

Dr. Mark Jennings, Mark, Lecture 3, Mark 1:14-39

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This is Dr. Mark Jennings in his teaching on the book of Mark. This is session 3 on Mark 1:14-39.

Hello, it's good to be with you again.

As we now look at our third lecture here on the gospel of Mark, last time we looked at the prologue, Mark chapter 1, verses 1 through 13. As you recall, we talked about how Mark was presenting a lot of information in a very compact period, but important elements, the presentation of the gospel as a proclamation that Jesus, this very particular man, is the Messiah, the Son of God. And how John the Baptist's announcement of who Jesus is is considered the beginning of that proclamation proper.

What John the Baptist was doing was rooted and anticipated in biblical scripture about the one who would prepare the way. We looked at how John the Baptist's baptism was the moment at which the heavens split apart like the veil in the temple, which we see in Mark 15. And God declared Jesus to be his son in terms that reminded you of David, of Messiah, using texts, enthronement psalms.

Also, though, combining that profession by God, that announcement by God, with servant language from Isaiah, so you had this conflation of both Messiah and a suffering servant, and with the descending of the spirit, which had eschatological ramifications to it as the scriptures pointed towards the coming of the Messiah upon whom the spirit would rest and the arrival of the spirit in a new way of this exodus, new exodus. We also talked about how, with the prologue, the authority of Jesus was present, and John the Baptist, the first sort of announcement of who Jesus was, is that Jesus was the stronger one. And so, you had this fulfillment motif as well as the authority motif coming together.

And Mark did all of this in 14 verses, very quickly, very briefly. I point that out because as now we get into the first section of Mark, we'll be looking at verses 14 through 45. When we get out of the prologue, you're going to see some changes in the pace, especially as we get later on into chapter 1. And my goal today is to finish chapter 1 and see what Mark is saying. So, with verses 14 through 20, we get the calling of the first disciples and the beginning of the mission.

We see here that this event, temporally, Mark locates after John was put in prison. That after John was put in prison, Jesus went into Galilee proclaiming the good news of God. That's fascinating, if you will, because one, not only is there this sort of

transition that Jesus' proclamation begins when, is associated with sort of the ending of John's purpose, which would make sense if John was preparing the way.

But notice what Mark says here in this summary statement. Jesus went into Galilee proclaiming the good news of God. Now, look at how he started his gospel.

The beginning of the good news about Jesus the Messiah, Jesus Christ the Son of God. Do you see the similarity? That is the beginning of the good news; it's that same word, euangelion, about Jesus Christ, the Son of God, now couples with Jesus proclaiming the good news about God. So, you have here another instance of Mark having what is said about Jesus and what is said about God coinciding.

That Jesus is proclaiming the great arrival of God, the great victory of God. That's what that good news language had. We've talked about that.

Then, in verse 15, we get the operational definition: The time has come. That's eschatological language.

That something significant now has arrived, has been anticipated. The time has come. The kingdom of God has come near.

This idea of the kingdom of God is central to Jesus' teaching. And the kingdom of God, the sovereignty of God, the rule of God, now has come near. In other words, the time anticipated for the Messianic age has come.

The kingdom, in other words, has come. Repent and believe the good news. This is a connection with John the Baptist clearly, with what he was saying.

Repent and believe the good news. What is the good news? The good news is the good news of God. Well, what is the good news of God? The good news of Jesus.

You see how this is working through. And how do we know that the kingdom has come near? Well, the king has come near. Where the king is, there is the kingdom.

What we will see is what has been the significant arrival, what has been the significant moment that made this time different from previous times? It's the presence of Jesus. That the presence of Jesus with the rending of the heavens and the declaration, the presence of the Jesus with the fulfillment, the presence of Jesus, with the fulfillment of the Old Testament prophecies, the presence of Jesus as John has pointed to, that is what has changed. The arrival of Jesus is what has changed.

That is the new thing. That means the arrival of Jesus is the kingdom of God has come near. And Jesus is proclaiming that.

So, it's fascinating even in this sort of summary statement of the first mission, that the content of the good news about God is Jesus. The rest, of course, of John the Baptist here gives a slight nudge, if you will, that the arrival of the good news of God does not mean the absence of suffering and hardship. That the arrival of Jesus isn't always going to be songs and roses.

But here, it's coupled already with the rest of John. So, we work through this, and we get a picture of what Jesus is doing. Jesus walked beside the Sea of Galilee.

Notice geographically, we have Jesus went into Galilee in verse 14, he's walking along the side of the Sea of Galilee in verse 16. And, of course, the summary statement which we just had. One thing to note, this would have been dangerous territory to walk in.

This territory would not have always been friendly territory with the politics that were occurring at the time. So, there's even a hint and thread of that. We're going to talk a little bit when we get to the politics behind the arrest of John the Baptist and what was happening there at that time, which we'll talk about.

And even the questions that get asked of Jesus, that where they get asked is also important. Not just who's doing the asking. We're going to see the location be important.

What we have here, he's walking along the sea and we get the first set of two callings. The picture of the calling of the disciples here that begin as two sets of brothers. We have Simon and Andrew, and then, of course, we have James and John.

And these four are pretty important. When we look at these four, these two sets of brothers, they're a core group, if you will. Although, really, to be fair, it's kind of a big three-plus one.

We always feel bad for Andrew. Andrew is picked as the big four, but so often, he is left out where the other three get to go and witness unique and wonderful things. But there's something about these four that are important, these two sets of brothers.

And, of course, here we have this great proclaimer. We've been getting all of this high language about Jesus. Now, in a commonplace, summoning common people.

Do not misunderstand me, though. Common people don't mean unintelligent. It doesn't mean a rube.

To be a fisherman was to run a business. It was not just hard work, but it also required much in terms of intelligence. And I point that out because I think too often

we associate the birth of the early church with people who were almost unable to think clearly and just simpletons.

It wasn't the case, but they were common. They were working a trade. The church was a grassroots movement if you will.

We've had unexpectedness in Mark already. We have had the stronger one in Jesus being baptized, the proclaimed one at the baptism going into the wilderness, and the future great leaders of the church coming from the common people. From here, from this point all the way to Gethsemane, Jesus will be accompanied by his disciples.

I think that's important to note because it also speaks to the abandonment of Jesus. The first four here are clearly at the center. I love that it's a tale of two pairs of brothers.

I think that's interesting that Christ's call to be a part of the new people of God does sometimes take into account individual families as well. Here we have two main brothers. Simon is mentioned here first.

Maybe a hint of the role that Simon will play in his brother Andrew casting a net. They were fishermen. "Come, follow me," Jesus said, "and I will send you out to fish for people."

"I will make you fishers of men." And then verse 18, "At once they left their nets and followed him." Notice for Mark that it isn't processed that he wants to describe. You don't have an elongated conversation. You don't have several moments of calling.

You have a summary statement. And the key is that they left their nets and followed, that Christ's words are effectual, that they cause action. Notice, too, we get this hint of a muscular testimony of faith, of discipleship, of following.

We'll see this play out again and again in Mark, where someone will have a leaning towards Jesus, and Jesus will press the situation in a variety of different ways, which actually require a physical act to affirm faith, affirm discipleship, to affirm following. And we see this here. And, of course, there's the leaving behind to come be a part of what Jesus is doing.

Now, there's an interesting, if you know what happens typically in this time period, teachers, rabbis, did not go looking for disciples. Disciples went looking for rabbis. If you were a rabbi, a teacher, people who would come to you, you wouldn't go to them.

In a lot of ways, what Jesus is doing here is much more like what the prophets would do when they would sort of go out. And I think it also speaks to the active carry of Jesus. By that, I mean that Jesus is actively carrying out his selection of his disciples, that there is an element of choice that Jesus, an initiative that Jesus is exhibiting, not simply a passiveness.

This will separate a little bit between the disciples and the crowds, where the crowds will become sort of amazed, but Jesus has a particular attention towards his disciples. We see a very similar pattern with verses 19 and 20. When he had gone a little farther, he saw James, son of Zebedee, and his brother John in a boat preparing their nets without delay.

Again, notice how this is from Mark, without delay, immediately, just then, at that point. Without delay, he called them. As before, they left their father, Zebedee, in the boat with the hired men, with the servants, and followed him.

I think that's a fascinating glimpse of the diversity already at work in the disciples' collection. There are some similarities. They're from the same area.

They're doing the same profession. They're fishermen. But notice one group is coming from a business that had hired help, where another group is not.

So, one group is coming from a more affluent background than the other one isn't. I think the addition of that little bit of the hired help, the workers, that Zebedee could afford workers, tells us something. Of course, again, the similarity was that Jesus called, and immediately, they responded.

There's a presentation here, a stress, I think, of Jesus' authority. Now we get to the day that is unlike any other day, the day at Capernaum, the day in life, if you will, of who Jesus is, with verses 21 through 39. I want to walk through this passage here because I think it's very informative about what Mark is doing.

We'll begin a little bit with verse 21. They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. Now, there's a lot of information already in that particular verse.

First of all, synagogue structure at the time wasn't an open speech, open mic night, come, say what you want, when you want. You couldn't just get up and speak, in other words. You would be recognized by the elders, the elders of the synagogue would recognize someone who had reputation of being a good commenter on Scripture, on biblical passage, a good interpreter, would invite them to come and speak on the passage that was being read.

So, in other words, Jesus already had to be carrying with him a reputation to be invited to speak. And, the situation wasn't one where you simply got up with whatever text you wanted to use. The scroll would be read, and then you would comment on the scroll. So, there was an expected knowledge there.

And so, I think it says even a little bit that Jesus began to teach, that there was a recognition already at work. But notice his response, so he's teaching, verse 22, the people were amazed at his teaching because he taught them as one who had authority, not as the teachers of the law. We're going to be tracking throughout our study of Mark three groups, the disciples, the crowds, and the opponents.

And, looking at their different characteristics, a lot of times, they blend together. We get two groups introduced here. One is the crowds, if you will; this would be the people at the synagogue and one of their characteristics of Mark is that they are amazed.

They are amazed at what Jesus does. There's a characteristic of amazement. Now, we'll see that amazement doesn't equate with following and discipleship; instead, they are amazed.

And why are they amazed? It is because Jesus is speaking with authority. And it doesn't end there. They're not amazed, notice, they're not amazed that Jesus has authority in how he speaks, but has an authority unlike the scribes.

Now, remember, the teachers of the law, the scribes, and the synagogue were where they had authority. That was their sphere. That was where they were called upon to explain what the scriptures meant, how to apply them, how to interpret them, what it was referring to, and where they would handle disputes or debates.

They were the recognized authority. And yet, when Jesus was teaching in their midst, the crowds, the people there, to understand Jesus' authority, they put it in comparison to the teachers of the law and their lack of it. It wasn't simply that Jesus had more authority, but how lacking in authority the scribes actually had in their teaching.

So, we had that first contrast with John the Baptist, where he was this great figure, this anticipated figure who declares, Jesus is stronger than me. Now, we have another comparison being made in the synagogue, nonetheless, on the teaching of scripture. It's Jesus' authority that stands out in strong contrast, which means we have a hint of a conflict between the teachers of the law and Jesus' authority and Jesus' teaching.

They're already being presented against each other. Now, the question we have to ask is, in what sense was Jesus more authoritative in his teaching than the scribes

were? Mark doesn't answer that directly here. He'll answer that question as we move through the Gospel.

But, in anticipation of that, I might suggest that we think of the following. That when the scribes would teach on scripture, there would often sometimes be some discussion, some debate of just what the application of a particular teaching was, what a teaching or a scripture meant. We're going to find that, on occasion, Jesus will do that in his teaching.

We'll talk about the application of a text. But, often in Mark, he talks about divine intent, the reason for a passage. This was given for this reason, because of this.

In other words, a divine perspective, not a question of, does it apply here, or what is this, or how is that? But, almost a declaration of, this is what it was for. A position that the divine, that God, would have. We'll see hints of that.

We'll get into it. But, I suggest here now that there's something substantial about the authority of Jesus in his teaching here that's beyond just confidence, bold speech, and correctness of language. We continue, so here we are in the synagogue.

And, just then, a man in their synagogue who was possessed by an unclean spirit cried out. Now, there is even a bit of surprise there that there is a possessed man in the synagogue. We're not given much comment on that, but we will notice that when we come across demons elsewhere in the Gospel of Mark, that they're often associated with places that are unclean or impure.

So, perhaps we're having even a hint that something isn't as it should have been in the synagogue. I don't want to press that too far, but I think it's worth just noting the surprise. Here, we also see the next characteristic that will be a huge part of the Galilean ministry.

The first was teaching. The next characteristic is exorcisms. And that we have the demon here crying out.

They usually are yelling and shouting. Demons are usually yelling and shouting in Gospel of Mark. There's a chaotic sense about them.

And this begins with this question, verse 24: What do you want with us, Jesus of Nazareth? Now, this is what you want with us: in different translations, translated in different ways. Partially because it's dealing with a Greek idiom, which is always hard to translate, but the sense of the idiom is always one of separation. You're on one side, I'm on the other side.

So, it always has that hint of it. And notice there's a couple things fascinating. One is the what do you want with us? The plural of the us.

This is a single demon speaking inside of a single man. It's the demon who's speaking more than the man in his right mind. And he says, what do you want with us? And I think the reason for the plural and the singular plural interchange when dealing with spiritual beings, especially unclean spirits, is not uncommon.

We'll see that come up again. But I think the reason the plural, instead of what you want with me, it's what you want with us, has this idea that he's kind of speaking almost on behalf of a larger group. What do you want with us, Jesus of Nazareth? Again, it's kind of haunting where Jesus is from.

Have you come to destroy us? Notice this is a pattern we'll see, is recognition by the demons, by the unclean spirits of Jesus, that they have a recognition and that recognition is coupled with their destruction. There isn't a battle, there isn't a threat. This is sort of a recognition, immediate recognition of authority and power.

Have you come to destroy his? I know who you are, the Holy One of God. Now, the Holy One of God is not a common Christological title that Mark uses or is found elsewhere in the New Testament, which I think speaks to the historical aspect of this, that this is not the Son of God, the Son of Man. This is the Holy One of God, which is not a common use.

I know who you are, the Holy One of God. And then we see in verse 25 what Jesus says. He says two things, be quiet, come out of him.

As a result, the evil spirit shook the man violently. One of the things we'll see throughout the Gospel of Mark is that the demons seek to do harm and cause chaos to that which they are in, that there's a self-inflicting of wounds upon whether they be people or animals. The evil spirit shook the man violently and came out of him with a shriek.

And it's unclear who's actually doing the shrieking there. But again, notice the immediacy. So, there's a parallel here between what happened in the calling of the disciples and what happened in exorcism.

Jesus said, come follow me. Immediately, they did. Jesus speaks, and it happens.

Get out of him. He left immediately. Jesus speaks, it happens.

That there is a parallel here of this authoritative voice, this ability to command, and what he commands occurs. The people were all so amazed. Again, this language of amazement.

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. So, notice what Mark is doing here already.

We've been going at a fast pace for the first two dozen verses, just 20 verses. And now we've slowed down dramatically. We're getting quotes.

We're getting conversations. We're getting thoughts. We're getting a lot of data on a very specific point in time, on a very specific place.

And it's being stressed that Jesus is powerful. He's powerful in his teaching, a speaking act. He's powerful in his exorcisms.

Now, the first opponent, if you remember from the last time we were together, the first opponent that's presented to Jesus was Satan, that Satan tempted him. And here we have an extension of that opponent with the exorcisms. And what Mark has made clear is it really isn't a contest.

There wasn't a back-and-forth battle made for the movies of huge special effects happening. It simply was a word, a rebuke, and a response. Now, in verse 28, news about him spread quickly, as you would imagine, over the whole region of Galilee.

Again, they were amazed. This was a public act. This was a public act that had occurred.

All of this occurred in the synagogue, so word would naturally spread. There had to be a sense that hope had come to town, that something amazing was at work. As soon as they left the synagogue, on the same day, they went with James and John to Simon and Andrew's home.

So, Simon has a home here, or his family has a home here. This is a base, a location. Simon's mother-in-law was in bed with a fever, so now we're back into this same scenario.

There's something that's amiss, and here comes Jesus' presence into it. There is a man who was possessed. Jesus speaks, and it is over.

There were people who were doing something other than following Jesus. Jesus speaks, and now they are following Jesus. Here we have Simon's mother-in-law in bed with a fever.

Immediately, they told Jesus about her, as you would expect. So, he went to her, took her hand, and helped her up. The fever left her, and she began to wait on them.

I think there are some interesting aspects to this. First of all, this is a private event, while the exorcism was very public.

This is happening in a house. In fact, this is probably something Peter knew quite well. This happened to his mother-in-law in his house.

If Mark is working with Peter, this would be evidence of that possibility. We have the four there, James, John, Simon, Andrew, the four we were talking about. There's an interesting, I think fascinating, beautiful contrast.

When Jesus was dealing with the exorcism, he spoke sternly. Be quiet. Come out.

Notice how he is with Simon's mother-in-law. He takes her hand and helps her up. He doesn't rebuke the fever.

He doesn't say to the fever, get out. There is a clear distinction between exorcism and illness here. I point that out because so often we will hear of how in the ancient world, illnesses, physical illnesses, emotional illnesses, mental illnesses, were associated with demonic possession.

That statement in and of itself is not untrue and is not a false statement. There were such associations. But that is not the same thing as saying Jesus was unable to see the difference.

In other words, Jesus, I trust that Jesus and Mark and his gospel here, understood the difference between something that was demonic possession and something that was an illness. There is also an act of love and compassion here. He tenderly treats Simon's mother-in-law.

The authoritative one is tender. He takes her by the hand, he touches her, he helps her up. But notice what happens.

The fever left her and she began to wait on them. There is that immediacy effect. This is another one of those examples that in the presence of Christ, the results of the fall, illness, death, sickness, are being undone.

The fever left immediately. Just as we have seen Mark stressing the immediacy of the disciples following, the immediacy of the exorcism, we now have the woman immediately got up and notice not having any after-effects of her fever. She served on them.

I think Mark tells us that she began to wait on them to be able to convey the full strength now that this woman had. She could wait on them. That evening after sunset, the people brought to Jesus all the sick and demon-possessed.

Now you might be asking why evening? It was the Sabbath. They would not have been allowed to bring the sick and the demon-possessed to Jesus. So, this first healing that occurs in Mark is very private.

But now of course word has gotten out, evening has come, so people are now able to travel according to Sabbath interpretation. The whole town gathers at the door. Notice in verse 34, Jesus healed many who had various diseases.

He also drove out many demons. So, there is that distinction again. He healed, and he drove out demons.

They are presented as two separate categories. But he would not let the demon speak because they knew who he was. We saw that with the exorcism at the synagogue when the demon says, I know who you are, the Holy One of God.

Jesus says, shut up, be quiet. He doesn't allow them to speak. Of course, the question is, why doesn't he allow them to speak? Keep in mind, one is that this isn't a magical device.

In other words, some people have suggested that Jesus doesn't allow them to speak because by allowing them to speak, they might be able to utter some sort of magical incantation and thus get power over him, and he's trying to stop that. I don't think that's what's happening here at all. I think one is that there is just a refusal by Jesus to have that which is unholy and demonic talk about and proclaim who he is and claim who he is, that he will not allow it.

Also, there is this sense that Jesus is in control when he is trying to exert control over the revelation of who he is. When unclean spirits declare who he is, that takes a measure of that control away from him. In certain places, he is very careful about controlling the spread of his popularity.

That he won't be all of a sudden caught up in a rise of political proclamation. That there won't be those who are now saying, look, listen to even the demons. The demons proclaim who he is.

He must be the one who has arrived. That he is trying to dampen a political fervor is one of my suspicions. Because what we see often is the silencing, Jesus actively silencing, occurs in Jewish lands.

He is less active in silencing people in Gentile or Gentile run territories, which may play into that. But regardless, there is an authority here. He is able to prevent demons from speaking, that he would not do them.

So, you get this picture unfolding of this day. He is in this synagogue, he is preaching amazement, authority teaching. In the middle of that exorcism, amazement.

Private healing, immediate restoration. The whole town is coming. And what is he doing? He is healing.

He is casting out demons. This must have seemed like an incredible moment. It probably would have been. I would imagine Simon Peter, Simon, Peter, Andrew, James, and John thinking that this is now all starting to get going.

That the crowds are coming and things are starting to happen. Notice verse 35, very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place. So, he gets up at a time to disappear, to be alone, where he prayed.

Jesus going off to pray is something we are going to come back to in the Gospel of Mark. So much so that Simon and his companions went to look for him. What you can understand in verse 36 is that this very public display of power was at the synagogue, and this very private display of power was at the house.

And then again, a public display of power at the whole town of Galilee. And all of a sudden, they can't find Jesus. They go to look for him.

A hint of misunderstanding, a little bit, I think, starting to show up. That one of the characteristics of the disciples is they are not quite getting what is happening. So, Simon and his companions went to look for him and when they found him they exclaimed, everyone is looking for you.

Notice here there is, in this conversation piece that Mark is highlighting, a rebuke of sorts from the disciples to Jesus. He shouldn't be there. He shouldn't be off in a lonely place.

He shouldn't be by himself praying. He should be healing. He should be casting out demons.

He should be with all the crowds that have come. The cultural expectation for him would have been to be receiving all of those who are coming. So, there is a rebuke here that somehow Jesus has made a bad decision.

Just a hint of a rebuke. But Jesus has done something he shouldn't have done in disappearing. Why? Because everyone is looking for you.

I point that out because I think it shows that Simon and his companions, and this Simon and the disciples, Simon and the twelve, you'll get this depiction a lot where Simon is sort of the first among equals. That he is the mouthpiece, the voice, the spokesperson, if you will, of what everybody else is thinking as well. That he is representing the group.

We'll see that play out throughout Mark. That Simon and the rest feel Jesus is in the wrong in being where he is. Now we're going to see that idea continue to play through on the Gospel of Mark.

Where Jesus will do something, and the disciples will be confused by it, and they will also insinuate that Jesus is wrong. Of course, coming to the great confession in Mark 8, where the declaration of who Jesus is and then the association of that with suffering and death is something the disciples have a hard time accepting. Everyone is looking for you.

Jesus replied, Let us go somewhere else, to the nearby villages, so I can preach there also. That is why I have come. Isn't it interesting there in verse 38? That the response to everyone is looking for you is, I need to go someplace else.

It seems counterintuitive. But Jesus had been praying. He had pulled himself away.

He had been praying. And I believe the intimation there is that that prayer has led him to the decision that it's time to go someplace else. Much in the same way that even in the prologue, Mark talked about how the Spirit led him to the wilderness.

That there is a sense that Jesus is following a mission. That he is obedient. He is the one of this great authority.

He prays, and then he obeys. That irony, if you will. And what would seem the most logical thing is to stay there because people know where you are and everyone is coming here.

Jesus' response is, Yes, that's the problem. I need to go somewhere else. Why? So, I can preach there, too.

That is why I have come. Now, that is why I have come, talking about this part of this ministry. Remember, what he was preaching was repent and believe the kingdom of God has come.

What he is preaching, Mark tells us, is the good news of God. That he has come to proclaim that the kingdom has come. And so, Mark finishes, so he traveled throughout Galilee. This is a summary statement, preaching in their synagogues and driving out demons.

So, the three things that characterize this day, which was preaching and miraculous acts. Preaching that the kingdom has come. Preaching, if we understand how the process of the synagogue would have been from a text.

The idea is that whatever text Christ was commenting on, he was able to preach that the kingdom has come. That the message of what he preached was the good news of God. And if he were in the synagogue, he would have been doing that from the text that he was commenting on.

So, there is this idea, of course, that Matthew picks up, you know, Jesus says the fulfillment of the law and the prophets, that all of scripture in some way was pointing towards the arrival of the kingdom and repent and believe. And so, we have the teaching and the preaching, and we have the driving out of demons, we have the miraculous acts. So, with this day, notice verses 21 through 39.

With this day, Mark has essentially begun his gospel proper. That the prologue introduced some themes and the calling of the disciples sort of introduced the beginning of the public ministry. But the heart of the gospel proper, by that I mean the story that Mark is telling, is anchored to this one day.

Because he has slowed down the entire narrative to this one day. So, what are we to take from this? What are we to anticipate regarding the rest of our story of the gospel of Mark? Well, I think the first thing we're to see is that this is going to be a story of conflict. We're going to have Jesus at odds with religious leaders, especially over matters of scripture and the intent of God's will.

We're going to see Jesus at enmity in battle with demonic forces. That has been presented. You have this picture on one side is Jesus, and on the other side are demons and religious leaders.

That those are being clumped together on one side because of their rejection and response to Jesus. Ironically enough, later on in Mark, we're going to see the religious leaders accuse Jesus of being in line with the demons. We'll get to that.

But the way Mark's presenting is that there's two groups and there are disciples who are following Jesus, but yet not effectively so. We mentioned a couple of lectures ago how Mark has the harshest view of the disciples. That the disciples are routinely presented as incomplete and faulty.

Even lacking a restoration of them at the end as compared to Matthew and Luke. And we're getting this presented as well in this first day. How they don't understand exactly what Jesus has come to do.

They don't have full trust in Jesus because somehow they think he's made a wrong decision. And we're also getting the crowds. And the question is going to become, the question that will vex us a little bit, is what are the distinction, what are the characteristic distinctives between the crowds and the disciples? How are they different? And we're going to find that there isn't a whole lot.

There's a lot of similarities between them. There are some fundamental differences, and we're going to let those play out. But we're going to see that there's a lot of similarities between them.

And then the last thing is that Jesus' ministry is a mobile one. And Mark, he is constantly on the move. He's moving around in synagogues and in houses.

We're going to see a lot of things happen in houses. A lot of events happen in houses in the Gospel of Mark. Which I think is fantastic to think about.

But that Jesus' ministry is a moving ministry. He was an itinerant minister. That he didn't stay in one place.

He was constantly going from one place to another; we're going to see him go from Jewish lands to Gentile territories. We'll see him cross shores and walk long ways around, often for political reasons, as we think about them until he turns towards Jerusalem.

So, when we begin to move into the Gospel of Mark, and I'll finish up here. When we begin to move into the Gospel of Mark, one of the things I want us to keep coming back to is this first day. And how Mark has prepared us to understand the other aspects, especially the public ministry of Jesus in the first eight chapters, on the basis of this very first day in Capernaum.

When he spoke with authority and handled tenderly. We'll be beginning to look at Mark 2 in our next lesson. Thank you.

This is Dr. Mark Jennings in his teaching on the book of Mark. This is session 3 on Mark 1:14-39.