

Mark: 1:12–15

From Catena Aurea:

12. And immediately the spirit driveth him into the wilderness.

13. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

CHRYSOSTOM. (Hom in Matt. xiii) Because all that Christ did and suffered was for our teaching, He began after His baptism to dwell in the wilderness, and fought against the devil, that every baptized person might patiently sustain greater temptations after His baptism, nor be troubled, as if this which happened to Him was contrary to His expectation, but might bear up against all things, and come off conqueror. For although God allows that we should be tempted for many other reasons, yet for this cause also He allows it, that we may know, that man when tempted is placed in a station of greater honour. For the Devil approaches not save where he has beheld one set in a place of greater honour; and therefore it is said, And immediately the Spirit drove him into the wilderness. And the reason why He does not simply say, that He went into the wilderness, but was driven, is, that thou mayest understand that it was done according to the word of Divine Providence. By which also He shews, that no man should thrust himself into temptation, but that those who from some other state are as it were driven into temptation, remain conquerors.

CHRYSOSTOM. (in Mat. Hom. xiii) But the Spirit drove Him into the wilderness, because He designed to provoke the devil to tempt Him, and thus gave Him an opportunity not only by hunger, but also by the place. For then most of all does the devil thrust himself in, when he sees men remaining solitary.

1:14–15

14. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

THEOPHYLACT. And to shew us that in persecutions we ought to retire, and not to await them; but when we fall into them, we must sustain them.

THEOPHYLACT. Or else, the Lord means that the time of the Law is completed; as if He said, Up to this time the Law was at work; from this time the kingdom of God will work, that is, a conversation according to the Gospel, which is with reason likened to the kingdom of heaven. For when you see a man clothed in flesh living according to the Gospel, do you not say that he has the kingdom of heaven, which is not meat and drink, but righteousness and peace and joy in the Holy Ghost? (Rom. 14:17)

The next word is, Repent.

From Ancient Christian Commentary on Scripture:

1:12 The Spirit Drove Him Out into the Wilderness

The Wilderness Setting.

Chrysostom: You see how the Spirit led him, not into a city or public arena, but into a wilderness. In this desolate place, the Spirit extended the devil an occasion to test him, not only by hunger, but also by loneliness, for it is there most especially that the devil assails us, when he sees us left alone and by ourselves. In this same way did he also confront Eve in the beginning, having caught her alone and apart from her husband. The Gospel of St. Matthew, Homily 13.1.

1:13 Tempted by Satan

1:15 Repent and Believe

The Mingling of Joy and Sorrow.

Jerome: The sweetness of the apple makes up for the bitterness of the root. The hope of gain makes pleasant the perils of the sea. The expectation of health mitigates the nauseousness of medicine. One who desires the kernel breaks the nut. So one who desires the joy of a holy conscience swallows down the bitterness of penance. Commentary on the Gospels.