stand to reason that Satan's demons would also be subject to Jesus authority as well.

V: 28-29 “Immediately”, His fame spread throughout the region.

- Peter took Jesus home with him after church; a good example for us.
- Don’t leave Jesus as church, take Him home with you.
- Needy people, demon possession, sickness were rampant – and incurable – Jesus offered hope to the hopeless.
- “Forthwith” – right outside the synagogue. Excavations reveal that the 2nd century synagogue was built directly on top of the synagogue of Jesus’ day, and that there is a large house right next to it – Peter’s house.

V: 30-34 Simon’s wife’s mother, Simon Peter was married. Even though it is not mentioned, they probably all were – just ordinary family men.

- How was Peter’s mother in law healed? “He came and took her by the hand...”
- At even when the sun did set, a new day, the day after the Sabbath.
- Teaching, preaching, and healing the sick.

V: 35 Early morning prayer, fellowship with God.

Psalm 63:1 “O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;”

Proverbs 8:17 “I love them that love Me; and those that seek Me early shall find me.”

V: 36-37 The Apostles were still asleep, didn’t know where Jesus had gone.

V: 38-39 There are more people to minister to.

- It was bathes in prayer before He set out.

V: 40-45 The cleansing of the leper. Leviticus chapters 13 & 14.

V: 40 Contrary to the Law; this leper expresses his faith in Jesus.

1. Approaching Jesus at all.
2. Beseeching Jesus.
3. Kneeling down to Jesus as an act of worship.
4. Expressing Jesus’ ability to heal, knowing that Jesus has the power to heal.
5. Expressing the need, that it was personal – “make me clean...”

V: 41 Jesus is moved with compassion.

- Jesus reaches out and touches the leper, then heals.
- Had Jesus done the opposite we might all be in big trouble.
- So many people think that they have to clean up our acts first then we can approach Jesus.
- First, Jesus knows that we can't cleanse ourselves. He's not waiting for us to be clean to work in our lives.

V: 42 Examining "cause & effect" how was the leper cleansed? Jesus spoke = the word of God.

John 15:3 "Now ye are clean through the word which I have spoken unto you."

V: 43-44 A testimony to the priests:

- A testimony to the priest who had probably already seen him so that he would see that God was working miracles in Israel.
- A testimony to one who would appreciate it.

Leviticus 14:1-7 describes the ceremony of cleansing of a leper / sinner.

➤ In this we see a model of Jesus in the Old Testament, as the only cure for sin.

Leviticus 14:1-2 "1And the Lord spake unto Moses saying, 2this shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest:"

Leviticus 14:3-7 "3And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; 4Then shall the priest command to take for him that is to be cleansed two birds alive and clean, (doves) and cedar wood, and scarlet, and hyssop: (Ingredients Passover / Cross) 5And the priest shall command that one of the birds be killed in an earthen vessel (Jesus) over running water (Holy Spirit): 6As for the living bird,(us) he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: (washed in the blood of the lamb) 7And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field."

- Many priests came to believe in Jesus.

John 12:42 “Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue.”

Acts 6:7 “And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.”

V: 45 A testimony of a changed life, he couldn't contain himself.