

## The Gospel Of Mark Chapter 1

Introduction:

Author: Mark

Theme: Jesus the Servant-Son

Date of Writing: A.D. 55-56

Background:

Among the four Gospels, Mark is the most concise account of “the beginning of the Gospel of Jesus Christ, the Son of God” (1:1)

Although the author is not mentioned by name in the book itself (true of all the Gospels), the early and unanimous testimony of the church is that John Mark was responsible for its writing. This man grew up as a youth in Jerusalem and was among the first generation Christians (Acts 12:12). He had the unique opportunity of being associated with three NT. Apostles: Paul (Acts 13:1-3; Col. 10; Philemon 24), Barnabas (Acts 15:39), and Peter 15:13).

According to Papias (c. A.D. 130) and other second-century church fathers, Mark derived the content of his Gospel from his association with Peter, wrote in Rome, and designed it for Roman believers. Although the specific date for the writing of Mark’s Gospel is uncertain, most scholars place it in the late 50’s or the 60’s; it is possibly the first of the four Gospels to be written.

Purpose:

In the 60’s of the first century A.D., believers in Rome were treated cruelly by the populace, and many were tortured and put to death by the Roman Emperor Nero. According to tradition, among the Christian martyrs in Rome in this decade were the Apostles Peter and Paul.

As one of the church leaders in Rome, John Mark was inspired by the Holy Spirit to write the Gospel as a prophetic anticipation of, or a pastoral response to, this time of persecution. He intended to strengthen the foundation of faith in Roman believers and, if need be, to inspire them to suffer faithfully for the gospel, placing before them the life, suffering, death, and resurrection of Jesus their Lord.

There are numerous references throughout Mark to suffering as the cost of discipleship. God’s vindication, however, will follow righteous suffering, as demonstrated in Jesus’ resurrection.

Lastly, the Gospel begins abruptly and proceeds rapidly from one episode to another with the frequent use of the Greek adverb for “Immediately”(42 times).

Mark describes the events of Jesus’ life succinctly and vividly, and with the picturesque skill of a literary artist.

## Outline:

John the Baptist prepares the way (Vs.1-6)  
Jesus will baptize us with the Spirit (Vs.7-8)  
Baptism and temptation of Jesus (Vs. 9-15)  
Jesus calls four disciples (Vs. 16-20)  
The unclean spirit cast out (Vs. 21-28)  
The sick healed; devils cast out (Vs. 29-34)  
Jesus preaches in Galilee (Vs. 35-39)  
The leper cleansed (Vs. 40-45)

## John the Baptist prepares the way

### Mark 1:1-6 NIVUK

[1] The beginning of the good news about Jesus the Messiah, the Son of God, [2] as it is written in Isaiah the prophet: 'I will send my messenger ahead of you, who will prepare your way' – [3] 'a voice of one calling in the wilderness, "Prepare the way for the Lord, make straight paths for him."' [4] And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. [5] The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the River Jordan. [6] John wore clothing made of camel's hair, with a leather belt around his waist, and he ate locusts and wild honey.

(Vs.4) Repent: The basic meaning of repentance (Gk. metanoeo) is "to turn around," It's a turning from evil ways and turning to Christ, and through Him, to God.

The decision to turn from sin and to salvation in Christ involves accepting Christ not only as Savior from the penalty of sin, but also as Lord of one's life. (Heb. Typhus), repentance involves a change of lords...from the lordship of Satan (Eph.2:2) to the Lordship of Christ and His Word (Acts 26:18)

Repentance is a free decision on the part of the sinner, made possible by the enabling grace given to them as they hear and believe the Gospel (Acts 11:21).

The preaching of repentance must always accompany the gospel message (Lk. 24:47) And that repentance and remission should be reached in his name among all nations, beginning at Jerusalem. 48.) And ye are witnesses of these things.

## Jesus will baptize us with the Holy Spirit

### Mark 1:7-8 NIVUK

[7] And this was his message: 'After me comes the one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. [8] I baptize you with water, but he will baptize you with the Holy Spirit

John the Baptist was the first who preached the good news concerning Jesus Christ; his preaching is condensed by Mark into one single theme: the proclamation of Jesus Christ, who would come and baptize his followers in the Holy Spirit.

All those who accept Christ as Lord and Savior should proclaim that Jesus is still the one who baptizes in the Holy Spirit (Act 1:8; 2:4).

Matthew 3:11 NIVUK

[11] I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

John teaches that the work of the coming Messiah will involve baptizing His followers in the Holy Spirit and fire - a baptism which gives great power to live and witness for Him.

Baptism and the temptation of Jesus

Mark 1:9-13 NIVUK

[9] At that time Jesus came from Nazareth in Galilee and was baptized by John in Jordan. [10] Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. [11] And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.' [12] At once the Spirit sent him out into the wilderness, [13] and he was in the wilderness for forty days, being tempted by Satan. He was with the wild animals, and angels attended him.

Jesus announces the good news

Mark 1:11 NIVUK

And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'

All three persons of the Trinity are involved in Jesus' baptism. Here, And elsewhere in Scripture God is revealed as one essence existing in three distinct persons who share a common divine nature; Father, Son, and Holy Spirit.

Thus God is singular (i.e., a unity) in one sense and plural (i.e. three) in another.

1. Scripture declares that God is one Being - a perfect unity of one nature, substance, and essence (Deut.6:4; Mark 12:29; Gal. 3:20).

Of the persons in the Godhead none is God without the others and each with the others is God.

2. The one God exists in a plurality of three identifiable, distinct, though not separate, persons.

The three are not three gods or three expressions of God, but are three persons so completely united that they form the one true and eternal God.

Both the Son and Holy Spirit possess attributes which can only be true of God (Gen.1:2; Isa. 61:1; Jn. 1:1,14).

None of the three persons was ever made or created, but each exists equal in essential being, attributes, power, and glory.

3. This one God existing in three persons made possible from all eternity reciprocal love, fellowship, the exercise of divine attributes, mutual communion in knowledge, and interrelationship within the Godhead (Jn.10:15;1Cor. 2:10).

## Jesus proclaims the kingdom of God

Mark 1:14-15 NIVUK

[14] After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. [15] 'The time has come,' he said. 'The kingdom of God has come near. Repent and believe the good news!'

Christ came to proclaim and bring to completion the kingdom of God. This was the theme of His earthly message (Mat. 4:17).

Concerning the form of its appearing, we should be aware of several aspects of the kingdom:

"The kingdom of Israel". The kingdom in the O.T. was God's redemptive action within Israel in order to prepare the way for the salvation of the human race. Because Israel rejected Jesus, the Messiah, the kingdom was taken away from them.

"The kingdom in Christ", The kingdom and its power were present in the person and work of Jesus the King (Lk. 11:20).

"The kingdom in the church". This involves the present manifestation of God's power and rule in the hearts and lives of all who repent and believe the gospel (Jn. 3:3; Rom. 14:17). Its presence comes with great spiritual power, asserting itself against the dominion of Satan, sin, and evil.

It is not a political or material kingdom, but a powerful and forceful presence and activity of God among His people.

"The kingdom in the consummation" This is the Messianic kingdom foretold by the prophets (Ps. 89:36; Dan. 7:13-14). Christ will reign on earth for a thousand years (Rev. 20:4-6), and the church will reign with Him over the nations (1 Cor. 6:2-3; 2 Tim.2:12).

"The kingdom in eternity", The Messianic kingdom will terminate after a thousand years and God's eternal kingdom will be established in the new heaven and new earth (Rev.21:1-4). The center of the new earth is the holy city, the New Jerusalem (Rev. 21:9-11). Its inhabitants are redeemed from the O.T. (Rev. 21:12) and the N.T. (Rev 21:14). Their greatest blessing is, "They shall see his face" (Rev.22:4).

## Jesus calls four disciples

Mark 1:16-20 NIUKV

Mark 1:16-17, 19-20 NIVUK

[16] As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. [17] 'Come, follow me,' Jesus said, 'and I will send you out to fish for people. [18] At once they left their nets and followed him.

[19] When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets. [20] Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him.

The first call of the disciples is to follow Jesus and to personally know Him.

Philippians 3:8-10 NIVUK (Apostle Paul)

[8] What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ [9] and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ – the righteousness that comes from God on the basis of faith. [10] I want to know Christ – yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death.

The righteousness of believers consists first of all in being forgiven of sin, and accepted by God through faith.

These verses show the very heart of Apostle Paul, and the essence of Christianity. Paul's greatest longing in life was to know Christ and to experience His personal fellowship and nearness in a more intimate way. Paul wanted to know the power of His resurrection, experience renewal of life, deliverance from sin, and the power of the Holy Spirit to bring about effective witness, healing, miracles, and finally one's resurrection from the dead.

Jesus drives out an impure spirit

Mark 1:21-28 NIVUK

[21] They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. [22] The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law. [23] Just then a man in their synagogue who was possessed by an impure spirit cried out, [24] 'What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are – the Holy One of God!' [25] 'Be quiet!' said Jesus sternly. 'Come out of him!' [26] The impure spirit shook the man violently and came out of him with a shriek. [27] 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 impure spirits and they obey him.' [28] News about him spread quickly over the whole region of Galilee.

Background: Because the Temple was so far for many Jews to travel to for regular worship, many towns had synagogues serving both as places of worship and as schools.

Beginning in the days of Ezra, about 450 B.C., a group of 10 Jewish families could start a synagogue. There during the week, Jewish boys were taught the Old Testament Law and Jewish religion. Girls could not attend. Each Saturday, the Sabbath, the Jewish men would gather and listen to a Rabbi teach from God's Word. Because there were no permanent rabbis or teachers, it was customary for synagogue leaders to ask visiting teachers to speak. This is why Jesus often taught in the synagogues in the towns he visited.

While Jewish teachers quoted from well-known rabbis to give their words more authority, Jesus didn't need to do that. Since He was God, He knew exactly what the scripture said and meant, He was the ultimate authority.

(Vs.23) Impure spirits or demons, are evil spirits ruled by Satan. They work to tempt people to sin. They were not created by Satan because God is the creator of all; rather they are created angels who joined Satan in his rebellion.

In their degenerative state they can cause a person to become mute, deaf, blind, or insane. But in every case where they confronted Jesus, they lost their power.

Thus, God limits what they can do; they can do nothing without His permission.

During Jesus' life on earth demons were allowed to be very active to show once and for all Christ's power and authority over them.

"Mark", by including this event in his gospel, was establishing Jesus' credentials, showing that even the underworld recognized Jesus as the Messiah.

The healing of Peter's sick mother-in-law

Mark 1:29-31 NIVUK

[29] As soon as they left the synagogue, they went with James and John to the home of Simon and Andrew. [30] Simon's mother-in-law was in bed with a fever, and they immediately told Jesus about her. [31] So he went to her, took her hand and helped her up. The fever left her and she began to wait on them.

This passage shows Jesus' power in the healing of a different type of malady (fever). His method of healing is different, the grasp of his hand here noted rather than some utterance.

The seed and completeness of the woman's cure is shown by her serving the company at the table immediately afterwards.

Perspective: Each Gospel writer had a slightly different perspective as he wrote: the comparable stories often highlight different details. In Matthew, Jesus touched the woman's hand. In Mark, he helped her up, In Luke, he spoke to the fever and it left her. The accounts do not conflict; just as four people might witness the same event and all recount different details of the story. So each Gospel writer simply emphasized different details of this story.

Although both this and the previous healing were performed on the sabbath day, no opposition to them are mentioned, since these cases were urgent, and the latter, additionally, were performed in a private home.

The healing of the crowds at sunset

Mark 1:32-34 NIVUK

[32] That evening after sunset the people brought to Jesus all who were ill and demon-possessed.

[34] and Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was.

The populace of Capernaum, aware now of Jesus' healing powers, desiring to secure from Him the restoration of their sick friends, Brought (carried) them to Jesus at the door of Peter's house, awaiting sunset to enforce so doing, when, with the Sabbath over, this "work" of carrying them was lawful.

Jesus healed many, which according to Semitic idiom, means "all how were brought".

Although the demons discerned the nature of Jesus' person, Jesus deemed it unfitting that this should be announced by such minions of Satan.

Why didn't Jesus want the devils not to reveal who he was?

By commanding the devils to remain silent, he proved his power and authority over them.

Jesus wanted the people to believe he was the Messiah, because of what he said and did, and not because of the devil's words, or announcements.

He wanted to reveal his identity as the Messiah according to his timetable, not according to Satan's timetable. Satan wanted the expletive to follow Jesus because of what they could get out of him, not because he was the Son of God.

Jesus prays in a solitary place

Mark 1:35 NIVUK

[35] Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.

Jesus' praying during this retreat of His; which uncharacteristically, is not mentioned by Luke, reveals His communion with, and dependence on, His Heavenly Father.

Mark 1:36-37 NIVUK

[36] Simon and his companions went to look for him, [37] and when they found him, they exclaimed: 'Everyone is looking for you!'

Were the disciples impatient that Jesus prayed in solitude while so much ministry waited to be done?

It's easy to get caught up with ministry when you neglect times of solitude, individual worship, and prayer.

Perhaps you need to redesign your schedule to find time for earnest prayer.

it is vitally important to;

Seek the Lord before your busy schedule takes over your thoughts;

Withdraw from noise and demands so you can focus on God;  
Take Jesus' attitude of regular communion with the Father;  
Reflect on the priorities that Jesus had for his life;  
Determine to pray on a more regular basis, not just in times of crisis.

If prayer was important for Jesus, then it must be important for his followers.  
Pray, even if you have to get up early in the morning to do it!

Mark 1:38-39 NIVUK

[38] Jesus replied, 'Let us go somewhere else – to the nearby villages – so that I can preach there also. That is why I have come.' [39] So he travelled throughout Galilee, preaching in their synagogues and driving out demons.

The Romans divided the region into three separate regions: Galilee, Samaria, and Judea. Galilee was the northernmost region, an area of about 60 miles long and 30 miles wide. Jesus did much of his ministry in this area, an ideal place for him to teach because there were over 250 towns concentrated there, with many synagogues.

Mark 1:40-42 NIVUK

[40] A man with leprosy came to him and begged him on his knees, 'If you are willing, you can make me clean.' [41] Jesus was indignant. He reached out his hand and touched the man. 'I am willing,' he said. 'Be clean!' [42] Immediately the leprosy left him and he was cleansed.

Following the Law in Leviticus 13 and 14, Jewish leaders declared people with leprosy unclean. This meant that lepers were unfit to participate in any religious or social activity. Because the Law said that any unclean person made them unclean, too, some people even threw rocks at lepers to keep them at a safe distance. Even the name of this disabling disease terrified people. How astounding it was, then, when Jesus reached out and touched this leper.

The real value of a person is inside, not outside.

Although a person's body may be diseased or deformed, the person inside is no less valuable to God. In a sense, we are all lepers, because we have all been deformed by the ugliness of sin..."But God!

By sending his Son Jesus, has touched us, giving us the opportunity to be healed.

Mark 1:43-45 NIVUK

[43] Jesus sent him away at once with a strong warning: [44] 'See that you don't tell this to anyone. But go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them.' [45] Instead he went out and began to talk freely, spreading the news. As a result, Jesus could no longer enter a town openly but stayed outside in lonely places. Yet the people still came to him from everywhere.

Although leprosy was incurable, many different types of skin disease were classified together as "leprosy". According to the O.T. Laws about leprosy (Lev. 13-14), when a leper were cured, they had to go to a priest to be examined. The leper was to give a thank offering to the temple. Jesus adhered to these laws by sending the man to the priest, demonstrating Jesus' complete regard for God's Law. Sending a healed leper to a priest was also a way to verify Jesus' great miracle to the community.

Closing Truth:

Mark shows us in just one chapter that Jesus is:

The Son of God  
The Servant King  
The Healer  
The Deliverer  
The Preacher  
The Savior

Rhema Christian Center  
Bible Study  
Triumphant Tuesday  
Wisdom Wednesday  
January 27 & 28, 2026  
Teacher: Eddie Poindexter

References:

The Full Life Study Bible (KJV)  
Life Application Study Bible (KJV)  
NIV ZONDERVAN STUDY BIBLE  
NIV BIBLE COMMENTARY(F.F. Bruce, General Editor)  
The Wiersbe Bible Study Series: MARK