

The Gospel of Mark

Lesson 4

Mark 2:1 – 17

- Baptism and Temptation (Mark 1:1-13)
- Year long ministry in Judea (John 1:19-4:45)
 - First Miracle in Cana – Water to wine; Cleansing of Temple; Encounter with Nicodemus; Woman at the well in Samaria
- Galilean Ministry (1:14-7:23)
 - Summary of Jesus Teaching
 - Calling the first disciples as fishermen
 - Healing a demoniac in Capernaum
 - Healing Simon's mother-in-law
 - Healing many people
 - Preaching tour through Galilee
 - Healing a Leper during the preaching tour
- Some Thoughts:
 - John had a lifelong commitment to fulfill God's purpose for which he was created.
 - John preached an uncompromising message of sin, repentance, and faith.
 - John minimized material pleasures in his pursuit obedience.
 - John clearly recognized his humble position before an all holy God.
 - Jesus, the Servant King, is offering to set up His kingdom in individual's hearts. Repentance and faith are required to enter the kingdom.
 - We are called to follow Jesus which entails denying oneself and taking up one's cross. Nothing should be held back from Jesus.
 - We are called to be fishers of men – evangelism is the followers' of Christ central mission.
 - Healings are 1) immediate, 2) complete, and 3) visible to all.

Healing a Paralytic (2:1-14)

¹When He had come back to Capernaum several days afterward, it was heard that He was at home. ²And many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them. ³And they came*, bringing to Him a paralytic, carried by four men. ⁴Being unable to get to Him because of the crowd, they removed the roof above Him; and when they had dug an opening, they let down the pallet on which the paralytic was lying. ⁵And Jesus seeing their faith said* to the paralytic, “**Son, your sins are forgiven.**” ⁶But some of the scribes were sitting there and reasoning in their hearts, ⁷“Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?” ⁸Immediately Jesus, aware in His spirit that they were reasoning that way within themselves, said* to them, “**Why are you reasoning about these things in your hearts?**” ⁹“**Which is easier, to say to the paralytic, ‘Your sins are forgiven’; or to say, ‘Get up, and pick up your pallet and walk’?**” ¹⁰“**But so that you may know that the Son of Man has authority on earth to forgive sins**”—He said* to the paralytic, ¹¹“**I say to you, get up, pick up your pallet and go home.**” ¹²And he got up and immediately picked up the pallet and went out in the sight of everyone, so that they were all amazed and were glorifying God, saying, “We have never seen anything like this.”

- home – After the tour through Galilee, back at Peter's home where Jesus had made His base of operations. (Matt 4:13)
- Many were gathered together – Jesus had left Capernaum to get away from the crowds to go out and preach in the towns. When it was heard that He was home the crowds gathered again.

- The home – The average home would have been one room with a flat roof used for relaxation and sleeping on hot nights. There was an outside stairway leading up to the roof. The roof was made of clay and branches supported on wooden beams. Excavations of homes has shown that the longest span was 18 feet. The capacity of the average Capernaum home may have allowed about fifty persons standing close together.
- Speaking the word to them – This time Jesus was not performing miracles, He was preaching to the crowd. “Repent and believe in the gospel” – Salvation - forgiveness of sins - is by faith alone.
- The paralytic was desperate. His paralysis was serious since he could not move with aid but had to be carried. The paralytic and his friends showed great faith by their persistent, aggressive effort to get to Jesus. True faith works – it moves us to action.
- The crowd was so thick and the people were so hanging on Jesus’ every word. They were amazed at His teaching; for He was teaching them as *one* having authority, and not as the scribes. (1:22)
- seeing their faith said... Son, your sins are forgiven – Faith proceeds forgiveness. Jesus had probably been preaching about forgiveness of sins when He provided this opportunity for a teachable moment. Son is an affectionate address such as teacher to disciple. While this man came to Jesus for physical healing, Jesus first dealt with the man’s spiritual need.
- Sometimes we allow a felt need to take precedence over a true need. Regardless of the difficulties of life, the most important thing is our relationship with Jesus.
- Forgiven – has the meaning of “to send away”. Jesus was making a claim to deity which was clearly understood by the Pharisees.

² Bless the LORD, O my soul,
And forget none of His benefits;

³ Who pardons all your iniquities,
Who heals all your diseases;

⁴ Who redeems your life from the pit,

Who crowns you with lovingkindness and compassion; Psa. 103:2-4

- “He is blaspheming”, the scribes thought since only God can forgive sins (Isa 43:25) – a fact that would have been clear to all who were listening.
“I, even I, am the one who wipes out your transgressions for My own sake, and I will not remember your sins. Isa. 43:25
- Aware in His spirit – A statement confirming Jesus’ omniscience.
- Which is easier – To “do” either is equally impossible for men, but possible for God. It would have been easier to say “Your sins are forgiven.” since nobody could prove whether or not the man’s sins were indeed forgiven. So Jesus healed the paralytic to demonstrate that He could do either just as easily.
- So that you may know that the Son of Man has authority on earth to forgive sins – Jesus performed a miracle that only God can perform. Since they could not see the forgiveness He performed a miracle that they could see.
- Many individuals and groups through the centuries have claimed the power to absolve sins, but they have had no proof. Any pretender can utter the words, “Your sins are forgiven,” but only God’s divine power can both tell a paralytic to walk and then make it happen. MacArthur's New Testament Commentary: Matthew 8-15
- Once again this healing was 1) immediate, 2) complete, and 3) visible to all.

- Mark makes a point of saying that the paralytic “picked up the pallet and went out in the sight of everyone”. I.e. there were many witnesses available to be interviewed.

Calling Matthew (2:13-17)

¹³And He went out again by the seashore; and all the people were coming to Him, and He was teaching them.

¹⁴As He passed by, He saw Levi the *son* of Alphaeus sitting in the tax booth, and He said* to him, “**Follow Me!**” And he got up and followed Him.

¹⁵And it happened* that He was reclining *at the table* in his house, and many tax collectors and sinners were dining with Jesus and His disciples; for there were many of them, and they were following Him. ¹⁶When the scribes of the Pharisees saw that He was eating with the sinners and tax collectors, they said to His disciples, “Why is He eating and drinking with tax collectors and sinners?” ¹⁷And hearing *this*, Jesus said* to them, “***it is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners.***”

- Teaching – Once again Mark does not elaborate on the specific content of Jesus’ teaching.
- Jesus spent much of His time near water where His disciples were baptizing.

¹Therefore when the Lord knew that the Pharisees had heard that **Jesus was making and baptizing more disciples** than John ²(although Jesus Himself was not baptizing, but His disciples were), ³He left Judea and went away again into Galilee. John 4:1-3

- Levi (Matthew)

Whose occupation was that of a toll-gatherer, was born at Nazareth. He wrote his gospel in Hebrew, which was afterwards translated into Greek by James the Less. The scene of his labors was Parthia, and Ethiopia, in which latter country he suffered martyrdom, being slain with a halberd in the city of Nadabah, A.D. 60. Foxes Book of Martyrs; Foxe, John

- Tax booth – Matthew was a Jewish tax official working for the Romans. Tax collectors were viewed as traitors. They became rich by overcharging the required tax and keeping the difference – at the expense of their countrymen.
- When Matthew was called he “left everything behind, and got up and *began* to follow Him.” (Luke 5:28)
- Jesus was not a separatist. He came to save those separated from their Creator by sin.
- Sinners – a term for people regarded by the Pharisees as having no respect for the law or rabbinical traditions and who did not abide by rigid pharisaic standards.
- *it is not those who are healthy...* – Jesus was condemning the Pharisees by telling them that they, as supposedly physicians, had abandoned those who needed healing.

□□□□□ (to **call**) was often used of inviting a guest to one’s home for food and lodging. The inference here is clear. Jesus did **not come to call** the self-**righteous** to salvation for the same reason He did not call the Pharisees to recline with Him at the dinner in Matthew’s house. They were too good in their own eyes to condescend to such humiliation. And because they would not identify themselves with fellow **sinners**, they could not be identified with Christ, who offers salvation only to sinners who willingly acknowledge they are **sinners**. MacArthur's New Testament Commentary: Matthew 8-15