

SEC. 4. Read the lesson (vers. 21-34), deciding on (1) chief actor, (2) places, (3) what he does, (4) result. Combine these facts into a statement and write [write] out. You will have something like this:

Jesus spent a Sabbath at Capernaum, where, in the synagogue, he (a) taught, ver. 21, and (b) cast out a demon, vers. 25, 29; and (c) in Simon's house, cured Simon's mother-in-law of a fever; and (d) healed a multitude of sick and possessed people, ver. 34. The authority he exhibited in teaching and in the expulsion of a demon caused (e) great surprise and resulted (ver. 28) in (f) the spreading abroad of his fame and (vers. 32, 33) (g) the gathering, after sunset, before the house in which he was lodged, of the entire populace of the town.

SEC. 5. Connect these facts with those of section 3 and summarize thus: After Christ had been announced and prepared for his work he began to preach in Galilee. Having selected four disciples, he spent a Sabbath with them at Capernaum, where his teaching and miraculous cures caused an excitement which spread throughout the province.

SEC. 6. Consider what reason Mark had for narrating the events of this Capernaum Sabbath. Recall (a) (b) (c) and (d) as definition of gospel.

II. Study of Details.

[Read parallel passage, Luke 4, 31-37.]

I. In the Synagogue (vers. 21-28). *A. The Teaching of Jesus* (21, 22). **Verse 21.** They, Five persons. Who? Not went. Mark's vivid present tense; characteristic. At whose suggestion (vers. 17, 20)? What for? The preachers of chap. 6, 12 are to have their first conscious lesson in their divine art. What, according to Matthew, took place in the interval? **Capernaum.** See map. On north-west shore of the Sea of Galilee (Matt. 4, 13), either at Tell Hum or Khan Mayyeh. Jesus's own city (Matt. 9, 1). What prediction of our Lord does modern uncertainty about the site of Capernaum recall (Matt. 11, 23)? **Straightway.** Same word in Greek as "immediately" (ver. 10), "forthwith" (ver. 29), "anon" (ver. 30). Have you noted what a favorite word this is? (See vers. 10, 18, 21, etc.) used forty-one times in Mark. Here it reveals Jesus's purpose in entering Capernaum. **On the Sabbath.** One day having intervened since their arrival. The healing of the centurion's servant (Matt. 8, 5) may have preceded. **Synagogue.** The Greek word is from a verb meaning "to gather." Do we not speak of a meeting-house? When the Jews in captivity were deprived of attendance on the temple worship, they could at least meet together to hear the law read and pray together. When they returned to Palestine, buildings for such services were provided in every considerable town. Observe here "the" synagogue. **Taught.** See from Luke 1, 4; Acts 13, 15, how a very liberal custom gave him this (in ver. 39) other providential opportunities. **22. Astonished.** The Greek word has the idea of forcible surprise, of one's being struck with astonishment, and likewise represents the surprise as continuing. **At his teaching.** That is, at his method and manner as a Teacher, or Rabbi. **Authority.** Examine his teaching in Matt. 5, 1, 2 (Rev. Ver.) and see if you can trace this element. Note how Jesus uses the pronoun "I" in the Sermon on the Mount and in his discourse in John. **Scribes.** Whose authority would they assert, if not their own (chap. 7, 8)? **B. Jesus Casts Out a Demon** (23-28). **23. Was.** "Struck." The Greek word is used in the sense of "to be struck," "to be surprised," "to be astonished." Mark hastens to relate how the strange authority assumed was sustained—by a miracle. **Unclean.** The word is used in ceremonial sense of things a Jew could not eat (Acts 10, 4), of persons he could not associate with (2 Cor. 7, 17); here in a moral sense to describe the character of the demon. Identical in meaning with "evil" (spiritual darkness, ver. 21). Is not the epithet justified by the spirit of the word? **24.** The explicit language of the New Testament seems to require the reader to accept in this and similar passages a real possession by real demons as distinct from the phenomena of ordinary diseases. Observe how Mark makes the distinction in ver. 32, 34. **24. Saying.** The words, "Let us alone," according to the best manuscripts and Rev. Ver., do not belong here, having been supplied probably from Luke 4, 34. **To do with.** An idiomatic Hebrew way of expressing a protest against Jesus's presence in the place. See how the phrase is used in Judg. 11, 12; 1 Kings 17, 18; Mark 8, 29, etc. Our English idiom is, "What business have you here?" **Of Nazareth.** Is this meant as a taunt (John 1, 46)? Do not decide too hastily; see chap. 16, 6. **Come to destroy.** Not "annihilate," in the philosoph-

ical sense, but simply, "interrupt our work." This is the instinctive cry of all evil doers when Christ comes. Temperance agitation is sometimes complained as "interference with our business." Did not the demon ask a vital question? See 1 John 3, 8. **Us.** He speaks for himself and his class. **I know.** He now tells why destruction was his first thought. Greek word means intuitive rather than acquired knowledge. **The holy one of God.** The One "whom the Father had sanctified and sent into the world" (John 10, 36). Equivalent to saying, The Messiah. Comp. Peter's confession, John 6, 69, Rev. Ver. See the use of the term in the Old Testament, Psa. 16, 10; 89, 19; Job 6, 10; Isa. 10, 17. **25. Rebuked.** For what? His impudent protest. **Hold thy peace.** Literally, as in chap. 4, 39, Muzzle thyself! that is, Keep still. He would allow no dispute about jurisdiction. He would not permit demons to do the work of witnessing which (chap. 4, 7, 12) he designed for men. **26. Tearing.** Or convulsing, as with an epileptic spasm. The demon obeys, but finds opportunity for his anger in the compulsory act. Comp. this demonic obedience with demonic faith, James 2, 19. **Crying aloud.** Inarticulate but ineffectual rage. **Come out.** Both here and in Luke 4, 35, is the first miracle mentioned. Was it the first in time (John 2, 11)? **27. All.** Added to indicate yet greater surprise than that of verse 23. The teaching might not have astonished all, but a miracle could not fail to arrest the attention of every one. **Questioned.** Their interest is already roused now. **A new teaching.** They cannot wait for replies, but, quickly arising, demand inquiries, show their agitation. **With authority.** The emphasis in the next breath what they mean by a new teaching. Certainly a new method of teaching it was to confirm one's right to teach by a miracle. **Even,** Mark deems such expulsion especially difficult. **28. Everywhere.** So astonishing an event could not (Acts 26, 26) remain in a corner, but spread abroad from Capernaum to every part of Galilee (as the Rev. Ver. correctly has it).

II. At Simon's house (vers. 29-34). *A. Jesus Heals Peter's Wife's Mother* (29-31). **29. And straightway.** Notice the pace of this word in the sentence. Not after "come into," which would mean "entered without delay." The word is used rather to indicate Mark as eager to follow Jesus from scene to scene and to ignore subordinate and irrelevant details. It is like saying, "We see him here, and now we see him there." **Came into** (entered). At Peter's invitation, perhaps, or at the suggestion of others. See Luke 5, 3. **House of Simon.** Had he ever lived in any other house (John 1, 45)? **James and John.** Does Matthew (8, 14) or Luke (4, 38) tell us this? Was Mark probably there? If not, who told him that James and John also entered (1 Pet. 5, 13)? **30. Now** (not "and") appreciates the reality of something in the situation needing explanation. **Simon's wife.** Peter was a married man (1 Cor. 9, 5). How can the Roman Catholics say that it is improper for a Christian minister to be married? **Lay.** In 1879 the writer saw a militeer in the same country flat on his back by the road-side "sick of a fever." Does Luke the physician (Col. 4, 14) speak of the fever in any more distinctly professional way (Luke 4, 38)? **Straightway.** The excitement of the town has penetrated this private house. If he can cast out a demon about the fever, at all events; tell him right away. Does Luke (4, 38) say "tell"? **They.** Who? The four disciples? Hardly. Mark frequently uses the plural (they) like the German *man*, or French *on*, for "somebody." Somebody in the house comes and tells what is as much news to Peter and Andrew as to James and John. **31. Come into** the women's apartment of the house, to the side of the *low levan* on which she lay. **By the hand.** Observe, he utters no word as in ver. 25; he works the miracle quietly. Note his tenderness toward one older perhaps than his own mother; his tenderness toward his mother (John 19, 26). **Raised her up.** His reply to what they told him. His act was the first intimation they had that healing power had gone forth from him. **Left her.** Did you ever see a fever patient? The flush went out of her cheeks, and her eyes regained their natural look. **Ministered.** Prepared an evening meal and sleeping accommodations for five persons. The tense of the Greek words points to the continuance of the multifarious household duties. It may have included grinding at the mill, going to the lake or public fountain for a large jar of water, and cooking the principal repast of the day. But is not a patient prostrated and weak after a "great fever" patient? Do you not see, then, why this detail is added? **B. Jesus Heals Many Sick and Possessed People (vers. 32-34). **32. And.** This conjunction in the original**