

1. Last week I taught the Doctrine of Demons and Mar 1:24 and when time expired I was about to begin the exegesis of Mar 1:25.
2. Before we resume our study you may want to use the grace provisions of 1Jo 1:9. Let us pray.
3. Let me first give you an expanded translation of Mar 1:16-24.

**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 Jesus said unto Andrew and Simon Peter, "Come, after me and I will make you to become fishers of men."**

**Mar 1:18 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.**

**Mar 1:21 The four fishermen followed Jesus into Capernaum and on Saturday Jesus went into the synagogue, and began to teach.**

**Mar 1:22 Andrew, Peter, James and John, along with several others at the synagogue were astonished at Jesus' teaching; for you see He taught as one having authority, and not as the scribes.**

**Mar 1:23 And immediately after Jesus completed His teaching, a demon possessed man jumped to his feet and began crying out in a loud voice.**

**Mar 1:24 And the demon cried out saying, "What do we have in common with you? Have you come to destroy us. I know who you are, you are the Holy One of God.**

4. Now let's see what we can learn from Mar 1:25.

KJV-New Sentence

Mar 1:25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

Και επιτιμαω αυτος ο Ιησους λεγω; φιμωω και εξερχομαι εξ αυτος.

1. Let me give you a literal translation of Mar 1:25.

Mar 1:25 “And Jesus reprovved him saying, “be quiet and come out of him.”

2. **Kai** is a conjunction used as a simple connective followed by the verb **Epitimaō**, parsed as a 3<sup>rd</sup> person singular, aorist active indicative and the dative singular of the intensive pronoun **Autos** used as the third person pronoun.

Next follows the proper noun **Iesous**, declined as a nominative singular followed by the verb **Legō**, parsed as a present active participle and the verb **Phimoo**, parsed as an aorist passive imperative and the conjunction **Kai** followed by the verb **Exercomai**, parsed as a 2<sup>nd</sup> person singular aorist active imperative. We then close the verse and sentence with a preposition **Ek** and the pronoun **Autos**, declined as a genitive singular.

3. There are two imperatives in this verse. The two are “**Phimoo**” and “**Exercomai**.”

4. **Phimoo** means “to be silent, to be speechless” or “to muzzle.” **Phimoo** is a very strong verb. Kenneth Wuest says it is “equivalent to our English “shut-up.” **Exercomai** means “to come out of.” Both imperatives in this verse call for instantaneous compliance.

5. Interestingly the verse begins with the verb “**Epitimaō**” meaning “to chide, to assess a penalty, to allege as a crimination, to reprove, to censure” or “to rebuke.”

5.1 Christ is therefore rebuking the demon and then demanding the demon come out of the man.

6. Let’s see how our entire verse looks by way of an expanded translation.

### **Expanded Translation**

**Mar 1:25 “Shut-up” said Jesus sternly, “Come out of him right now!”**

7. Now let’s see what we can learn from Mar 1:26.

KJV-New Sentence

Mar 1:26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

Και σπαρασσω αυτος το πνευμα το ακαθαρτον  
και φωνεω φωνη μεγαλη εξερχομαι εκ αυτος.

1. Let me give you a literal translation of Mar 1:26.

Mar 1:26 And after the unclean spirit shook him violently and cried out in a very loud voice he came out of him.

2. **Kai** is a conjunction used as a connective followed by the verb **Sparasso**, parsed as an aorist active participle and the intensive pronoun **Autos** used as the 3rd person singular pronoun and parsed as an accusative singular. Next we have the noun **Pneuma**, declined as a nominative singular modified by the adjective **Akatharton**, declined as a nominative singular and the conjunction **Kai** joining the verb **Phoneo**, parsed as an aorist active participle.

We begin the concluding phrase with the noun **Phone**, declined as a nominative singular modified by the adjective **Megale**, declined as a nominative singular and followed by the verb **Exerchomai**, parsed as a 3rd person singular aorist active indicative and the preposition **Ek** with the pronoun **Autos**, declined as a genitive singular and serving as the object of the preposition.

3. **Sparasso** indicates the demon shook the man vehemently before using the possessed man's vocal chords to shout in a loud (**Megale**) voice (**Phone**).

4. **Sparasso** means "to cause a spasmodic contraction in the manner of a grand mal seizure characterized by significant convulsing. There is a related and stronger Greek word found in Luk 9:42—**Sussparasso** meaning "to convulse completely."pp

5. **Sparasso** can be found three other places in the New Testament and in each case **Sparasso** is used in the context of an exorcising of a demon.

Mar 9:19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

Mar 9:20 And they brought him unto him: and when he saw him, straightway the spirit **tare** him; and he fell on the ground, and wallowed foaming.

Mar 9:21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

Mar 9:22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

Mar 9:26 And the spirit cried, and **rent** him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

Mar 9:27 But Jesus took him by the hand, and lifted him up; and he arose.

Luk 9:39 And, lo, a spirit taketh him, and he suddenly crieth out; and **it teareth** him that he foameth again, and bruising him hardly departeth from him.

Luk 9:40 And I besought thy disciples to cast him out; and they could not.

Luk 9:41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

Luk 9:42 And as he was yet a coming, the devil threw him down, and **tare** him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

6. Now let's see how our verse looks in its entirety by way of an expanded translation.

### **Expanded Translation**

**Mar 1:26 The evil spirit shook the man violently and came out of him with a loud shriek.**

7. Now let's see what we can learn from Mar 1:27.

KJV-New Sentence

Mar 1:27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

Και θαμβεω απασ, ωστε συζητεω αυτος λεγω; τισ εστιν ουτος? Διδαξη καινη κατα εξουσια; και τοις πνευμα τοις ακαθαρτον επιτασσω, και υπακουω αυτος.

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

Mar 1:27 And were astounded all so that they debated them saying; What is this? Teaching a new by authority; and the spirits unclean he commands, and they obey him.

2. **Kai** the conjunction is followed by the verb **Thambeo**, parsed as a 3rd person plural aorist passive indicative and the adjective **Hapas** and the conjunction **Hoste**. Next we have the verb **Suzeteo**, parsed as a present active infinitive and the intensive pronoun **Autos** declined as an accusative plural and the verb **Lego**, parsed as a present active participle. A question is then asked using the interrogative **Tis** with the verb **Eimi**, parsed as a 3rd person singular, present active indicative and the near demonstrative pronoun **Houtos**, declined as a nominative singular? Now we begin a new sentence: **Didache** next follows declined as a nominative singular and modified by the noun **Kaine** and the noun **Exousia**, declined as an accusative singular? We then begin another new sentence with **Kai** as a conjunction followed by the monadic noun **Pneuma**, declined as a dative plural and modified by the monadic adjective **Akatharton**, declined as a dative plural and the verb **Epitasso**, parsed as a 3rd person singular, present active indicative followed by the conjunction **Kai** and the verb **Hupakouo**, parsed as a 3rd person plural present active indicative and the pronoun **Autos** declined as a dative singular.

3. The verse begins with the entire group being astounded and amazed that Jesus could perform such an on the spot exorcism. It would seem they might have been more astounded that the demons knew who He was.

4. **Hapas** designates the entire group is astounded and ready to debate, the Greek verb **Zuzeteo** meaning “to seek, to ask” or “to deliberate.” The remarkable event performed by Jesus is now on their mind and they want to deliberate and debate the event just witnessed.

5. The question of those present in the synagogue is simply stated “**Tis Eimi Houtos.**” Literally “what is this?” In other words what did we just witness?” They wonder: “Is this some new kind of teaching by which demons obey the authority of the teacher?”

6. Recall our previous teaching of the word **Exousia**. The word **Exousia** means literally “to be out,” and was used of that authority which a person has which is delegated to him from someone else. The person delegating that authority is in a sense out of himself and acting in the person to whom he has delegated that authority. Thus, the word means, “delegated authority.” The word also means, “The power of authority and of right.”

7. It was often used in a legal sense describing delegated authority. Here it is used of our Lord as having authority in Himself, not derived from others. The rabbis quoted from other rabbis and felt themselves to be expounders of tradition. The Messiah struck a new note here, and the people were quick to recognize it.

8. They saw that here was a teacher who spoke on His own authority. Jesus stands apart from the old group. He made a sensation in the best sense of that word. There was a buzz of excitement at the new teacher that was increased by the miracle just witnessed.

9. Jesus Himself describes His authority as coming from the Father for He and the Father were and are one. Take note in John chapter 17 as He prayed for us.

Joh 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

Joh 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

Joh 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Joh 17:8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

Joh 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

Joh 17:13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

Joh 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

10. Now let's see how our entire verse looks by way of an expanded translation.

### **Expanded Translation**

**Mar 1:27 All of those in the synagogue were absolutely amazed. They immediately began to ask each other, "What is this? Is this a new teaching. This man has great authority! Not only does He speak authoritatively but He even gives orders to evil spirits and they obey him."**

11. Now let's see what we can learn from Mar 1:28

KJV-New Sentence

Mar 1:28 And immediately his fame spread abroad throughout all the region round about Galilee.

Και εξερχομαι η ακοη αυτος ευθυσ πανταχου εις ολος την περιχωρον της Γαλιλαιος.

1. Now let me give you a literal translation of Mar 1:28.

Mar 1:28 And went forth the report of him immediately everywhere into all of the neighborhood of Galilee.

**Kai** is a conjunction used as a simple connective followed by the verb **Exerchomai**, parsed as a 3rd person singular aorist active indicative followed by the monadic noun **Akoe**, declined as a nominative singular and the pronoun **Autos**, declined as a genitive singular used as a descriptive genitive. Next follows the adverb **Euthus** and the adverb **Pantachou** and the preposition **Eis** with the noun **Holos**, declined as an accusative singular. Next we have the monadic noun **Perichoron**, declined as an accusative singular and the monadic indeclineable proper noun **Galilaios**.

2. As a result of Jesus' teachings and the many miracles and exorcisms His fame spread throughout all of Galilee.

3. Let me give you several points about Galilee. It might be best to review the people of Galilee and then the region of Galilee. It was here among Galileans that Jesus Christ ministered first and foremost.

4. Galileans were quite prominent in the ministry of Jesus. A Galilean was either a native or inhabitant of Galilee (Luk 13:1 and Acts 1:11).

Luk 13:1 There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

Acts 11:1 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

End Lesson Taught 1-11-2012