

THE GOSPEL ACCORDING TO MARK.

Grateful thanks to the Brother B. W. Johnson commentary on the book of Mark which was used as an outline for this sermon, along with quotes from the C.E.W. Dorris Gospel Advocate Commentary and Clarks Commentary additional notes are by the speaker.

CHAPTER I.

The Beginning of the Ministry of Christ

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

The whole history of Jesus is an unfolding of the gospel. The gospel means good news or glad tidings. After Christ finished His ministry the gospel became the death, burial and resurrection of Jesus Christ cf: I Corinthians 15:1-4.

Jesus is the personal name given by the angel which means "Savior." Cf:

Matthew 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins

Christ is the official title of the Lord. It means the anointed one. Kings and priests were anointed in Israel, and Jesus, "the Lord's Anointed" is our High Priest and King. They were anointed with oil; Jesus with the Holy Spirit "the oil of gladness" cf: Hebrews 1:8ff

Psalm 2:1-2 Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, [saying],

Psalm 45:6-7 Thy throne, O God, [is] forever and ever: the sceptre of thy kingdom [is] a right sceptre. ⁷ Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Isaiah 61:1-2The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; ² To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Acts 10:36-43 ³⁶ The word which [God] sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) ³⁷ That word, [I say], ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; ³⁸ How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. ³⁹ And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: ⁴⁰ Him God raised up the third day, and shewed him openly; ⁴¹ Not to all the people, but unto witnesses chosen before of God, [even] to us, who did eat and drink with him after he rose from the dead. ⁴² And he commanded us to preach unto the people, and to testify that it is he which was ordained of God [to be] the Judge of quick and dead. ⁴³ To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Mark also states Jesus Christ is the promised Son of God cf:

II Samuel 7:12-16 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. ¹³ He shall build an house for my name, and I will establish the throne of his kingdom for ever. ¹⁴ I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took [it] from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Psalm 2:7-9 ⁷ I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee. ⁸ Ask of me, and I shall give [thee] the heathen [for] thine inheritance, and the uttermost parts of the earth [for] thy possession. ⁹ Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

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

Cf: Malachi 3:1-3 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. ² But who may abide the day of his coming? and who shall stand when he appeareth? for he [is] like a refiner's fire, and like fullers' soap: ³ And he shall sit [as] a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

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

Isaiah 40:1-5 & 9-11 ¹ Comfort ye, comfort ye my people, saith your God. ² Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. 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. ⁴ Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: ⁵ And the glory of the LORD shall be revealed, and all flesh shall see [it] together: for the mouth of the LORD hath spoken [it].

⁹ O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift [it] up, be not afraid; say unto the cities of Judah, Behold your God! ¹⁰ Behold, the Lord GOD will come with strong [hand], and his arm shall rule for him: behold, his reward [is] with him, and his work before him. ¹¹ He shall feed his flock like a shepherd: he shall

gather the lambs with his arm, and carry [them] in his bosom, [and] shall gently lead those that are with young.

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

The wilderness of Judea and he preached the baptism of repentance. He preached, as well as baptized. Only those who repented were fit subjects of baptism. Hence it was called the "baptism of repentance." Repentance signifies, not only sorrow for sin cf: II Cor. 7:10, but the resolve to sin no more. For remission of sins. This indicates the object of repentance and baptism. Those who repented and were baptized were pardoned. Both were needful to remission. Compare Acts 2:38.

Mark 1:5 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.

A figure of speech meaning many, many went out to him and were baptized.

Mark 1:6 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;

The garb of the Old Testament austere prophets.

Mark 1:7 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.

There cometh one after me, John declares he is the forerunner of the Messiah.

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

Regarding the term baptize with the Holy Ghost, this term is never again used in any of the gospels until the death of Christ. It is alluded to in Mark 9:1 & in John 13-16 (note the use of the word power cf:

Mark 9:1 ¹ And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Luke 24:49 ⁴⁹ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Acts 1:4-5 ⁴ And, being assembled together with [them], commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, [saith he], ye have heard of me. ⁵ For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

The third person personal pronoun “they” in Acts 2:1 is an antecedent and an antecedent always refers back to the nearest previously named noun. In this case there is an unfortunate chapter break and the nearest previous noun is: “apostles” which is found in the previous verse Acts 1:26. Therefore 1:26 must be read with 2:1 to get the meaning of who was baptized in the Holy Spirit.

Acts 1:26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Acts 2:1-4 ¹ And when the day of Pentecost was fully come, they were all with one accord in one place. 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. ³ And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴ And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Further proof that it was the apostles and the apostles only who were baptized in the Holy Spirit on Pentecost is found in cf:

Acts 2:14 ¹⁴ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all [ye] that dwell at Jerusalem, be this known unto you, and hearken to my words:

Not the 120, not the 70 and not the group of brethren who were believers but rather Peter and the eleven.

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

When John had been preaching and baptizing about six months Jesus was baptized. For the account of the baptism of Jesus cf: Matthew 3:13-17.

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

The Greek preposition translated "out of" is *ek*, which means out from within. This could only be true of immersion.

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

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

Mark 1:13 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.

For the account of the temptation of Jesus cf: Matthew 4:1-11

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

14. Now after John was put into prison. Mark proceeds to the account of the Savior's public ministry in Galilee. Between Christ's baptism and this event are the events narrated in John chapters 2-4.

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

Mark 1:16 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 ¹⁷ And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

Mark 1:18 -21 ¹⁸ And straightway they forsook their nets, and followed him.

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

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

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

They went into Capernaum. For an account of Capernaum cf: Matthew 4:13ff.

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

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

The New Testament plainly teaches that demoniac possession was a real and actual possession of the soul by a fallen spirit.

Mark 1:24 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.

A common Jewish way of saying, "Do not trouble us." Art thou come to destroy us? This was an admission by the evil spirit that Christ came to destroy the devil and his works.

When the spirit said: I know Thee, the demon made a better confession that most of the Jews.

Mark 1:25-26 ²⁵ And Jesus rebuked him, saying, Hold thy peace, and come out of him.

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

The whole account shows that there was a real possession by an evil spirit.

Mark 1:27 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 1:28-34 ²⁸ And immediately his fame spread abroad throughout all the region round about Galilee. ²⁹ And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. ³⁰ But Simon's wife's mother lay sick of a fever, and anon they tell him of her. 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. ³² And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. ³³ And all the city was gathered together at the door.

Mark 1:35-39 ³⁵ And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. ³⁶ And Simon and they that were with him followed after him. ³⁷ And when they had found him, they said unto him, All [men] seek for thee. ³⁸ And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. ³⁹ And he preached in their synagogues throughout all Galilee, and cast out devils.

This was Jesus' first missionary circuit of Galilee. Galilee was then densely populated. Josephus says it contained 240 towns and villages.

Mark 1:40:44 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. ⁴¹ And Jesus, moved with compassion, put forth [his] hand, and touched him, and saith unto him, I will; be thou clean. ⁴² And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. ⁴³ And he straitly charged him, and forthwith sent him away; ⁴⁴ And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

Leveticus 13:45-46 ⁴⁵ And the leper in whom the plague [is], his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. ⁴⁶ All the days wherein the plague [shall be] in him he shall be defiled; he [is] unclean: he shall dwell alone; without the camp [shall] his habitation [be].

Leviticus 14:1-5, 8, 11, 14, 15-17, 57

¹ And the LORD spake unto Moses, saying, ² This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: ³ And 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; ⁴ Then shall the priest command to take for him that is to be cleansed two birds alive [and] clean, and cedar wood, and scarlet, and hyssop: ⁵ And the priest shall command that one of the birds be killed in an earthen vessel over running water:

And the ritual of the priests goes on ...

V:8 ⁸ And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

And the ritual the priests has to do goes on through ...

V:11 ¹¹ And the priest that maketh [him] clean shall present the man that is to be made clean, and those things, before the LORD, [at] the door of the tabernacle of the congregation:

And the ritual the priests has to do goes on through ...

V:14 ¹⁴ And the priest shall take [some] of the blood of the trespass offering, and the priest shall put [it] 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:

And the ritual the priests has to do goes on through ...

V:15-17 ¹⁵ And the priest shall take [some] of the log of oil, and pour [it] into the palm of his own left hand: ¹⁶ And the priest shall dip his right finger in the oil that [is] in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: ¹⁷ And of the rest of the oil that [is] in his hand shall the priest put 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 blood of the trespass offering:

And the ritual the priests has to do goes on all the way through ...

V:57 ⁵⁷ To teach when [it is] unclean, and when [it is] clean: this [is] the law of leprosy.

You would think with all the rituals, ceremonies, rules and regulations there would be a lot of work for the priests during the Old Testament period? Miriam Moses' sister was struck with leprosy, Moses prayed for her and she had to follow the rules and remain unclean and out of the camp for seven days, but God forgave her and healed her cf: Numbers 12.

Other than that there was no leper cleansed but Namian the Syrian a gentile.

II Kings 5:8-15 ⁷ And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, [Am] I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. ⁸ And it was [so], when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. ⁹ So Naaman

came with his horses and with his chariot, and stood at the door of the house of Elisha. ¹⁰ And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. ¹¹ But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. ¹² [Are] not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. ¹³ And his servants came near, and spake unto him, and said, My father, [if] the prophet had bid thee [do some] great thing, wouldest thou not have done [it]? how much rather then, when he saith to thee, Wash, and be clean?¹⁴ Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. ¹⁵ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that [there is] no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

Why would God require that the healing of a leper be investigated so thoroughly for seven days and all this complicated ritual, ceremonies, rules and regulations be followed? So when the Messiah comes the Jewish Priesthood would have no excuse for their doubt and unbelief. Note again what Jesus says to the leper He healed cf:

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

Notice for a testimony unto them the priests.

Mark 1:45 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.

Not only to see and hear, but to be healed.

