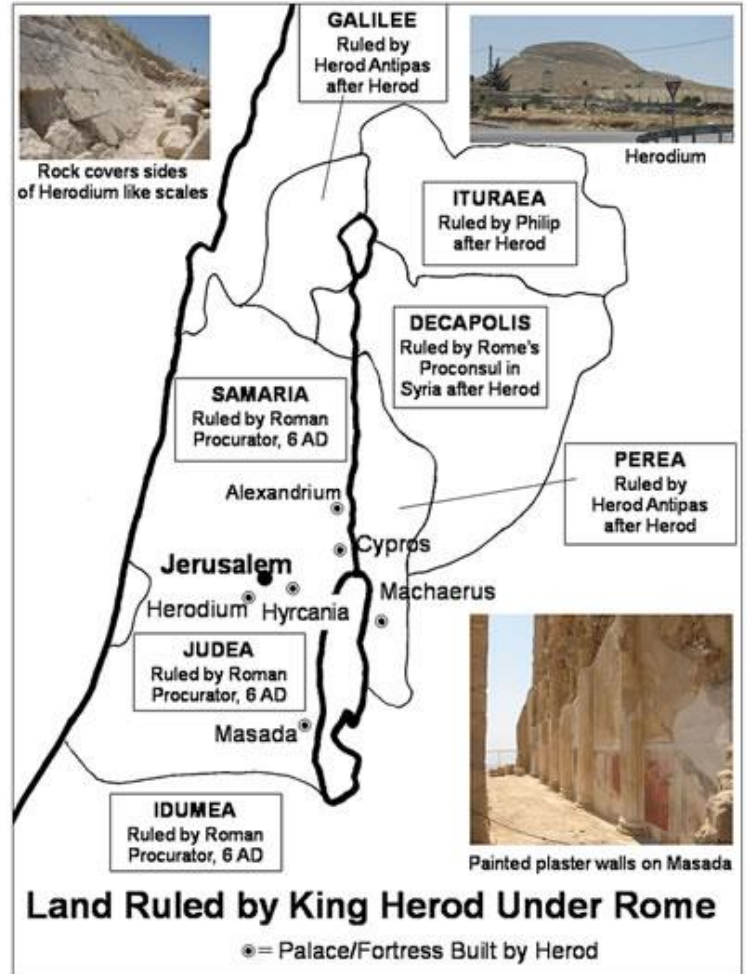
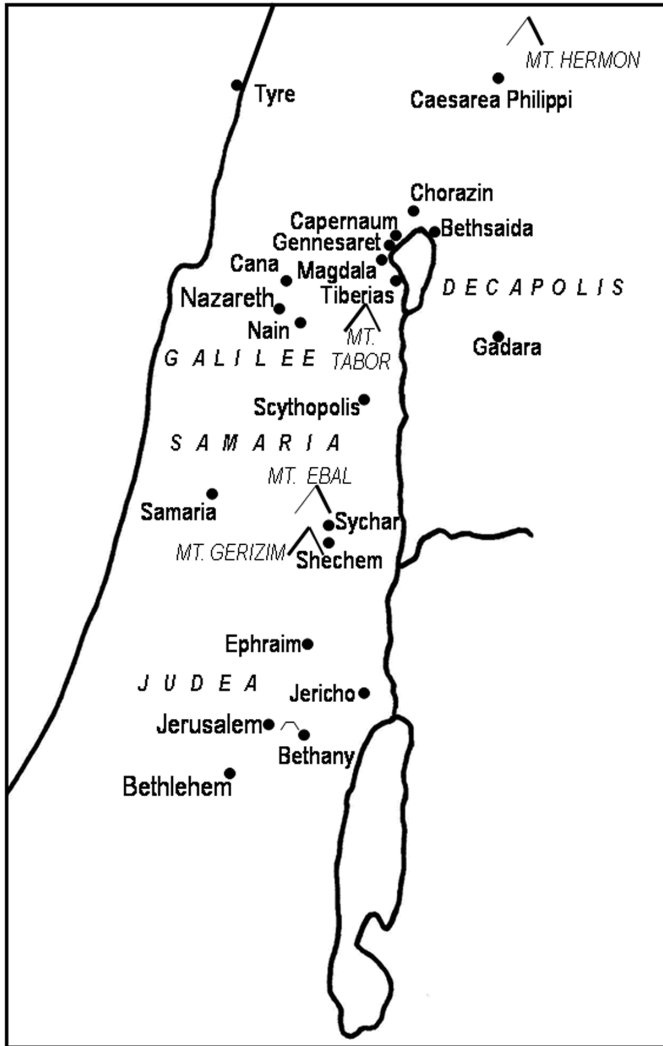
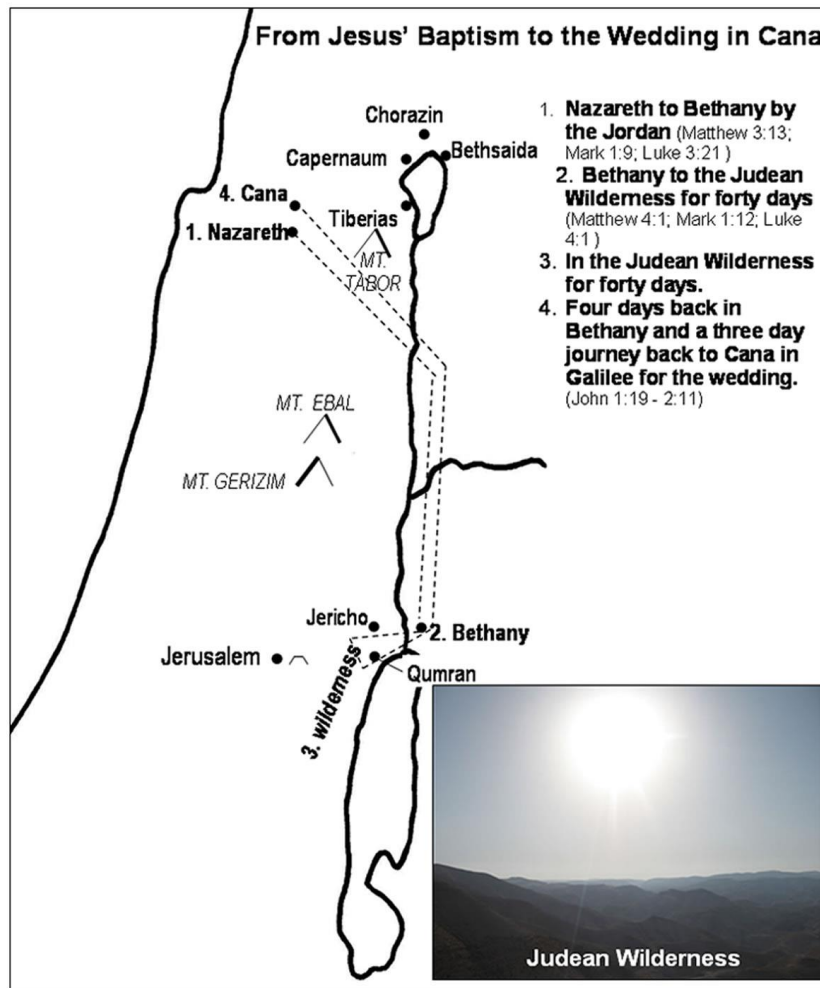


# Mark 1:9-28

Mark 1:9 – “In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.

1. Nazareth was a village in SW Galilee
  - a. Not mentioned in OT, the Talmud or by Josephus
  - b. This means it was an undistinguished village which explains Nathanael mocking it when he hears the potential Messiah is from Nazareth in John 1:46.
  - c. Jesus’ public origins were obscure, lowly and a mystery concerning how he became a great teacher with great knowledge and authority





1:10 – **“And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove.**

1. “Immediately” – *euthus* – used 42 times by Mark. 25 times introducing the sentence.
  - a. It is used to say “immediately” or “just then”. It can also mean “suddenly”
  - b. Mark’s constant use of this word moves the story along quickly as the reader is pressed urgently into the next scene.
  - c. Mark uses the word intentionally
2. “tearing”, “torn”, “ripping open” – *ochizo* –
  - a. The tearing or ripping open of the heavens makes this a theophany as in the OT
  - b. This tearing (along with the voice saying “You are my beloved Son”) is part of a set of bookends for Mark since at the end of the book the same thing happens:
    - i. The temple curtain is torn (15:38-39)
    - ii. The centurion cries, “Truly this man was the Son of God.”

1:11 – **“And a voice came from heaven, “You are my beloved Son; with you I am well pleased.”**

1. Old Testament connections to this statement:
  - a. “You are my Son” from Psalm 2:7 who is also called God’s “anointed”
  - b. “beloved” is from Genesis 22:2 where Isaac is referred to by God to Abraham as Abraham’s beloved son who is to be a sacrifice.
  - c. “*I am pleased with you*” is from Isaiah 42:1 -  
“Behold my servant, whom I uphold,  
my chosen, in whom my soul delights;

I have put my Spirit upon him;  
 he will bring forth justice to the nations.

2. Jesus sees heavens open. In John 1:32-33 John the Baptist sees the Spirit descend. How public was this? Did others hear and see? Or, was it only Jesus, and, then, John seeing the Spirit?
3. The total revelation of who Jesus is will eventually point to the need for his suffering as the servant, not ruling as the king.
  - a. The Father calls Jesus the Son of God
  - b. The demons will repeatedly acknowledge who Jesus is (1:24; 34; 5:7)
  - c. Peter will be the first man to confess it (8:29)
  - d. Then the centurion (15:38-39)

1:12 – **“The Spirit immediately drove him out into the wilderness.”**

2532 [e]	2112 [e]	3588 [e]	4151 [e]	846 [e]	1544 [e]	1519 [e]	3588 [e]	2048 [e]
Kai	euthys	to	Pneuma	auton	ekballei	eis	tēn	erēmon
12 Καὶ	εὐθύς	τὸ	Πνεῦμα	αὐτὸν	ἐκβάλλει	εἰς	τὴν	ἔρημον .
And	immediately	the	Spirit	Him	drives out	into	the	wilderness
Conj	Adv	Art-NNS	N-NNS	PPro-AM3S	V-PIA-3S	Prep	Art-AFS	Adj-AFS

1. Mark says the Spirit “compelled” or “drove”
  - a. From the Greek word *ekballo* which is used to say “casting out” of demons
  - b. *ek-ballo* from:
    - i. *ek* – meaning “from, from out of”
    - ii. *ballo* – meaning “to throw, to cast”
  - c. *ekballo* means “throw, cast out, put out, banish, bring forth, produce”
  - d. Mathew and Luke say the Spirit “lead” Jesus into the wilderness or was “leading” Jesus into the wilderness.
  - e. The point is, the Spirit was now operating in Jesus to lead him into or cast him into his mission as the Messiah.

1:13 – **“And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him.”**

1. Matthew and Luke identify three specific temptations, Mark describes the whole period in the wilderness as a test.
2. Forty days in the wilderness mirrors Israel’s 40 years in the desert. After which both Jesus, like Israel, enter the land and begin their mission.
3. Satan is the word that means “adversary” or “accuser”
4. The angels ministering him in the face of wild animals may be a connection to Psalm 91:11-12  
 “For he will command his angels concerning you  
 to guard you in all your ways.  
 On their hands they will bear you up,  
 lest you strike your foot against a stone.”
5. All these OT references along with Isaiah 40:3 indicate that Jesus was the servant of the Lord and he would continue to face suffering.

The next section reveals the authority of Jesus:

1. Proclaims the kingdom (1:14-15)
2. Calls disciples (1:16-20)
3. Casts out demons (1:21-28)
4. Heals the sick (1:29-34, 40-45; 2:8-12)
5. Forgives sins (2:5)

The response Jesus receives is opposition to his authority from the religious leaders:

1. Blasphemy (2:7)
2. Associates with sinners (2:16)
3. Violates the Sabbath (2:24; 3:2)

Ends with a play to take his life (3:6)

1:14 – **“Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God,**

1:15 – **“and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”**

1:16 – **“Passing alongside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen.**

1:17 – **“And Jesus said to them, “Follow me, and I will make you become fishers of men.”**

1:18 – **“And immediately they left their nets and followed him.**

1:19 – **“And going on a little farther, he saw James the son of Zebedee and John his brother, who were in their boat mending the nets.**

1:20 – **“And immediately he called them, and they left their father Zebedee in the boat with the hired servants and followed him.**

1:21 – **“And they went into Capernaum, and immediately on the Sabbath he entered the synagogue and was teaching.**

1:22 – **“And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes.**

1:23 – **“And immediately there was in their synagogue a man with an unclean spirit. And he cried out**

1:24 – **““What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God.”**

1:25 – **“But Jesus rebuked him, saying, “Be silent, and come out of him!”**

1:26 – **“And the unclean spirit, convulsing him and crying out with a loud voice, came out of him.**

1:27 – **“And they were all amazed, so that they questioned among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him.”**

1:28 – **“And at once his fame spread everywhere throughout all the surrounding region of Galilee.**