

On a Mission from God
Jesus Demonstrates the Power of the Gospel
The Greatest Opportunity Series – Part 4
Mk 1:21-45
April 13-14, 2024

Introduction

- **Follow Me** – **Christianity is an invitation, an opportunity**, to join God in what He is doing. In order to do that we need to know who He is, what He has made us, and now live that out in lifestyle.
- **We were saved to do something** – We are not saved to hold a heaven ticket and scroll social media. We were saved to be a part of something, to do something with God.

Jesus Calls us to ACTION.

- **Recap** – last week we talked about how **Jesus began to call together His team** of guys and that He constantly **puts opportunities in front of us today**. We learned that **we cannot do our thing AND His thing**, so that requires a pivot, a change of direction when He calls.
- **This week** - we watch as **Jesus brings power from heaven to set oppressed people free**. The Author, **Mark**, in one small gathering of stories, shockingly **demonstrates a fullness of what ministry could and should look like**. Let's take a look...

Lesson

- **Power Preaching**
 - **Jesus Preaches in the Synagogue**
 - **Mk 1:21-22** - *“And they went into Capernaum,¹ and immediately on the Sabbath he entered the synagogue and was teaching. ²² And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes.”*
 - **4 Gospel Timelines** - One of the problems of compiling the four gospel accounts of Jesus life is that they all seemingly **conflict on chronology** (what happened in order). Each of them have a point to make and don't care very much about certain details. Our best guess is that Luke's gospel did the best at trying to organize chronologically, but even that is suspect. So, preaching any adamant order should be avoided. We simply have our best guess.
 - **They went** – who's they? According to Mark, we **AT LEAST have the four fishermen, likely more. Andrew, Peter, James & John.**

¹“CAPERNAUM (Καφάρναουμ, Kapharnaoum). A city on the northwest shore of the Sea of Galilee. Gospel writers refer to it as Jesus' “own city” (Matt 9:1) because after leaving Nazareth, He went to live in Capernaum, for at least a time (Matt 4:13). Capernaum means “the house (or, town) of Nahum”; however, the identity of this Nahum is unknown. In New Testament times, Capernaum was a center of commerce. Fishing and trade were important, and the town was a Roman tax polling station. In comparison to the neighboring city of Magdala, Capernaum was very small, but it was situated on the road connecting the region with Damascus. Recent Franciscan excavators of Capernaum have noted an ancient milestone 100 meters northeast of the synagogue bearing the inscription, “Imperator Caesar Divi ...” (“The Emperor Caesar of the divine ...”), indicating it was a strategic post for Rome. The Gospels reference Capernaum 16 times, but it is not mentioned in the rest of the New Testament. The Gospels also speak of Jesus' mother having been in Capernaum (John 2:12), and Matt 17:24–27 demonstrates that, as a good citizen of the town, Jesus paid the temple-tax there.” Lexham Bible Dictionary

- **The power of apprenticeship** – Almost everywhere that Jesus went in His 3 year ministry, He brought guys along with Him. Why? Apprenticeship. Christianity is based on the apprentice concept, which means not just learn from me but duplicate me and my lifestyle. **A fuller way to train and develop someone** in any regard is to do something in front of them while explaining what you are doing, then allowing them to do it next time with your guidance. Jesus did this (at least the first part). Showing is more powerful than telling when it comes to lifestyle and action lessons.
 - **Modern-day Discipleship weakness** – **One of the greatest deficiencies that has occurred during the last 1700 years is the shift from follow me to listen to me.** When Christianity went worldwide with Constantine’s Roman Empire, the massive growth made apprenticing almost impossible. Unfortunately, it never recovered even when the growth slowed down. With the increasing denial of supernatural ministry, Christianity became more academic. The Reformation in the 1500’s didn’t help. The focus rightfully shifted to study and good doctrine, but the cost was further book and head knowledge instead of living out Christianity in action.
 - **What do we DO?** – If I were to tell each of you that I was going to **assign you each 1 brand new believer** for a week to shadow you and live with you, what would they see and what would you do? I’m going to guess that at best it would be a lot of talking, right? Here’s another way of saying it: **what would it look like if I made a silent movie about your life?** Would people know you are a Christian?
 - **What SHOULD we do?** – I’m sure you’re asking yourself, well, pastor, what should we do if we are supposed to be doing things? My answer might surprise and concern you. **I think that we should be sharing our faith, teaching others, healing people, casting out demons when necessary, using our spiritual gifts to advance the Kingdom of God, serve our community, care for the struggling, give generously, raise up other disciples around us, work hard in our jobs, pray a lot, going to church and getting involved, and things like that.** So, a bigger question is, **how many of those things do you know how to do and how many were you taught and shown how to do?**
- **Into Capernaum** – Capernaum is a **very small town** on the Northwest side of the Sea of Galilee. It was an important outpost of the Roman Empire due to being located on a trade/commerce route. It was primarily a fishing village. It ended up serving as **Jesus’ ministry hub (homebase)** for all His activity during His 3 year ministry. He likely lived there **at Peter’s house.**
- **On the Sabbath** – the Sabbath is the 7th day of the week, the day on which God ‘rested’ from His creation work. It’s a day of rest and reflection on the Lord. It’s a day to recoup and spiritually recharge. It’s a time for community (being together with friends and family). There were strict rules in the Mosaic codes for what the Jewish people could and could not do. The main rule was not to work. It was also

that day that most Jews went to synagogue as their form of church. That is the highlight here. **Jesus and His team were going to church.**

- **Jesus entered the synagogue (on the Sabbath) and was teaching** – A synagogue is a Jewish house of worship. It's their church. They would gather together and in the ancient days and influential local leaders would take turn reading aloud passages from the Torah (1st 5 books of the Bible) along with selected Prophetic books and prayers as worship (usually no songs were sung). An interpreter would help the non-Hebrew speaking congregants understand what was said. Then there would be a discussion time about it that was very interactive. There was a chief ruler² of each official synagogue, but his role was more silent management. He would keep order and manage the place.
- **What was Jesus teaching about?** – We were told earlier in Mark 1:14-15 that His primary message was the 'good news' of God invading earth in a new way and the freedom that brought. As the ambassador person of God, He was there and therefore heaven was there. This new reality called for a change in focus and attention.
 - Mark 1:14-15 – *"Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, ¹⁵ and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."*
- **They were astonished at His teaching** – all the people in the synagogue, which would have been regular folks along with Jewish leaders and scribes/Pharisees. They were all astonished at not just the content of His message (which was relatively new) but also the way that He said it.
- **He taught as one who had authority and not the scribes³** – Jesus taught not just that He knew all the answers, but that He had been to heaven, knew the will and thoughts of God, and that He was the One proclaiming the Truth, personally. The scribes were the religious leaders who were educated in reading Old Testament scripture. They were the experts in the Mosaic Law. They would couch everything they said with a humility statement of: *so-and-so rabbi said about this, X*. Jesus came in firing in a very straightforward and direct manner.

- **Church Demons**

- **Jesus Casts out a Demon in a Synagogue**

- **Mk 1:23-28** – [Luke additions] – *"And immediately there was in their synagogue a man with an unclean⁴ spirit [the spirit of an unclean demon]. And he cried out [with a*

² <https://www.jstor.org/stable/3140264?seq=3>

³ "Jesus' word, presented with a sovereign authority which permitted neither debate nor theoretical reflection, confronted the congregation with the absolute claim of God upon their whole person. Jesus' teaching recalled the categorical demand of the prophets rather than scribal tradition...The authority in view is not merely the power to decide, but to compel decision." William Lane, New International Commentary of the New Testament (NICNT).

⁴ 169. ἀκάθαρτος akáthartos; gen. akathártou, masc.-fem., neut. akátharton, adj. from the priv. a (1), without, and kathairō (2508), to cleanse. Unclean. (I) Unclean by legal or ceremonial standards (Acts 10:14, 28; 11:8; Rev. 18:2 [cf. Lev. 5:2; 11:4, 25; 13:45; Deut. 14:7]) whereas in the Sept. it compares with 2 Cor. 6:17 where akáthartos seems ultimately to refer to all idolatrous worship and heathen impurity...Unclean as applied to the devils who are frequently called unclean spirits in the NT because, having lost their original purity, they are become unclean themselves and through their solicitations have polluted mankind with all uncleanness and every abomination which the Lord hates (Mark 5:2, 8, 13. See also Matt. 10:1; 12:43; Mark 1:23, 26, 27; 3:11, 30; 6:7; 7:25; 9:25; Luke 4:33, 36; 6:18; 8:29; 9:42; 11:24; Acts 5:16; 8:7; Rev. 16:13)." Complete Word Study of the New Testament

loud voice], 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.” ²⁵ But Jesus rebuked him, saying, “Be silent, and come out of him!” ²⁶ And the unclean spirit, [threw him down] convulsing him and crying out with a loud voice, came out of him [having done him no harm]. ²⁷ And they were all amazed, so that they questioned among themselves, saying [to one another], “What is this? A new teaching with authority! [For with authority and power] He commands even the unclean spirits, and they obey him [(and) come out!].” ²⁸ And at once his fame spread everywhere throughout all the surrounding region of Galilee.”

- **ESV Combo Account** – Mark 1:21-28 (green); Luke 4:31-37 (black) – “And *they* went down *into* Capernaum, a city of Galilee. And *immediately* he entered the synagogue and was teaching them on the Sabbath, and they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes, for his word possessed authority. And *immediately* there was in their synagogue a man who had the spirit of an unclean demon, and he cried out with a loud voice, “Ha! 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.” But Jesus rebuked him, saying, “Be silent and come out of him!” And when the demon/*unclean spirit* had thrown him down in their midst, *convulsing him and crying out with a loud voice*, he came out of him, having done him no harm. And they were all amazed and said to one another (and) *questioned among themselves, saying*, “What is this word? *A new teaching with authority!* For with authority and power he commands *even* the unclean spirits, and they *obey him* (and) come out!” *And at once his fame spread everywhere* and reports about him went out into every place, *throughout all the surrounding region of Galilee.*”
- **A man with an unclean spirit** – This is a man with a demon in him. We would call him **demon possessed**. The reason why some biblical authors call demons ‘**unclean spirits**’ is because it’s **more descriptive** (demon term requires explanation back then). It talks about what they are: spirits. They are not regular physical beings. They are **extra-dimensional beings, supernatural beings. And they are ‘unclean’ meaning ‘unholy.’ They are not acceptable to God.** Due to their choice to rebel against the Creator a long time ago and allowing their hearts/souls/spirits to become corrupt, they ceased to be a part of the Kingdom of God and thereby became destructive. Ever since they have damaged God’s creation here on earth and specially God’s created people.
 - **How did this guy get a demon?** – Demons are opportunists. They are looking to cause trouble in any way that they can. They look for openings. Something in this man’s life allowed the demon to come in and he didn’t do the right things to propel it back out. Normally demons need to be invited in, but sometimes demons attach to things like trauma, pain, fear, etc. We need to balance the idea between to guardrails: 1.) We can’t accidentally pick one up in Wal-Mart by not wearing a mask; 2.) They are more prevalent than we imagine and can get in there without an invite.
 - **Why was he in the synagogue?** – there are a couple reasons why this demon-possessed man would be in synagogue. First of all **we don’t know if the man wanted to be there or the demon wanted to be there. The demon would steer the body-vehicle when they want to, but in general were along for the ride.** If it’s the **demon**, then we know that it was likely in association to **Jesus showing up. Also, demons like to hang around religious gatherings**

looking for opportunities to disturb the good ones and feed off the bad ones. But if it's the guy that wanted to be there, he could have been desperate and looking for help and knew that only God could help, so you want to be in His house.

- **He cried out⁵** – this word means to **exclaim loudly**. This demon lit up loudly and wanted all people to hear as well as demonstrating a bit of a panic at the sight of Jesus.
- **“What have you to do with us, Jesus of Nazareth?”** – Notice the **plural ‘us’**. This demon is either in there with some friends, or he’s speaking for the demons of the area in general. He is asking, ‘why have you come here Jesus? What are you going to do?’
 - **Jesus of Nazareth** – This was a **specific naming**. It’s like the demon was citing that they knew where He was from and calling out this specific Jesus because there are **lots of Jesus’ in that day** (common name). There could have been another Jesus or two there. But **I have taken this name into my prayer life** when I pray over things: Jesus of Nazareth, in order to be very specific about who’s name I’m calling upon for power and authority.
- **Have you come to destroy us?⁶** – Although Jesus showed no signs of animosity or aggression toward this demon (who He clearly knew was there), the **demon is panicking**. He knows who Jesus is and what Jesus can do. He even knows what Jesus is going to do in the future (send them into the lake of fire for eternity). The big question was whether Jesus was there to cast them early into a holding cell (pit/tartaroo/prison). There’s no question who is in charge here.
- **I know who you are – the Holy One of God⁷** – The demon calls out what it knows. Why? Due to Jesus’ response, it was for disruption purposes. The demon is trying to slide in a hit against Jesus. What would that be? Premature revelation that He’s the Messiah. The term ‘Holy One of God’ has Messianic tones and people would have picked up on it immediately. This demon is trying to expose Jesus too early to jam Him up.
- **But Jesus rebuked him, saying, ‘Be silent,...** - Jesus isn’t having it and stops it immediately. Jesus shuts it down by demanding, by authority, to stop talking. Jesus isn’t interested in a demon taking control of the narrative or situation. Messianic revelation at this point would result in unnecessary problems. There was time for that later, but not now. Things are just getting started.
- **Come out of him!”** – Now Jesus is mad and takes it one step further. He casts the demon out of the man and tells it to go away. Notice that Jesus didn’t articulate aloud where the demon was supposed to go, and I suppose it doesn’t really

⁵ “His personality had been damaged to the point that the demonic power had usurped the center of his self, and spoke through him.” NICNT

⁶ “The initial expression is a common formula in the OT within the context of combat or judgment, and is roughly equivalent to “you have no business with us—yet.” It is probable that the following statement is not a question but a declaration: “You have come to destroy us.” NICNT

⁷ “The demoniacs, however, address Jesus as “the Holy One of God” (Ch. 1:24), “the Son of God” (Ch. 3:11) or “the Son of the Most High God” (Ch. 5:7), formulations which identify Jesus as the divine Son of God... It is surprising to find the demon addressing Jesus by his personal name, although it is possible that he had heard one of the disciples use this form of direct address. What is more noticeable is that the demon is fully aware of Jesus’ divine origin and dignity. “Son of the Most High God” is not a messianic designation but a divine one, in spite of the syncretistic associations that gather around the term “Most High.”” NICNT

matter. The demon was free to go wherever as long as it wasn't staying there and being disruptive.

- **The unclean spirit, convulsing him and crying out with a loud voice, came out of him** – The **demon made a scene**. It was **frustrated** with how things were going and the forcible rejection. Like **a toddler throwing a tantrum**, the demon threw the man down on the ground, convulsed him, shrieked, and came out. What the heck? **Was that necessary?** The Gospel of **Luke added, 'having done him no harm'**. That means it was all a show and **drama**, but the **demon didn't have the right to actually harm the person in Jesus' presence** (Jesus made sure of that). It was scary and unsettling to everyone else and likely to the man it was happening to, but it was safe with Jesus. Then suddenly it was quiet.
- **And they were all amazed** – everyone was **freaking out**. No matter how many times you've seen an exorcism, it's weird. Exorcism happened in the ancient world in a variety of ways, including Israel. So it's not that people didn't know that it COULD happen, it was just rare that it DID happen. But **even more bizarre for them was the WAY that it happened**.
- **So that they questioned among themselves, saying, 'what is this?'** – They all started talking amongst themselves **trying to process** what was happening. They were all asking each other what just happened and how it happened. Remember, this is a religious meeting and people are going to ask deep questions here.
- **A new teaching with authority!** – They were stunned that not only was Jesus throwing down in His preaching with a new teaching, but then He turned and **cast out a demon on the fly!** Goodness, gracious! Who is this guy?
- **He commands even the unclean spirits, and they obey him.**⁸ – They saw that this exorcism **had nothing to do with ritual, nor the man wanting it gone and confessing it out. It was simply a matter of authority**. Jesus said, 'not today,' and kicked it out of the room entirely. If demons are submitting to Jesus immediately, it means that He is carrying some serious power and authority.
- **At once his fame spread everywhere thought all the surrounding region of Galilee** – This was such a radical story, and it happened in the local church where most people went, so the story spread like wildfire. Everyone heard about it. A new miracle worker was in town!
- **Let's Talk About Exorcism & Deliverance Ministry** – **Mark talks about exorcism a lot in his gospel. I know I've talked about this subject many times** and will continue to do so, but each time it's necessary both for us to understand the context and for us to learn about what it means for us. So, **what is the deal with demons?**
 - **Demons are fallen angels who rebelled against God.** As different as angels are from one another so too are demons. As powerful as angels are so too

⁸ "The people were utterly astonished and alarmed at Jesus' word. The same measure of authority with which they had been confronted in his teaching was demonstrated in the word of command to the demon. There had been no technique, no spells or incantations, no symbolic act. There had been only the word. There was no category familiar to them which explained the sovereign authority with which Jesus spoke and acted." NICNT

demons. However, the difference is that God is against demons and for those of us who are God's kids, their power and accessibility to us is limited.

- **What's the problem with demons in/on a person?** – It depends if we are looking at it from God's perspective or ours.
 - **From our standpoint?** It's uncomfortable, freaky, and it's influencing us in the wrong way. Think about it like being a **drug addict**. As much as some people want the benefits of the drugs, there are consequences. Drugs will get you to do things that you never would do before. It hurts us to varying degrees.
 - **From God's standpoint?** – demonic harassment or possession is **messing with God's stuff**. Whether someone is a Christian or not, people are created by God. Also, the point of a demon being in or on a person is to tear them down, which isn't just mean but it's **marring the image of God** in His creation. In other words it's hurting what He loves and making Him look bad. He tolerates it but doesn't like it one bit.
- **Why doesn't God get rid of them permanently?** – **He's still using demons in His plan**. Once He's done, they are done. There are two key ways that God uses the Devil & Co: **1.)** Currently, Satan and the demons are the '**other option**.' They provide opportunities for people to choose something other than God, so that when we do choose God it's what we want for relationship and not being forced. **2.)** They are also **tools to mete out judgment on mankind for their rebellion** against God both in the **Garden of Eden and in our personal lives. They are the consequence to our actions.**
- **What does deliverance ministry look like today?** – Bridgeway has a deliverance ministry actively operating. Their whole goal is setting people free that want to be free. They are not demon hunters. They are not scary or weird. They are prayer warriors who are willing and knowledgeable to enter into spiritual warfare on our behalf. If you are being harassed, you can reach out to our prayer team (prayer@bridgeway.church) and they can get you in contact with the right people.

- **Blessed by Association**

- **Jesus Heals Peter's Mother-in-Law**

- **Mk 1:29-31** - *"And immediately he left the synagogue and entered the house of Simon and Andrew, with James and John. ³⁰ Now Simon's mother-in-law lay ill with a fever,⁹ and immediately they told him about her. ³¹ And he came and took her by the hand and lifted her up, and the fever left her, and she began to serve them."*

- **He entered the house of Simon and Andrew** – this was apparently a **family house** since it says both brothers lived there, and we know that the mother in law lived there. These are indicators that it was likely a larger home due to **wealth**. Peter's family was in **partnership** with the wealthy family of James and

⁹ "It is not possible to know what disease had caused the illness of Peter's mother-in-law, for in the ancient world fever was regarded as an independent disease and not as a distress accompanying a variety of illnesses." NICNT

John. It's likely they were all relatively wealthy. This home was large enough for gatherings. This is **where Jesus likely lived** for the majority of His ministry time. It's in Capernaum.

- **With James and John** – James and John were in the family fishing business and partnership with Andrew and Peter's family. They were also some of the closest members of the team to Jesus (Inner 3 = Peter, James and John, but that special team hadn't been created yet). They went where Jesus went from now on.
- **Simon's mother-in-law** – The most stunning part of this to me is that Peter was married. This is confirmed in 1 Corinthians 9:5 talks about Peter being married along with other followers. It's assumed that he was one of the older apostles due to this (likely in mid to late 20's). I think it would be fascinating to know who Peter's wife was and what she was like.
 - **Why this story was included** – It's personal to Peter. He's the one telling Mark what happened. It's an eyewitness, personal account.
- **Lay ill with a fever, and immediately they told him about her** – Everyone loved Peter's mother-in-law, who lived with him. They all mentioned as they were heading to the house that she was really hurting and sick.
- **He came and took her by the hand** – Jesus was never afraid to touch the sick. He knew that His power flowed one way out and their disease didn't run back the other way. This was a very personal act. Also, there was not a lot of touching by rabbis to women. This was relatively new.
- **And lifted her up** – He helped her up to her feet. She had been laying down likely for a while and felt weak. He was so confident that she was going to be healed, He just moved on as if it was fact.
- **And the fever left her** – it seems that it was during the act of touch and helping her up, in one fell swoop, that she was healed. The fever left her. It was cancelled out and shut down. There is no indication that Jesus said anything, but He could have proclaimed her healing.
- **And she began to serve them** – **To some of us this part seems odd.** It almost seems like a 'you helped me, I'll help you' **repayment**, but it isn't. There's something more here. I would suggest that many women today instinctively know what I'm about to say. **I got this insight from Pastor Heather** (let's be clear). **This is an act of caring.** Jesus cared about the women that He interacted with. He knew that in that **particular culture** women had certain ways of doing things and certain expectations. For this woman, one of the most uncomfortable things is **for a bunch of people to come into her house and she can't help serve them.** Their culture demanded hospitality and it was an embarrassment to her. Jesus could have tried to assure her that it was cool, and she could stay in bed, but what she really wanted, what would **give her the most dignity** in her home, would be the ability to take care of her guests. **How sweet was Jesus to meet her in that space?** Instead of Jesus doing everything, He gave her the honor of ministering to Him. He honored her and allowed her to honor Him.

- **The limitations of healing¹⁰** - As beautiful as healing is, there are limitations to it that we need to understand. Otherwise, we will tend to think that God should be healing all things all the time and we should never have to do deal with limitations. First of all, all healing in this life is temporary. We still die. It doesn't solve all our problems. It's helpful but it's ultimately limited. Another thing is that as important as it is to us (especially tremendous suffering that dominates us), it's not the most important thing: Salvation and relationship with God is. For someone to be healed and still not know the Lord and go to hell doesn't help anything. It's a drop in the bucket. Yes, healing ministry is important and I pray all the time for the increased gift to lay my hands on people and heal, but it needs to be kept in its proper place of beautiful and helpful and compassionate, but it's not the most important focus.
- **A Packed House**
 - **Jesus Leads a Major Ministry in Capernaum**
 - **Mk 1:32-34** - *"That evening at sundown they brought to him all who were sick or oppressed by demons. ³³ And the whole city was gathered together at the door. ³⁴ And he healed many¹¹ who were sick with various diseases and cast out many demons. And he would not permit the demons to speak, because they knew him."*
 - **That evening at sundown** – When everyone got off work (remember it's an agricultural community) and could show up.
 - **They brought to Him** – Those that were healthy brought those who were not. It was a community event to get people to.
 - **all who were sick** – those who had sickness, disease, etc.
 - **or oppressed with demons** – their primary issues were spiritual and demonic.
 - **The power of the OR¹²** – notice the Or. They were sick OR oppressed with demons. There are some people that believe that all sickness is tied to demon possession/oppression. That is not biblical. Some of it is (note: woman bent over in pain held down by Satan), but not all of it. This is one of those passages that explains that to us.
 - **The whole city was gathered together at the door** – it was such a massive showing of people after all the stuff that had been happening lately. Everyone wanted a piece of Jesus and this ministry. It was packed.
 - **Mixed motives¹³** - All these people weren't there to have relationship with Jesus, they were there to get something from Him. The same would be true if

¹⁰ "His purpose is not to heal as many people as possible as a manifestation of the kingdom of God drawn near in his person, but to confront men with the demand for decision in the perspective of God's absolute claim upon their person." NICNT

¹¹ "The term "many," in the statement that Jesus healed "many that were sick," is used inclusively and is equivalent to the "all" of verse 32; it reflects upon the large number of those who came for healing." NICNT

¹² "Twice in this passage (Ch. 1:32, 34) and in Ch. 6:13 a clear distinction is observed between general sickness and demonic possession. It is unwarranted to obscure such distinctions with the hypothesis that what was described in antiquity as possession by demons is identical with various forms of psychoses recognized today by the medical profession." NICNT

¹³ "The people come to Jesus, not because they recognized his dignity and function but because it is rumored that a miracle worker has come in their midst. Jesus had come to preach repentance and the nearness of the kingdom but the people think only of relief from pain and affliction. They fail to perceive the significance of Jesus' conflict with demonic power. In compassion and grace Jesus extends to them a authentic healing, but it is not primarily for this purpose that he has come. In the morning he withdraws from the village and the clamoring crowds." NICNT

there were a fountain in the center of town that was healing water. People would clamor around it not to having relationship or connection with it, but to get what it offered. Jesus wanted more than this but understood that we have to start somewhere.

- **He healed many who were sick with various diseases** – Even though it wasn't the most important thing Jesus healed a ton of people. The word 'many' is translated 'all' in other passages, so it seems that Jesus was clearing house with those who were able to show up to the home service. He healed tons of different types of diseases, not just one. The reason he heals is primarily due to two motivations: 1.) compassion & love; 2.) demonstration of God's presence (Kingdom, Messiah, affirming the message, etc.).
 - **He cast out many demons** – there was a lot of demonic activity that needed to be handled.
 - **He would not permit the demons to speak, because they knew him** – We've already seen what the demons wanted to do, spoil the secret and rile people up to ruin what Jesus had going. Jesus wasn't going to deal with that so He shut them down prematurely.
- **A Rambling Man**
 - **Jesus Moves On**
 - **Mk 1:35-39** - *"And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed. ³⁶ And Simon and those who were with him searched for him, ³⁷ and they found him and said to him, "Everyone is looking for you." ³⁸ And he said to them, "Let us go on to the next towns, that I may preach there also, for that is why I came out." ³⁹ And he went throughout all Galilee,¹⁴ preaching in their synagogues and casting out demons."*
 - **Rising very early in the morning, while it was still dark** – This was a prayer time for Jesus. I don't know if He did this every day or it was a special day, but this is an EARLY prayer time. He wanted to set His day right by connection with the Father and Spirit.
 - **He departed and went out to a desolate place** – where He could get some quiet to pray. Also there is a deeper meaning to the 'wilderness/desolate place' concept, but I don't have time to get into it.
 - **And there he prayed** – We are going to talk extensively about Jesus' prayer life in Mark 6, so I don't want to do that here. I will say that prayer was a constant for Jesus and should be for us too.
 - **Simon and those who were with him searched for him, and they found him** – His guys wanted to know where He was and to get him back because people

¹⁴ "Josephus described Galilee as a land of great villages: "The cities lie very thick and the very many villages that are here are everywhere so full of people, because of the richness of their soil, that the very least of them contained more than fifteen thousand inhabitants." In Ch. 1:38 Mark has used a precise term to designate these large agricultural villages which had the size of a city but the structure of a village. His reference, apparently, is to the capital of a toparchy and its subordinate villages. The several tetrarchies were administered by the Herods under the Ptolemaic system of villages grouped into toparchies, with the largest of the villages serving as the capital of each district." NICNT

were waking up and starting to show up for round two of healing and exorcism revival services. They couldn't start without Him, so they went looking for Him.

- **They said, 'everyone is looking for you.'** – this is a bit of a rebuke. The insinuation is that Jesus should have been back by now to do what He needed to do and that was take advantage of the big opportunity back home.
 - **The temptation of attention**¹⁵ – This was a blossoming ministry and one that every one of us would die for. But in that is a temptation to only do that and not continue to follow God. It's like we want to arrive and sit in our blessing and stop listening.
 - **Not every opportunity is God's opportunity** – not everything that comes up is a God opportunity even if it's good. In this year of Opportunity at BW, we need to keep in mind that God has certain things for us to do but not everything. We need to know when to take the opportunity and when to pass on it. The key is tracking with God's leading. Not every great thing is for us.
 - **He said to them, 'Let us go on to the next towns, that I may preach there also** – Jesus rejects their rebuke and recenters His agenda. He is going on to spread out the ministry and not stay in one area. He wanted to get the word of the Kingdom of God, the good news to as many people as possible. He knew that He had limited time, so He kept going. The other guys didn't know any of that so they must have been frustrated. Jesus was leaving a successful ministry for something else.
 - **For that is why I came out** – Jesus reracks the guys on His plan, purpose and agenda. He's doing something bigger than trying to get popular.
 - **And he went throughout all Galilee** – He did it. He was a driver and got done what He needed to get done. He went through the whole area piece by piece and ministered to a ton. He did this in different sweeps through His ministry time on earth, not all in one shot.
 - **Preaching in their synagogues** – Jesus was a Jew and wanted to primarily reach the Jews. What better place to talk to them about God than in a synagogue?
 - **And casting out demons** – Again, Mark highlights that Jesus was **setting people free from oppression as the new King in town.**
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- **Healing Touch**
 - **Jesus Heals a Leper**

¹⁵ There is a note of reproach in the statement, "All are seeking for you," which means, "What are you doing here when you should be in the midst of the multitude who are clamoring for you?" NICNT

- **Mk 1:40-45** - *“And a leper¹⁶ came to him, imploring him, and kneeling said to him, “If you will, you can make me clean.”⁴¹ Moved¹⁷ with pity, he stretched out his hand and touched him¹⁸ and said to him, “I will; be clean.”⁴² And immediately the leprosy left him, and he was made clean.¹⁹ ⁴³ And Jesus sternly charged him²⁰ and sent him away at once, ⁴⁴ and said to him, “See that you say nothing to anyone, but go, show yourself to the priest and offer for your cleansing what Moses commanded,²¹ for a proof to them.”²² ⁴⁵ But he went out and began to talk freely about it, and to spread the news, [now even more the report about him went abroad, and great crowds gathered to hear him and to be healed of their infirmities,] so that Jesus could no longer openly enter a town, but [would withdraw to] desolate places, and people were coming to him from every quarter.”*
- **Combo Account** - Mt 8:2-4 (orange); Mk 1:40-45 (green); Luke 5:12-14 (black) - *“While he was in one of the cities, behold, there came to him and knelt before him, a man full of leprosy. And when he saw Jesus, he fell on his face and begged him, “Lord, if you will, you can make me clean.”¹³ And moved with pity, Jesus stretched out his hand and touched him, saying, “I will; be clean.” And immediately his leprosy left him/*was cleansed/ and he was made clean.*¹⁴ And Jesus sternly charged him to tell no one (*See that you say nothing to anyone*), but “go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to them.” and sent him away at once.¹⁵ But he went out and began to talk freely about it, and to spread the news, now even more the report about him went abroad, and great crowds gathered to hear him and to be healed of their infirmities, so that Jesus could no longer openly enter a town, but would withdraw to desolate places and pray, and people were coming to him from every quarter.”*

¹⁶ “any man who was identified as a leper was reduced to a most pitiful state of existence. In addition to the physical ravages of the disease, his cultic impurity was graphically described in the Levitical provision: “The leper who has the disease shall wear torn clothes and let the hair of his head hang loose, and he shall cover his upper lip and cry, ‘Unclean, unclean’. He shall remain unclean as long as he has the disease; he is unclean; he shall dwell alone in a habitation without the camp” (Lev. 13:45 f.). Rabbinic refinement of the biblical legislation imposed many practical difficulties upon the leper, for even a chance encounter between the leper and the non-leper could render the latter unclean.¹⁴⁵ Lepers were allowed to live unhampered wherever they chose, except in Jerusalem and cities which had been walled from antiquity. They could even attend the synagogue services if a screen was provided to isolate them from the rest of the congregation. In spite of these two provisions, however, leprosy brought deep physical and mental anguish for both the afflicted individual and the community in which or near which he lived. It is against this background that the significance of the cleansing of a leper by Jesus can be appreciated, whether the man in Mark’s account had true leprosy or some other frightful skin disease.” NICNT

¹⁷ Assuming that Jesus is the subject, the anger can be understood as an expression of righteous indignation at the ravages of sin, disease and death which take their toll even upon the living, a toll particularly evident in a leper.” NICNT

¹⁸ “The treatment of Jesus consisted of a gesture and a pronouncement. The touch of Jesus was significant from two points of view. From the perspective of the leper it was an unheard-of act of compassion which must have moved him deeply and strengthened him in his conviction he had not asked for help in vain. From the perspective of Jesus’ relationship to the cultic and ritual system, it indicated that he did not hesitate to act in violation of its regulations when the situation demanded: “the ceremonial law gives place to the law of love when the two come into collision.” NICNT

¹⁹ “In all of the OT only twice is it recorded that God had healed a leper (Num. 12:10 ff.; 2 kings 5:1 ff.), and the rabbis affirmed that it was as difficult to heal the leper as to raise the dead. The cleansing of the leper indicates the new character of God’s action in bringing Jesus among men.” NICNT

²⁰ “There is a note of harshness in the term ἐμβριχησόμενος which is better expressed by the RSV, “he sternly charged him.” NICNT

²¹ “Jesus commanded the former leper to be silent concerning his healing, and instructed him to show himself to the priests, who alone could declare him clean, and to offer the sacrifices prescribed in the Mosaic Law. The procedure to be followed was set forth in Lev. 14:2–31, and involved different offerings depending on whether the man was poor or prosperous. In the first century the man had first to show himself to a priest in his place of residence, after which he must go to Jerusalem to be pronounced clean and to make the prescribed sacrifices.” NICNT

²² “It is better to understand “them” as the priests, for it is they who must examine the man to determine whether the leprosy has been removed. Jesus’ statement then means that if the priests establish that healing has taken place and accept the sacrifice for cleansing but fail to recognize the person and power through whom healing has come, they will stand condemned by the very evidence which they have supplied. The healing of the leper demonstrated that God had done something new. If they neglect this sign or deliberately refer this gracious act to an evil origin, the accomplished sacrifice will testify against them on the day of judgment. It was, therefore, imperative that the man comply with Jesus’ instruction. It was necessary on his own behalf, but more important, he was to provide the evidence of the new thing God was doing, which if met with unbelief would serve as incriminating evidence against the priests.” NICNT

- **A leper came to him, imploring him** – Leprosy was brutal in the ancient world. To be honest, it wasn't just leprosy it was any skin condition. They would err on the safe side and cast out anyone with skin issues and call it leprosy. We don't know what this guy had but it could have been literal leprosy. The ancient rules were that you had to look the part (not do you hair and wear messy clothes) and call out 'unclean, unclean' as you were around people, so that everyone could avoid you. That was for two reasons: 1.) possible physical disease contagion; 2.) Ceremonial uncleanness if they touched you. If you came in contact with them, they had to ritually wash and couldn't go to temple until it was all good. So, it was a life of isolation. This guy was desperate and so he begged Jesus.
- **Kneeling said to him** – This man was humbled by his terrible state. We don't know what he used to be like or what he was like inside, but this disease or condition wrecked his life and he was miserable.
- **'If you will, you can make me clean.'** – He had faith. Faith is believing that God is who He says He is and can do what He says He can do and acting if that's fact. This man knew that Jesus was from God and could heal him. The only question left was 'did Jesus want to heal him?' So, he asked.
- **Moved with pity** – Jesus healed this guy not to demonstrate His messiahship, although it ended up doing that, but for compassion and pity. Jesus saw his plight and responded. How beautiful is that?
- **He stretched out his hand and touched him** – Jesus touched him on purpose. He could have healed with a thought but he didn't. He touched a man who hadn't been touched in a long time. It was holistic healing both to body, soul, and spirit. It was restorative in many ways.
- **And said to him, 'I will; be clean.'** – Jesus answered his question with 'I am willing, here is your healing.' The 'be clean' reference is different than what the priests had to declare for him to reconnect with community. It was a healing statement that the leprosy was literally all gone.
- **Immediately the leprosy left him, and he was made clean** – Jesus proclaimed it and it was so. He was good to go.
- **Jesus sternly charged him and sent him away at once** – The original manuscripts are odd on Jesus' interaction with this man. The Western texts demonstrate that Jesus was angry and irritated by something. The other manuscripts (older ones), don't have this view. But it's odd. Most scholars assume that it was because the disease that ravaged his body was unnecessary if mankind wouldn't have rebelled against God (sin = disease and death). No one thinks that he is mad at the guy. But in this second case where he warns him sternly, Jesus wasn't playing around. He was serious and intense. He didn't want this guy doing what the demons were trying to do; expose Him as Messiah too soon and in the wrong order.
- **He said to him – 'see that you say nothing to anyone** – Keep it to yourself, Jesus said. I'm doing this for you personally. Don't make it a thing.

- **Go, show yourself to the priest and offer for your cleansing what Moses commanded** – It was not enough to be healed and try to convince the community around you that you weren't sick any more. The Jews had a clear way of being pronounced clean and reintegrated back into society. The priests would check you out and declare for all that you were good to go. The Mosaic law prescribed the plan to follow and it involved an offering.
- **For proof to them** – Jesus wanted the priests, leaders of Israel, to be notified that the Messiah was there and doing stuff. It wasn't for the main populace to know yet, but only for the priests and leaders. A bunch of healings coming in to the temple would be a clear indicator something was up.
- **But he went out and began to talk freely about it, and to spread the news** – this guy did what Jesus told him not to do. Why? I don't know. Maybe just because he was so pumped to be healed. Maybe it's because he was rebellious. It's not clear. But he did what the demons weren't allowed to do.
- **So that Jesus could no longer openly enter a town** – Jesus as Jesus thought, it ruined His ministry in a way. People started wanting more a miracle worker than to hear the message of Truth. Now Jesus wasn't in charge of His movements as freely anymore and it was a hassle.
- **But was out in desolate places, and people were coming to him from every quarter** – He had to shift His ministry to outside places where it could accommodate crowds. But people kept coming!

Conclusion

- **What did you see?** – Power? Authority? Is that true for us too?
- **What do preaching, healing and deliverance have in common?** – releasing and rescuing people from oppression (of the mind, the body, and the soul).
- **What's our motivation to do supernatural ministry at Bridgeway?** I see 4 obvious ones:
 1. Setting people free (ambassadors of heaven)
 2. Giving God the glory
 3. Compassion toward their hurt
 4. Evidence of the message