

1. Last week I taught Mar 1:25, 26 and 27 and when time expired we were reviewing several points about Galilee.
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 1:21-27.

**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.**

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

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

**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."**

4. I want to review some of that learned and then return to our study of Galilee.
5. Mar 1:28 has been translated in the KJV.

KJV-New Sentence

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

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

1. **Kai** is a conjunction used as a simple connective followed by the verb **Ekerchomai**, 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.

1.1 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 indeclinable proper noun **Galilaïos**.

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 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

5. Jesus (Mat 26:69) and Peter (Mar 14:70) were called Galileans, and the 12 apostles were Galileans except Judas Iscariot, Judas being from a town near Beersheba in the province of Judah.

Mat 26:69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

Mar 14:70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

6. Galileans were rather common people who were generous, impulsive, pious, nationalistic, and often more Hellenistic than Judeans were. Although Galilee and Judea were only 60 miles apart, the people differed from each other in many respects.

7. One difference was speech in which the pronunciation and accent of Galilean Aramaic identified Peter to the maid (Mat 26:73).

Mat 26:73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee.

8. Galileans had different customs and simpler religious practices than the Judeans, so that the term Galilean was a reproach used by the Pharisees.

9. People outside Galilee had a poor opinion of Galileans and believed therefore that a prophet could not come from Galilee (cf. Joh 1:46; 7:41 and 52-53).

Joh 1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Joh 1:47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Joh 7:41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

Joh 7:42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

Joh 7:43 So there was a division among the people because of him.

Joh 7:52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

Joh 7:53 And every man went unto his own house.

10. Thus the term Galilean signified both geographical location and cultural type.

11. Galilee was a region located west of the Jordan river and north of Judah. Galilee actually consisted of two major sections. The regions differed primarily because of topography.

12. Northern Galilee is mountainous (up to 4,000 feet above sea level) extending south from the Leontes River which terminates in the Lebannon range.

13. Southern or lower Galilee is more level and thus more suitable for living and farming, bounded as it is on the south by the fertile Plain of Esdraelon. Roads across Galilee from all directions brought commerce from Egypt, Arabia, and Syria. Fruit and olive orchards thrived on the hills, and grain and grass in the valleys.

14. The Canaanites continued to dominate Galilee for a long time after Joshua's invasion (Jdg 1:30-33).

Jdg 1:30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

Jdg 1:31 Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

Jdg 1:32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

15. In Solomon's time Galilee had a mixed population so that he felt he could give 20 of its cities to Hiram of Tyre without great loss to Israel (1Ki 9:11).

1Ki 9:11 (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

16. After the Assyrian conquests c. 732 B.C. (2Ki 15:29), Galilee once again became predominantly Gentile.

2Ki 15:29 In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

17. Thus Isaiah called it "Galilee of the nations" even as he spoke of their blessing to come when Christ would work primarily in Galilee (Isa 9:1; cf. Mat 4:15).

Isa 9:1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

Isa 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Mat 4:15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

Mat 4:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

18. After Herod joined it to his kingdom, Galilee attracted a great many Jews. Josephus claimed it had 240 cities and villages and could field an army of 100,000 men to fight against the Romans (Wars, ii.20.6).

19. In Jesus' time Galilee was part of the tetrarchy of Herod Antipas (4 B.C. to A.D. 30). Its chief cities were Capernaum, Nazareth, and Tiberias, the capital.

20. Jesus ministered mostly north and west of the Sea of Galilee, using Capernaum as His center of operation.

21. Both Jews and Gentiles still made up the population, with the northern section more Gentile than the southern and having more contact with Greek and Roman culture.

22. Now let me give you an expanded translation of Mar 1:28

### **Expanded Translation**

**Mar 1:28 And immediately the fame of Jesus spread throughout all the region round about Galilee.**

23. And now let's see what we can learn from Mar 1:29.

KJV-New Sentence

Mar 1:29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

Και ευθυσ εκ της συναγωγη εκερχομαι ερχομαι  
εις την οικια Σιμωνος και Ανδρεου μετα Ιακωβου  
και Ιωαννου.

1. Let me give you a literal transation of Mar 1:29.

Mar 1:29 And immediately out of the synagogue going forth they came into the house of Simon and Andrew with James and John.

2. **Kai** is a conjunction followed by the adverb **Euthus** and the prepostion **Ek** followed by the monadic noun **Sunagogue** and the verb **Ekerchomai**, parsed as an aorist active participle and a second verb **Erchomai**, parsed as a 3rd person plural aorist active indicative. Next we have the preposition **Eis** followed by the monadic noun **Oikia**, declined as an accusative singular and two proper nouns **Simonos** and **Andreou**. And completing the verse we have the preposition **Meta** followed by the two proper nouns **Iakobou** and **Ioannou**. **Simonos** and **Andreou** are joined by the conjunction **Kai** as are **Iakobou** and **Ioannou**.

3. Simon in our verse refers to Peter. Peter was married and perhaps Peter's mother-in-law lived with him. It is possible she was living with him temporarily while she was sick.

4. There are expositors who believe Jesus lived with Peter when He was in Capernaum.

5. Before we exegete Mar 1:30 let me give you an expanded translation of Mar 1:29.

### **Expanded Translation**

**Mar 1:29 As soon as Jesus and the four future disciples left the synagogue, they went to the home of Simon and Andrew.**

6. Now let's see what we can learn from Mar 1:30.

KJV-New Sentence

Mar 1:30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

Δε ο πενθερα Σιμωνος κατακειμαι πυρεσσω και ευθυσ λεγω αυτος περι αυτος.

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

Mar 1:30 Now the mother-in-law of Simon was laid aside fever-stricken, and immediately they told Him about her.

2. **De** is an adversative conjunction used as a continuative followed by the monadic noun **Penthera**, declined as a feminine, nominative singular and the anarthrous proper noun **Simon** with the verb **Katakeimai**, parsed as 3<sup>rd</sup> person singular, imperfect active indicative and the verb **Puresso**, parsed as a present active participle. Next we have the conjunction **Kai** and the adverb **Euthus** followed by the verb **Lego**, parsed as a 3<sup>rd</sup> person plural, present active indicative. The sentence ends with the intensive pronoun **Autos**, declined as a dative singular and the preposition **Peri** with the intensive pronoun **Autos** used as its object and declined as a dative singular.

3. "Lay" in the Authorized Version is **Katakeimai** meaning, "to have lain down" or "to lay prostrate." It was used colloquially of the sick, "those down sick." The papyri gives us, "the blows caused me to be laid up sick." **Katakeimai** can also be found in Mar 2:4 where it is used similarly of a "quadriplegic" and Mar 2:15 where it is used of Jesus reclining at table to eat.

Mar 2:4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy **lay**.

Mar 2:14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

Mar 2:15 And it came to pass, that, as Jesus **sat** at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

Mar 2:16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

3.1 The verb **Katakeimai** is in the imperfect tense which tells us she had been sick for some time.

4. The verb **Puresso** comes from the noun **Pur**, the common Greek word for fire. **Puresso** means "to be sick with a fever." **Puresso** is a present participle. She was burning up with a fever. It is interesting to note in passing that Thayer says "the Greek word for fire, **Pur**, is derived from the Sanskrit word *pu*, which means "to purify."

5. Kenneth Wuest writes, “The whole phrase could be translated “lay prostrate, burning with fever.” Matthew says “stretched out with a fever,” and Luke uses a medical term, “holden with a fever.” Luke speaks of Jesus standing over her like a doctor.

Mat 8:14 And when Jesus was come into Peter's house, he saw his wife's mother stretched out with a **fever**.

Mat 8:15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

Luk 4:38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother holden with a **fever**; and they besought him for her.

Luk 4:39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

5.1 A couple of other uses will help illustrate the meaning of the noun form of **Perrusso**, which is “**Pur**” or often written “**Puretos**.” We get our English prefix pyre or pyro, as in pyromaniac from the Greek **Pur**.

Joh 4:49 The nobleman saith unto him, Sir, come down ere my child die.

Joh 4:50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

Joh 4:51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

Joh 4:52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the **fever** left him.

Joh 4:53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

Joh 4:54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

Acts 28:8 And it came to pass, that the father of Publius lay sick of a **fever** and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

Acts 28:9 So when this was done, others also, which had diseases in the island, came, and were healed:

6. Anon is an old English word for “immediately” and a translation from **Euthus**. Several manuscripts leave out the word **Euthus**.

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

**Mar 1:30 Now Simon’s mother-in-law had been down for some time, burning up with fever. And immediately they spoke to Jesus concerning her.**

End Lesson Taught 1-18-2012