

1. Last week I completed the exegesis of Mar 1:20. When time expired I was in the process of analyzing Mar 1:21 and more particularly what the Wycliffe Encyclopedia had to say of Capernaum.
2. Before we resume our study you may want to use the grace provisions of 1Jo 1:9. Let us pray.
3. Let's me first give you an expanded translation of Mar 1:14-20.

Mar 1:14 And after John the Baptist was put in prison, Jesus came into the province of Galilee, making a public proclamation of the good news of God;

Mar 1:15 saying, the time has been fulfilled with the present result that the moment is epochal in its significance, and the kingdom of God is near. It is imperative that each of you change your minds regarding the Christ and immediately believe the good news--the Messiah has arrived.

Mar 1:16 Jesus had just left his home there in Capernaum walking along the northern shore of the Sea of Galilee when he saw off in the distance Simon Peter and Andrew casting their nets from side to side; clearly the two men were commercial fishermen.

Mar 1:17 And Jesus said unto Andrew and Simon Peter, "Come, after me and I will make you to become fishers of men."

Mar 1:18 And immediately the two fishermen, later to become disciples, left their nets to follow him.

Mar 1:19 Christ continued walking along the northwestern shore of the Sea of Galilee when, he saw James, son of Zebedee and his brother John in their boat, repairing their nets.

Mar 1:20 Jesus called out in a loud voice and immediately James and John followed Jesus leaving their Father Zebedee in the large boat with several of his hired hands.

3. I want to review some of that learned and then begin new material on page 2.
4. Jesus has encountered Andrew, Peter, James and John and now he challenges them to follow Him into the synagogue at Capernaum. We are not sure when the trip to the synagogue took place. Kenneth Wuest has written "the entrance into Capernaum was not immediately after the call of the encounter with these four men. The calling of the disciples, the Sermon on the Mount, the healing of the leper and of the centurion's servant preceded this miracle in the Capernaum synagogue." More about the timing later.
5. Now let's see what happened as Jesus begins to teach those in the synagogue.

KJV-New Sentence

Mar 1:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

Και εισπορευομαι εις Καφαρνβαουμ και ευθυσ τοις

σαββασιν εισερχομαι εις ο συναγωγη διδασκω.

1. Let me give you a literal translation of Mar 1:21.

Literal Translation

Mar 1:21 And they went into Capernaum and immediately on the weekly Sabbath Jesus entered into the synagogue and was continuously teaching.

2. Now let's resume our study of what the Wycliffe Bible Encyclopedia has to say about Capernaum and the synagogue located there.

CAPERNAUM

1. After His rejection at Nazareth, Jesus determined to make Capernaum, on the Sea of Galilee, His headquarters.

2. Matthew called it "his own city" (Mat 9:1). Here occurred some of the most significant events of His ministry.

Mat 9:1 And he entered into a ship, and passed over, and came into his own city.

3. Nearby, Jesus encountered the four fishermen Simon, Andrew, James, and John.

Mar 1:16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

Mar 16:17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

Mar 16:18 And straightway they forsook their nets, and followed him.

Mar 16:19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

Mar 16:20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

Mar 16:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

Mar 16:29 As soon as they left the synagogue, they went with James and John to the home of Simon and Andrew.

Mar 16:30 Simon's mother-in-law was in bed with a fever, and they told Jesus about her.

4. It was here also he met the tax collector.

Mat 9:1 Jesus stepped into a boat, crossed over and came to his own town ...

Mat 9:9 As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him.

Mar 2:13 Once again Jesus went out beside the Sea of Galilee. A large crowd came to him, and he began to teach them.

Mar 2:14 As he walked along, he saw Levi son of Alphaeus sitting at the tax collector's booth. "Follow me," Jesus told him, and Levi got up and followed him.

5. Here, He also healed: the centurion's servant, the paralytic, and demon-possessed man. Many other events in the life of Christ took place in what became known as "His city."

6. The location of Capernaum has been problematical, but the town is now almost certainly identified with Tell Hum on the nothwest shore of the Sea of Galilee about two and a half miles southwest of where the Jordan enters the sea.

7. The town degenerated in the 6th century, and became uninhabited. The Franciscans bought the site in 1894 and cleared the ruins of an ancient synagogue there.

8. This limestone structure had an interior of about 70 by 50 feet. Oriented south toward Jerusalem, it was joined on the east by a colonnaded court. Along the east and west sides of the lower floor of the prayer hall were stone benches for worshipers.

9. An upper floor was probably used by women. The synagogue was decorated with figures of palm trees, vines, eagles, lions, centaurs, and boys carrying garlands.

10. Although the structure probably dates to the 3rd century, A.D., it very likely stood on the site of an earlier synagogue - perhaps in the same place and following the same plan as the one built by the Roman centurion (Luk 7:5) and the one in which Jesus taught.

11. Excavations are presently being conducted in an area between the synagogue and the shore of the Sea of Galilee. Remains of an early Christian church have come to light there.

12. Now let's return to our analysis of Mar 1:21.

13. Though there are those who conclude the teaching at the synagogue occurred much later than Unger chronology, I see no reason to doubt Merrill Unger's conclusion that the teaching took place right after the encounter of the four fishermen.

14. The synagogue was a place of worship other than the Temple at Jerusalem where the Jews congregated for their "liturgical practices." The services at the synagogue consisted of prayer, praise, the reading of the Word of God, and an exposition by any rabbi or other competent person.

15. The sacred record shows that our Lord and also Paul were invited to either read the Scriptures or address the people in the synagogue.

Luke 4:16 He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read.

Luk 4:17 The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

Luk 4:18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed,

Luk 4:19 to proclaim the year of the Lord's favor."

Luk 4:20 Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him,

Luk 4:21 and he began by saying to them, "Today this scripture is fulfilled in your hearing."

16. The inchoative imperfect of the verb *Didasko* indicate the Lord began to teach and that teaching last for some time.

17. Now let me give you an expanded translation of Mar 1:21.

Expanded translation

Mar 1:21 The four fishermen followed Jesus into Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach.

18. Now let's see what we can learn from Mar 1:22 where we find a description of the reaction (at least by some) to Jesus' teaching.

KJV-New Sentence

Mar 1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Και εξεπλησσοντο επι τη διδαξη αυτου, ην γαρ διδασκων αυτους ως εξουσιαν εχων, και ουχ ως οι γραμματεισ.

1. Let me give you a literal translation of the verse.

Mar 1:22 And the four fishermen along with several others at the synagogue were astonished at His teaching: for you see He was continuously teaching them as one having authority, and not as the scribes.

2. We begin the new sentence with the conjunction **Kai** used as a simple connective followed by verb **Eklepto** parsed as a 3rd person plural, imperfect active indicative and followed by the prepositional phrase **Epi Te Didache** and the pronoun **Autos**, declined as a genitive singular. Next follows the explanatory particle **Gar** followed by the verb **Eimi**, parsed a 3rd person singular, imperfect active indicative and the verb **Didasko**, parsed as a present active participle and the pronoun **Autos**, declined as an accusative plural. Next follows the adverb **Hos** and the noun **Exousia**, declined as an accusative singular and the verb **Echo**, parsed as a present active participle. The next phrase begins with the conjunction **Kai** used as a simple connective and the negative adverb **Ouk** followed by another adverb, **Hos** and the monadic noun **Grammateis**, declined as nominative plural.

3. At this point in Jesus' ministry He is being received very positively. To a great extent by the healings, exorcisms etc. Now, however, there are many who are impressed by the manner and content of His teachings.

3.1 Soon however the tide will turn as jealous scribes will begin to denigrate the Godman. This is not unlike what we see today.

4. One thing people do not like is dogmatic teaching. I have seen it personally and I have seen it in the ministries of others. People often say “why do you think you have the only answer?”

5. Clearly any Bible teacher who does not believe what he is teaching is correct, is not worth his salt. The most opposition today and that which is often ridiculed by the secular world is Christ’s dogmatic statement “I am the way the truth and the life, no man cometh to the Father except by me.”

6. When doctrine is emphasized people scatter. Let me give you a several points about our emphasis on doctrine vis-a-vis the silliness of service programs, social programs, chasing turkeys, selling pumpkins, selling candy, bingo, church ball teams, ski trips, car washes, etc.

7. Josh McDowell in a speech to the 2005 graduates at Dallas Theological Seminary revealed a frightening fact about believers today.

“ ... Ninety-one percent of professing born-again Christians ... assert there are no absolutes. That figure is up from fifty-two percent in 1991, sixty-two percent in 1994 and seventy-eight percent in 1999.

“Of the ninety-one percent in 2005, sixty-five percent said ... “we cannot know whether any religion is true or not, including Christianity.”

8. We once had a paid song leader in our local church who said “Why do we in this church believe what we believe is correct, to the exclusion of other churches?”

9. Clearly the problem described in the above cited quotations describe a serious problem that can only be answered when Bible Doctrine becomes the center of church worship. Ergo the need for pastor-teachers to emphasize the importance of acquiring a full knowledge (**EPIGNOSIS**) of the Word of God.

10. Peter in 2Pe 1:2 summarizes the process for acquiring Doctrine.

2Pe 1:2 Grace (**CHARIS**) and peace (**EIRENE**) be multiplied (**PLE THUNO**-optative) unto you through the knowledge (**EPIGNOSIS**) of the Lord Jesus Christ.

10.1 The grace plan of God with its related stability in time is wished upon each and every believer, however, Peter recognizes his wish is not being completely fulfilled. The verb **PLETHUNO** means to augment or multiply.

10.1.1 Peter wishes God's grace plan and the peace that comes as a result of that plan would increase exponentially for all believers.

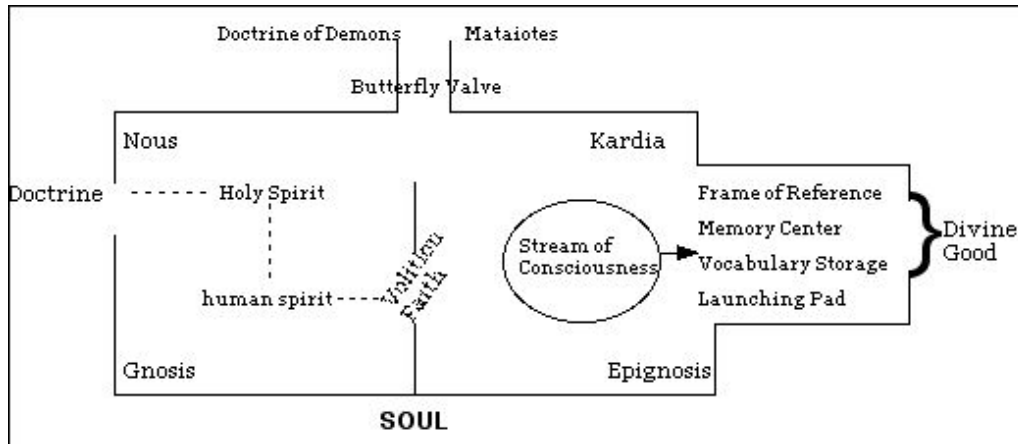
10.2 The source of this augmentation or multiplication is that wonderful word **EPIGNOSIS** which is Bible doctrine metabolized in the right lobe of the soul.

10.2.1 The Lord Jesus Christ, our resurrected Celebrity, is described in the possessive genitive case meaning we are to acquire [**EPIGNOSIS**] doctrine of our Lord if we are to enjoy God's grace and peace.

10.3 There are no short cuts. We get peace “through and by means of doctrine resident in the soul.”

10.3.1 Bible doctrine must however enter the left lobe where it is made perspicuous by God the Holy Spirit and then by faith it must be transferred to the right lobe where it will not only provide peace and stability but it will also produce divine good.

10.3.2 The best way to view this phenomena is by reviewing our old familiar schematic of the soul chart.



10.3.3 Doctrine in the left lobe is called **GNOSIS**; doctrine in the right lobe is called **EPIGNOSIS**. **EPIGNOSIS** doctrine will become part of the believer’s stream of consciousness and result in the construction of certain building blocks such as a memory center, frame of reference, doctrine assimilated into categories, a new vocabulary, new norms and standards, momentum and wisdom; all of which will facilitate the production of divine good.

10.3.4 Let me give you several notes concerning the meaning of memory center, frame of reference, categories, vocabulary storage, norms and standards, momentum and wisdom.

Memory Center:

- ÿ it brings into focus that which is pertinent
- ÿ it serves as a source for reverse process thinking
- ÿ it functions closely with vocabulary and categorical storage

Frame of Reference:

- ÿ it serves as a foundation for learning more complex doctrines
- ÿ it provides a new perspective to look at life's experiences
- ÿ it makes possible our becoming Christocentric vis-a-vis anthropocentric
- ÿ it serves as an alarm when false doctrines are heard
- ÿ it provides a means for handling guilt
- ÿ it facilitates witnessing

Categorical Storage:

- a place where technical concepts and ideas are categorized
- these doctrines are stored for later use

Vocabulary Storage:

- a place where words, concepts and ideas are stored

Launching Pad

- a place from which doctrine is applied and God is glorified

10.4 it is God's plan for us to produce divine good, a product of doctrine in our souls.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, **which God hath before ordained that we should walk in them.**

10.5 Metabolized Doctrine in the soul of the believer will produce divine good.

Jam 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

Jam 1:20 For the wrath of man worketh not the righteousness of God.

Jam 1:21 **Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.**

Jam 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Jam 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jam 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Col 1:3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

Col 1:4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

Col 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the **word of the truth of the gospel;**

End Lesson Taught 12-14-2011