



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V22 N23 June 21, 2020

## KING JESUS

“The Day Jesus Came to Church”

Mark 1:21-28

### THIS WEEK'S CORE COMPETENCY

#### Authority of the Bible

I believe the Bible is the Word of God and has the right to command my belief and action.

*“All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.”*

2 Timothy 3:16-17



How are hearers of the good news to respond?

The Central Belief, Authority of the Bible, speaks to the right of God's *written word* to determine *what* Christians believe and direct *how* Christians behave. Its right is rooted in the fact that what the Bible says is what God says; its authority is God's authority. “All scripture is *breathed out* by God,” Paul says, which explains why he goes on to say, “and profitable for teaching, for reproof, for correction, and for training in righteousness” (2Ti 3:16, ESV). “All scripture” refers to the entire Bible. One theologian writes: “The New Testament uses this word ‘Scripture’ fifty-one times and always in reference to some part of the Bible. Sometimes it refers to the entire Old Testament (Luke 24:45; John 10:35); sometimes, to a particular Old Testament passage (Luke 4:21); sometimes, to a particular New Testament passage (1 Tim. 5:18); and sometimes to a larger portion of the New Testament (2 Peter 3:16, referring to Paul's writings). These last two references, 1 Timothy 5:18 and 2 Peter 3:16, carry a great deal of importance. In 1 Timothy 5:18 Paul combined and Old and a New Testament reference and designated them both as Scripture . . . To join a quotation from Luke to a canonical Old Testament quote is highly significant. Remember too that probably only five or six years had elapsed between the writing of Luke and the writing of 1 Timothy. In 2 Peter 3:16 Peter labeled Paul's writings as Scripture, showing their early acceptance and recognized authority” (Charles C. Ryrie, *Basic Theology*, 77).

Just as scripture, God's *written word*, has the right to determine what Christians believe and how Christians behave, so also does Jesus, God's *incarnate word*. And his right is likewise rooted in the fact that what Jesus says is what God says; his authority is God's authority. He is *enfleshed* God. “In the beginning was the Word, and the Word was with God, and the Word was God,” John says.

Then he goes on to identify the Word as Jesus when he says, “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.” (Jn 1:14) The author of the book of Hebrews echoes John's thoughts when penning these words: “In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe” (1:1-2).

Another theologian writes: “Scripture specifically states that God has spoken through or in his Son. Hebrews 1:1-2 contrasts this with the earlier forms of revelation, and indicates that the incarnation is superior” (Millard J. Erickson, *Christian Theology*, 1:190). Furthermore, the revelation in Jesus is both *nonverbal* and *verbal*. The same writer goes on to say: “Here revelation *as event* most fully occurs. The pinnacle of the acts of God is to be found in the life of Jesus. The miracles, his death, and the resurrection are redemptive history in its most condensed and concentrated form. Here too is revelation *as divine speech*, for the message of Jesus surpassed those of the prophets and apostles. Jesus even dared to place his message over against what was written in the Scripture, not as contradicting, but as going beyond of fulfilling them (Matt. 5:17)” — i.e., “You have heard that it was said . . . But I say to you” (Mt 5:21-22, 27-28, 31-32, 33-34, 38-39, 43-44) — “When the prophets spoke, they were bearers of a message from God and about God. When Jesus spoke, it was God himself speaking. There was a directness about his message” (Erickson, 1:190, italics added). No wonder “the people were amazed at his teaching because he taught them as one who had authority, not as the teachers of the law” (Mk 1:22).



## 1 EXAMINE GOD'S WORD

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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.

### READ in another translation

21 Then they went to Capernaum. When the Sabbath came, Jesus went into the synagogue and began to teach. 22 The people there were amazed by his teaching, because he taught them like one who had authority, not like the experts in the law. 23 Just then there was a man in their synagogue with an unclean spirit, and he cried out, 24 "Leave us alone, Jesus the Nazarene! Have you come to destroy us? I know who you are – the Holy One of God!" 25 But Jesus rebuked him: "Silence! Come out of him!" 26 After throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him. 27 They were all amazed so that they asked each other, "What is this? A new teaching with authority! He even commands the unclean spirits and they obey him." 28 So the news about him spread quickly throughout all the region around Galilee . (NET)

After reading the text, practice your Observation skills by noting the following:

- Circle "they" in v. 21.
- Circle "Capernaum" in v. 21.
- Circle "synagogue" in v. 21.
- Underline "teach," "teaching," "taught," "teachers" in vv. 21-28.
- Box "not as" indicating *contrast* in v. 22.
- Bracket "teachers of the law" in v. 22.
- Circle "authority" in v. 22.
- Circle "impure spirit" in v. 23.
- Bracket "What do you want with us" in v. 24.
- Double underline "the Holy One of God" in v. 24.
- Highlight v. 27.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about \_\_\_\_\_."



## DIG DEEPER

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Answer the questions to help you apply the passage and prepare for discussion

1. Jesus and his first disciples went to Capernaum. Why Capernaum?
  2. Describe the place of the synagogue in the life of the Jewish community in Jesus' day.
  3. Explain the custom that enabled Jesus to teach in the synagogue.
  4. Describe the people's response to Jesus' teaching.
  5. Explain the *contrast* in verse 22 that tells why people responded like they did.
  6. What did the evil spirit know that the people in the synagogue did not?
  7. Jesus told the demoniac, "Shut your mouth." Why?
  8. What do Jesus' teaching and his exorcism have in common?
  9. Describe the results of the synagogue exorcism.
  10. **Discussion:** Jesus "even gives orders to impure spirits and they obey him." Talk about what this means.
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### Commentary On The Text

Mark 1:21-28 is about Jesus' teaching, his authority, and his exorcism of an evil spirit. How are these ideas related? One commentator offers this helpful analysis. "The first miracle of Jesus recorded in Mark involves an exorcism performed in the synagogue of Capernaum. Three other exorcisms are reported in 5:1-20; 7:24-30; and 9:14-29, and there are references to others in various summaries and traditions (1:32-34, 39; 3:11, 22-30; 6:7, 13; cf. 9:38) . . . Mark introduces the story of this exorcism with a summary of Jesus's authority as a teacher (1:21-22). In so doing, he ties the present account with his introductory summary of Jesus' teaching in 1:14-15. For Mark, Jesus's preaching/teaching, healing, and casting out demons are all part of Jesus's teaching ministry. We should note the unity in all this" (Robert H. Stein, *Mark*, BECNT, 83). Stein's analysis is supported by people's testimony: "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*'" (v. 27).

Following the call of his first disciples, Jesus along with Simon, Andrew, James, and John went to Capernaum, which would become *mission central*, the hub of his Galilean ministry. There were a number of good reasons for him to do this. Being more centrally located with a population of 10,000 on a major trade route, it was better positioned for outreach throughout Galilee than Nazareth. Furthermore, it had a notable synagogue and was the home of Simon and Andrew.

"When the sabbath came" at sundown that evening, Jesus went to the synagogue where he was invited to teach. Customarily, leaders of a local synagogue would invite recognized visiting teachers to speak, so although it may not have been the first time he had taught there, it was undoubtedly the first time after being anointed by the Spirit. The people were amazed at his teaching. Unlike "the teachers of the law," aka "the scribes" (ESV), Jesus did not base his message on what others had said; in other words, he avoided quoting other rabbis. Instead, he spoke on his own authority. Jesus' authority was seen in the way he introduced his teaching with either "Amen," "Amen, Amen"—rendered "verily," and "verily, verily" (KJV) or "truly" and "very truly" (NIV)—or "but I say to you" (see Mark 3:28). About his use of authority, another commentator writes: "Unlike any other teacher whom his audience had heard hitherto, He neither quoted nor relied on any great rabbinic

names as precedent for His teaching. His hearers were amazed, not only at the content of His teaching, but also at the assumption of personal authority displayed in the manner of its presentation. This was in direct contrast to the caution and pettifogging of the scribes to whom the new handling of law and tradition by Jesus must have seemed cavalier, to say the least" (R. Alan Cole, *The Gospel According to Mark*, TNTC, 113). In a nutshell, while other teachers made a habit of citing multiple authorities to make their point, Jesus addressed issues in terms of his own understanding.

During Jesus' message, a man under the influence of an impure spirit, that is, an unclean spirit or demon, shouted two questions. The first question, lit., "What to us and to you?" has been translated a number of different ways (see note). Generally speaking, it suggests hostility between two opposing forces—hence the translation, "Let *us* alone! What have we to do with You, Jesus of Nazareth?" (NKJV). The second question, "Have you come to destroy us?" (which grammatically can be translated as an exclamation, "You have come to destroy us!"), also containing plural pronouns, suggests all demons were being threatened by Jesus' presence. And no wonder! The fact that he gave orders to impure spirits and they obeyed him (v. 27) indicates that he had entered Satan's realm and overpowered him. Jesus himself says, "In fact, no one can enter a strong man's house without first tying him up. Then he can plunder the strong man's house" (3:27). The fact that Jesus exorcised demons by the power of the Holy Spirit confirmed that the kingdom of God had in fact come near (1:15; cf., Mt 12:28).

The demoniac called Jesus, "the Holy One of God" (v. 24). His understanding of Jesus' identity surpassed that of Jesus' other hearers. The significance of this title should not be missed: "By calling Jesus 'the Holy One of God,' the demon testified to His empowerment by the Holy Spirit—the Enemy of all unclean spirits. This title also probably implies belief in Jesus' deity. The title 'Holy One' was a popular designation of God in the Old Testament. Isaiah called God the Holy One about 30 times (Isa. 1:4; 5:19, 24; et al.)" (Thomas L. Constable, "Notes on Mark, 2020 ed., 48, [planobiblechapel.org/tcon/notes/pdf/mark.pdf](http://planobiblechapel.org/tcon/notes/pdf/mark.pdf)). After Jesus' display of unique authority in his unprecedented teaching and unparalleled power over impure spirits, it comes as no surprise that "News about him spread quickly over the whole region of Galilee" (v. 28).

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## Word Studies/Notes

v. 21 *they* I.e., Jesus and his disciples, Simon, Andrew, James, and John (cf., v. 29).

v. 21 *Capernaum* “Capernaum was a town located on the northwestern shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region, and it became the hub of operations for Jesus’ Galilean ministry” (*The Net Bible*, 39sn on Mk 1:21). It had a population of about 10,000, was the site of a major toll station (cf., Mt 9:9-13), and contained a contingent of Roman soldiers led by a centurion (cf., Mt 8:5-13; Lk 7:1-10; cf. Jn 4:46-54) (see Robert H. Stein, *Mark*, BECNT, 84). “It possessed a major synagogue, whose black basalt foundation can still be seen below the impressive ruins of the later, fourth-century white synagogue” (Stein, 84). The home of Simon and Andrew was also there (v. 29).

v. 21 *synagogue* “The *synagogue* was a place for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though its origin is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present. (See the Mishnah, *m. Megillah* 3-4; *m. Berakhot* 2.) First came the law, then the prophets, then someone was asked to speak on the texts. Jesus undoubtedly took the opportunity on this occasion to speak about his person and mission, and its relationship to Old Testament fulfillment” (*The NET Bible*, 42sn on Mk 1:21).

v. 21ff *teach, teaching, etc.* “Mark introduces the story of this exorcism with a summary of Jesus’s authority as a teacher (1:21-22). In so doing, he ties the present account with his introductory summary of Jesus’s teaching in 1:14-15. For Mark, Jesus’s preaching/teaching, healing, and casting out demons are all part of Jesus’s teaching ministry. We should note the unity in all this” (Stein, 83).

v. 22 *teachers of the law* Cf., “scribes” (ESV); “experts in the law” (NET). “The Jewish scholars of the day, professionally trained in the teaching and application of OT law (see notes on Mk 2:16; Lk 5:17)” (*The NIV Study Bible*, note on Mt 2:4). “Although a scribe could belong to any Jewish sect, or to none at all, the majority were associated with the Pharisees (2:16; Luke 5:30; Acts 23:9). In every

instance but one (12:28-34), they are portrayed in Mark as bitterly opposed to Jesus (2:6, 16; 11:27-33; 15:33) and intimately involved with the elders and chief priest in the plot to kill him (8:31; 10:33; 11:18; 14:1, 43, 53; 15:1)” (Stein, 86-87).

v. 22 *authority* “The readers already know that Jesus’ authority derives from the Spirit of God, who came on him at the baptism, but even the crowds detect that one is in their midst who speaks for God and not simply about God, as the scribes do” (David E. Garland, *The NIV Application Commentary: Mark*, 70).

v. 23 *impure spirit* Cf., “unclean spirit” (ESV, NET); “evil spirit” (GNT); “demon” (NLV).

v. 24 *what . . . with us?* Cf., “what have you to do with us” (ESV); “leave us alone” (NET); “what do you want with us?” (GNT). “Grk ‘What to us and to you?’ This is an idiom meaning, ‘We have nothing to do with one another,’ or ‘Why bother us?’ . . . BDAG suggests the following glosses for this expression: *What have I to do with you? What have we in common? Leave me alone! Never mind!* Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: ‘Leave me alone . . .’” (*The NET Bible*, 48tn on Mk 1:24).

v. 24 *the Holy One of God* “Whereas people referred to Jesus as ‘Lord’ (7:8), ‘Teacher’ (9:17), ‘Son of David’ (10:47-48), and Master (10:52), the demons called Him ‘the Holy One of God’ (1:24), ‘the Son of God’ (3:11) or ‘the Son of the Most High God’ (5:7)” (Thomas L. Constable, “Notes on Mark,” 2020 ed., 48, [planobiblechapel.org/tcon/notes/pdf/mark.pdf](http://planobiblechapel.org/tcon/notes/pdf/mark.pdf)).

v. 25 *be quiet* Lit., “Be muzzled!” Cf., “Shut your mouth” (Kenneth S. Wuest, *Word Studies in the Greek New Testament*, 1:1:34; see also Cole, 114). [tcon/notes/pdf/mark.pdf](http://tcon/notes/pdf/mark.pdf)).

## Other Texts to Consider

### Luke 4:36-37

“All the people were amazed and said to each other, ‘What words these are! With authority and power he gives orders to impure spirits and they come out! And the news about him spread throughout the surrounding area.’”

# 4

## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

The display of Jesus' unique authority in his unprecedented teaching and unparalleled power over impure spirits confirms that the kingdom of God has come near.

### CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



### 3 LIVING QUESTIONS

The "Living Questions" are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



## FAMILY TALK

What is your image of a dad? It saddens me that the stereotypical Hollywood dad is either an angry man dedicated to his work or a foolish buffoon that doesn't know how to parent. I see something so completely different; I see dads that DAD. I see dads that lead their families and parent their children in an amazing way. I see dads that are intentionally involved in their kid's lives: they drop off and pick up at school, lead a small group or teach at church, attend open house and celebrate accomplishments, coach youth soccer, and most importantly, spend time pointing others to Jesus. I see dads that love their kids. Not too long ago, I had to call a dad out of his Community Group to help his sweet son having a rough morning. I was braced for the stereotypical reaction of anger and yelling, maybe a strongly worded, "I'll snatch you bald-headed," but instead witnessed something so tender. He got down on his knees, looked his child in the eye and with all sincerity and love in his heart told his child he loved him. He calmly and quietly asked a few questions about the situation and firmly but gently let this child know the behavior expectations. I was so impressed with how well he handled the situation. Hey, dads, I want you to know how awesome I think you are. You're doing what no one else can do. You're showing your child the image of God. We're praying for all of you as you lead your family!

### What Does The Bible Say?

Read Mark 1:21-28.

1. Why were the people amazed with Jesus' teaching?
2. What was wrong with the man in the synagogue, and how did Jesus handle the situation?
3. What was the reaction of the people?

### What Do You Think?

What is the difference between knowing Jesus and trusting Him as Savior?

### What Do You Do?

Rewrite this story as if it were happening today. How might it be the same or different from how it happened over 2000 years ago?

### CORE COMPETENCY: Authority of the Bible

I believe the Bible is God's book that tells me what to believe and do.

### MEMORY VERSE: Psalm 34:2

*I will glory in the Lord; let the afflicted hear and rejoice.*

### KidPIXCOUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: [kids@wearecentral.org](mailto:kids@wearecentral.org)

- I completed my Bible Study
- I memorized this week's verse
- I brought my Bible to church
- I brought a friend



CHILD'S NAME

GRADE PARENT SIGNATURE

# OUR CORE COMPETENCIES

## CENTRAL BELIEFS

**Authority of the Bible** (2 Timothy 3:16-17)  
*I believe the Bible is the Word of God and has the right to command my belief and action.*

**Church** (Ephesians 4:15-16)

*I believe the church is God's primary way to accomplish His purposes on earth today.*

**Eternity** (John 14:1-4)

*I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.*

**The Holy Spirit** (Romans 8:9)

*I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.*

**Humanity** (John 3:16)

*I believe all people are loved by God and need Jesus Christ as their Savior.*

**Identity in Christ** (John 1:12)

*I believe I am significant because of my position as a child of God.*

**Jesus Christ** (Hebrews 1:1-4)

*I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.*

**Life Purpose** (Acts 20:24)

*I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.*

**Personal God** (Psalm 121:1-2)

*I believe God is involved in and cares about my daily life.*

**Salvation by Grace** (Ephesians 2:8-9)

*I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.*



## CENTRAL VIRTUES

**Love** (1 John 4:10-12)

*I sacrificially and unconditionally love and forgive others.*

**Joy** (John 15:11)

*I have inner contentment and purpose in spite of my circumstances.*

**Peace** (Philippians 4:6-7)

*I am free from anxiety because things are right between God, myself and others.*

**Patience** (Proverbs 14:29)

*I take a long time to overheat and endure patiently under the unavoidable pressures of life.*

**Kindness/Goodness** (1 Thessalonians 5:15)

*I choose to do the right things in my relationships with others*

**Faithfulness** (Proverbs 3:3-4)

*I have established a good name with God and with others based on my long-term loyalty to those relationships.*

**Gentleness** (Philippians 4:5)

*I am thoughtful, considerate and calm in dealing with others.*

**Self-Control** (Titus 2:11-13)

*I have the power, through Christ, to control myself.*

**Grace** (Colossians 3:13)

*I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.*

**Hope** (1 Peter 1:3-5)

*I have a growing anticipation of God's promises and my secure eternity with Him.*

**Humility** (Philippians 2:3-4)

*I choose to esteem others above myself.*



## CENTRAL PRACTICES

**Bible Study** (Hebrews 4:12)

*I study the Bible to know God, the truth, and to find direction for my daily life.*

**Biblical Community** (Acts 2:44-47)

*I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.*

**Compassion** (Psalm 82:3-4)

*I seek to serve the last, the least and the lost in my community.*

**Disciple-Making** (2 Timothy 2:2)

*I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.*

**Evangelism** (Acts 1:8)

*I share Jesus with others through personal proclamation and demonstration of the gospel.*

**Generosity** (2 Corinthians 9:6-11)

*I gladly give my resources to fulfill God's purposes.*

**Prayer** (Psalm 66:16-20)

*I pray to God to know Him, to lay my request before Him and to find direction for my daily life.*

**Single-Mindedness** (Matthew 6:33)

*I focus on God and His priorities for my life.*

**Spiritual Gifts** (Romans 12:4-6)

*I know and use my spiritual gifts to accomplish God's purposes.*

**Worship** (Psalm 95:1-7)

*I worship God for who He is and what He has done for me.*

**Tom Bulick** (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for 12 years before accepting the position of Spiritual Formation Pastor at Central Bible Church in 1998. He and his wife Ruth have one son, Zach.

**Stephanie Thomas** (B.B.A University of Texas at Arlington). Stephanie is married to James and they have four children: Elijah, Levi, Ella and Simon. She and James are Shepherds of the Bailey Community Group. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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**CENTRAL  
BIBLE CHURCH**

8001 Anderson Boulevard  
Fort Worth, Texas 76120  
817-274-1315  
wearecentral.org