



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V22 N24 June 28, 2020

KING JESUS

"Power Play"

Mark 1:35-45

THIS WEEK'S CORE COMPETENCY

Compassion

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

"Defend the weak and the fatherless; uphold the cause of the poor and the oppressed. Rescue the weak and the needy; deliver them from the hand of the wicked."

Psalms 82:3-4



What about well-intended disobedience?

A person who is kind, caring, and helpful to others demonstrates compassion, a very positive emotion having to do with being loving. James talks about having compassion in the context of having faith that works. He writes: "Suppose a brother or a sister is without clothes and daily food. If one of you says to them, 'Go in peace; keep warm and well fed,' but does nothing about their physical needs, what good is it?" (2:15-16). Faith that is not accompanied by action, e.g., showing compassion, is dead (v. 17), that is "useless" (v. 20).

Compassion is an attribute of God the Father. According to James, "The Lord is full of compassion and mercy" (5:11; cf., Mt 5:44-45; 2Co 1:3). So it should come as no surprise that Christians are commanded to be "children of your Father in heaven" (Mt 5:45) by being compassionate. Paul writes: "Be kind and *compassionate* to one another, forgiving each other, just as in Christ God forgave you" (Eph 4:32), and "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with *compassion*, kindness, humility, gentleness and patience" (Col 3:12). Peter also writes: "Finally, all of you, be like-minded, be sympathetic, love one another, be *compassionate* and humble" (1Pe 3:8).

It also comes as no surprise that Jesus the incarnate God, who is "the image of the invisible God" (Col 1:15) and who is "the radiance of God's glory and the exact representation of his being" (Heb 1:3) is frequently said to have "compassion" on people during his earthly ministry (see Mt 9:36; 14:14; 15:32; 20:34; Mk 6:34; 8:2). One incident recorded in Mark's Gospel is a perfect illustration of this even though the

account doesn't contain the word "compassion" (1:40-45).

Jesus shows compassion to a leper, an outcast of society. According to Leviticus 13:45-46, "Anyone with such a defiling disease must wear torn clothes, let their hair be unkempt, cover the lower part of their face and cry out, 'Unclean! Unclean!' As long as they have the disease, they remain unclean. They must live alone; they must live outside the camp." As if the symptoms of this skin disease were not enough, the affected person had to endure the social isolation resulting from it as well. One commentator explains: "Rabbinic refinement of the biblical legislation imposed many practical difficulties upon the leper, for even a chance encounter between the leper and the non-leper could render the latter unclean. Lepers were allowed to live unhampered wherever they chose, except in Jerusalem and cities which had been walled from antiquity. They could even attend the synagogue service if a screen were provided to isolate them from the rest of the congregation. In spite of these two provisions, however, *leprosy brought deep physical and mental anguish for both the afflicted individual and the community in which or near which he lived*" (William L. Lane, *The Gospel According to Mark*, NCNT, 85, italics added).

When the leper expresses his confidence in Jesus' ability to heal him, Jesus expresses his willingness to do so. And as an expression of his compassion, Jesus "reached out his hand and touched the man" (v. 41). It is the first kind touch of another's hand that the man has felt in who knows how long, and it is the touch of the Son of God!

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.* 36 *Simon and his companions went to look for him,* 37 *and when they found him, they exclaimed: "Everyone is looking for you!"*

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

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.*

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.*

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

- Circle "very early" and "still dark" in v. 35.
- Underline "a solitary place" in v. 35.
- Circle "prayed" in v. 35.
- Circle "look" in v. 36.
- Circle "everyone" in v. 37.
- Box "so" indicating purpose in v. 38.
- Underline "throughout Galilee" in v. 39.
- Bracket "driving out demons" in v. 39.
- Circle "leprosy" in v. 40.
- Circle "indignant" in v. 41.
- Circle "be clean" in v. 41.
- Bracket "testimony to them" in v. 44.

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

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

1. What do you infer about Jesus and about prayer from verse 35?
 2. Verse 36 refers to Simon and “his companions.” Identify them (cf., v. 29).
 3. When they get up, Jesus is nowhere to be found. Describe their reaction.
 4. Explain the point of Mark’s use of *hyperbole* (i.e., *exaggeration*) in verse 37.
 5. Given Jesus’ success in Capernaum, why does he want to leave?
 6. What makes *exorcisms* and the *cleansing of lepers* particularly telling miracles?
 7. Explain the similarity between “Be quiet!” in verse 25 and “Be clean!” in verse 41.
 8. Explain the *contrast* in verse 44.
 9. Explain what Jesus means by “as a testimony to them.”
 10. **Discussion:** Talk about the leper’s presumably well-intended disobedience and its consequences
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Commentary On The Text

Jesus' popularity goes viral shortly after he begins his public ministry, preaching, "The time has come. The kingdom of God has come near. Repent and believe the good news!" (Mk 1:15). After brothers Simon and Andrew and brothers James and John respond immediately to Jesus' call, he goes with them to Capernaum where he is invited to teach in the synagogue. People are amazed in part because he speaks with authority and in part because he exorcises a demon before their very eyes. The fact that he had such power authenticated his message and indicated that the kingdom of God was truly near. His audience responds saying, "What is this? A new teaching—and with authority! He even gives orders to evil spirits and they obey him" (1:27). It does not take long for word of him to spread throughout the whole region of Galilee.

Once they leave the synagogue, Jesus and his disciples come to the home of Simon and Andrew where Simon's mother-in-law is in bed sick. Jesus takes her hand, helps her up, the fever leaves her, and she begins to wait on them, confirming her healing. The following evening, the whole town shows up at Simon's door with sick friends and loved ones. Not only does Jesus heal many sick, but he also exorcises many demons, which further fuels his fame.

One would excuse Jesus for sleeping in the next morning, but on the contrary, he gets up very, very early, long before dawn, goes off by himself, and prays, acknowledging his dependence on the Spirit (Mk 1:10). This is not what Jesus did once; this is what Jesus does repeatedly. Luke tells us, "Jesus often withdrew to lonely places and prayed" (Lk 5:16). When the disciples get up, Jesus is nowhere to be found. They issue an all-points bulletin, launch a manhunt, and when they find him praying, they exclaim, "Everyone is looking for you." Their use of hyperbole is understandable. One commentator writes tongue in cheek: "The disciples would like to accommodate this surge in popularity: more evening healings with a band concert, perhaps they could even develop a Capernaum healing theme park. Jesus is not interested in the fleeting adulation of crowds and refuses to back to Capernaum" (David E. Garland, *The NIV Application Commentary: Mark*, 74). Rather than remain in Capernaum, Jesus prefers to travel

throughout nearby Galilean villages to teach there also (v. 38-39).

On Jesus' tour, a man with leprosy, confident that Jesus can heal him, comes begging the Lord to make him clean. Socially a leper is a living corpse (Josephus, *Ant.* 3.11.3 §264), and curing the disease is considered a miracle comparable to raising the dead (2 Kings 5:7; *b. Sanh.* 47a; cf. Luke 4:27). Yet this man still believes *without presumption* ("If you are willing") and *without doubting* ("You can make me clean") there is hope for him. In turn, Jesus responds with compassion, "I am willing," he says, and reaches out his hand to touch the man. The NIV translation, "Jesus was indignant" (cf., NET) reflects a variant in the Greek text. Many manuscripts, however, read "Jesus was filled with compassion" (see NIV margin; cf., ESV, HCSB, NKJV, NRSV), which makes better sense in this context. In the same way that Jesus told the unclean spirit, "Be quiet!" (v. 25), he tells the man, "Be clean!" and it is so. One commentator explains: "Jesus' words, 'Be clean!' are not in the indicative mood, which would mean that he is simply declaring that the leper is clean. Rather, the verb is an imperative. Jesus causes the cleansing of the disease, just as the charge to demons to come out effected an exorcism" (Garland, 75-76).

At this point, the man may not go on his merry way rejoicing, because his healing must, by law (see Lev 14:1-32; cf., Dt 24:8-9), be verified first by a priest *before* he rejoins society and *before* he tells others the story behind his healing. Showing himself to the priest and offering the obligatory sacrifices serves "as a testimony to them," which this early in Mark likely has a positive connotation and means, "as a witness to the people [priests included] that he has been cured and that they can associate with him" (Garland, 76). But instead of waiting to spread the good news, he begins to talk freely about how Jesus healed him. And as a result, the Lord has to remain outside of the Galilean towns he visits. Nevertheless, people come to him from everywhere around. "Disobedience to the express command of Jesus, even if undertaken from the best possible motives, could lead only to a hampering and hindering of His work. Perhaps that was why Jesus had warned him so strongly against it in verse 43, but all in vain" (R. Alan Cole, *The Gospel According to Mark*, TNTC, 119).

Word Studies/Notes

v. 35 *very early, still dark* “The word *prōi* in Mark means the last watch of the night from three to six A.M. *Ennuchalian* means in the early part of the watch while it was still a bit dark (cf. Mark 16:2 *lian prōi*)” (A. T. Robertson, *Word Pictures in the New Testament*, 1:263). “Early morning prayer was a characteristic of Jewish piety (Pss 5:3; 88:13; 119:147)” (Robert H. Stein, *Mark*, BECNT, 100). Events recorded in verses 21-31 occur on the Sabbath, which begins at sunset on Friday and ends at sunset on Saturday. A flood of people seeking to be healed (vv. 32-34) gather at Peter’s door after sunset on Saturday (see John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 110).

v. 35 *solitary place* “Whereas Jesus no doubt sought to be alone at times in order to pray, the comment about Jesus seeking an uninhabited place serves to show that Jesus’ popularity and fame were so great that he could not be hidden. Even in deserted, unpopulated areas, people were flocking to see him” (Stein, 100).

v. 35 *prayed* Jesus spent extended time in prayer. “Imperfect tense picturing Jesus as praying through the early morning hours” (Robertson, 264). “Lightfoot notes that, in Mark, there are three specific references to Jesus at prayer (1:35; 6:46; 14:32). All are at night, and all at times of tension: but surely this early rising for prayer shows a general pattern” (R. Alan Cole, *The Gospel According to Mark*, TNTC, 117).

v. 36 *look* “Jesus meets temptation again in this lonely place when Simon and those who are with him ‘hunt him down’ (*katadioko* – not ‘look for him’ as in NIV, or ‘follow him’ as in the RSV). The verb suggests they have engaged in an urgent manhunt for Jesus” (David E. Garland, *The NIV Application Commentary: Mark*, 73).

v. 37 *everyone* Here Mark uses *hyperbole* to emphasize Jesus’ rise in popularity.

v. 39 *throughout Galilee* “The first of what seem to be three tours of Galilee (second tour, Lk 8:1; third tour, Mk 6:6 and Mt 11:11)” (*The NIV Study Bible*, note on Mk 1:39).

v. 39 *driving out demons* “The mention of Jesus’s driving out demons in 1:39, however, emphasizes the defeat of the demonic powers (cf. 3:20-30)

and thus the arrival of the kingdom of God even better than Jesus’s healing ministry, although as we shall see in 1:40-45, certain healings were especially associated with the coming of the kingdom of God” (Stein, 102).

v. 40 *leprosy* “‘Leprosy’ included a variety of serious skin diseases ranging from ringworm to true leprosy (Hanson’s bacillus), a progressively disfiguring disease. This man experienced a pitiful existence due not only to the physical ravages of the disease but also to ritual uncleanness (cf. Lev. 13-14) and exclusion from society” (Grassmick, 111).

v. 41 *indignant* Cf., “moved with compassion” (HCSB); “moved with pity” (ESV). “I must admit that if ‘being angry’ is the correct reading, we simply do not possess a clear understanding of why Jesus was angry or how Mark understood it. On the other hand, ‘moved with compassion’ has far better textual support and describes Jesus in 6:34 and 8:2 (cf. also 9:22)” (Stein, 106).

v. 41 *be clean* Cf., v. 25. Not a declaration, “you are clean;” which only a priest could make (see William L. Lane, *The Gospel According to Mark*, NCNT, 85), but a command, “be clean” (see Garland, 75). Like impure spirits, disease also responds to Jesus’ commands.

v. 44 *testimony to them* “This phrase could be understood in a positive sense (‘a convincing witness’) or negative sense (‘an incriminating witness’) to either people in general or the priests in particular”. . . On the one hand, “In this context, as in the two other occurrences of this phrase (Mark 6:11; 13:9), the negative sense is preferred” (Grassmick, 111). On the other hand, “In the context of 1:44, it would be too early in Mark’s Gospel to interpret this as a condemnatory act directed at the priests” (Stein, 108).

Other Texts to Consider

Luke 4:36-37

“When John, who was in prison, heard about the deeds of the Messiah, he sent his disciples to ask him, ‘Are you the one “who is to come, or should we expect someone else?”’

Jesus replied, ‘Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. Blessed is anyone who does not stumble on account of me.’”



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Jesus' healing of the leper and the leper's response demonstrates the proximity of the kingdom and the consequences of disobedience, albeit well-intended

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

Do you remember when you first learned to pray? Most likely it was a rote dinner or bedtime prayer as a child. Prayer might be as natural as breathing to some of you, and for others, you struggle so much that it's difficult to do in the privacy of your own home, much less out loud in Community Group. I remember as a young Christian in my 20s thinking very analytically about prayer. I needed a formula, a daily box to check, and more than anything, I needed to know what the "right" words were. It took a little bit of time for me to personally learn that prayer isn't a box to check on my to do list or formula of specific phrases but a discipline that cultivates an intimate, rich, beautiful relationship with our Creator. We use the Kid's Central Competency of prayer to cultivate this discipline, "I talk to God so I can know Him, ask Him for things, and find out what He wants me to do." In its simplest form, we portray prayer as talking to a friend. We explain that you can't know a person unless you spend time sharing conversation with them. Similarly, you can't grow in your relationship with your heavenly Father without spending time communicating through prayer. Are you modeling prayer? What are you doing to nurture the discipline of prayer in your child? It is ok to set boundaries for uninterrupted prayer time in your life. Let your kids know you need time with your Savior and encourage them to do the same. We're praying your relationship with the Lord grows through prayer!

What Does The Bible Say?

What does the Bible say? Read Mark 1:35-45.

1. What did Jesus do early in the morning?
2. Why did Jesus travel to nearby villages?
3. What did Jesus feel toward the man and how did He help him?

What Do You Think?

Why did Jesus tell the man with leprosy not to tell anyone about what happened?

What Do You Do?

Using items around the house (paper, stickers, ribbon, colors), make a prayer journal. Follow Jesus' example by taking a moment to journal your prayers each morning.

CORE COMPETENCY: Compassion

I believe God wants me to help others in need.

MEMORY VERSE: Psalm 34:2

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

KidPIX COUPON

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

Questions: 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.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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**CENTRAL
BIBLE CHURCH**

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