

7/12/20

Mark 2

Jesus at this point has become publically noted and sought out consequently the religious rulers have become His opponents constantly.

1. The people were thrilled over the gospel and miracles.
2. The religious rulers were threatened by the gospel and miracles.
3. Therefore Chapters 2 and 3 introduces us to the great opposition to Jesus. Mk. 2:6-7, 16, 24; 3:6, 22

2:1-12 The paralytic forgiven and Healed.

* The parallel passages. Matt. 9:2-8; Lk.5:17-26

2:1-2 The return of Jesus to Capernaum.

- 1) The time is stated, “And again he entered Capernaum after some days”. vs. 1a
 - a) The number of days are not given, so a few days after the Sabbath Jesus came back to Capernaum and called “His own city”. Matt. 9:1
 - b) Jesus was returning from delivering the two demon possessed men at Gadara. Matt. 8:28-24
- 2) News spread the arrival of Jesus, “and it was heard that He was in the house.” vs. 1b
 - a) Some think this was the house of Peter.

b) But probably His own, where Jesus, mother, brothers and sisters moved also to Capernaum. Jn. 2:12

- 3) The response of the people is declared, “Immediately many gathered, so that there was no longer room to receive *them*, not even near the door. And He preached the word to them.” vs. 2a-c
 - a) The key word of Mark “immediately” and Mark only gives us this detail about there being no room, “even at the door”.
 - b) Remember Jesus would not openly enter the city. Mk. 1:45
 - c) Pharisees and teachers of the law were sitting having come out of every town of Galilee, Judea, and Jerusalem. Lk. 5:17
- 4) The activity of Jesus described, “And He preached the word to them.” vs. 2d

* The word preached “*laleo*”, the durative imperfect meaning he was engaged in speaking the word of the gospel to them during this time.

2:3-5 The bringing of the paralytic man.

- 1) The way he got there, “Then they came to Him, bringing a paralytic who was carried by four *men*.” vs. 3
 - a) The word paralytic “*paralutikos*”, describes a relaxing nerve condition on one side of the body, extremely painful.

- b) Thereby making walking, speaking and grabbing things impossible and most difficult.
- 2) The way the men got the paralytic to Jesus, “And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying.” vs. 4
 - a) Houses had outside stairs to the roof.
 - b) Luke adds information that helps us, “And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with *his* bed through the tiling into the midst before Jesus.” Lk. 5:19
 - c) The word uncovered “apostegazo”, means they took off or broke up the clay tiles and tree branches laid over the beams, confirmed by Luke. Lk. 5:19
 - d) Houses were split level, at end was a raised platform for sleeping by family and animals were brought in at night to prevent the stealing of them.
 - e) Jesus probably was on the raised area as they let the paralytic down on his bed in the middle of the room in front of Jesus.
 - f) The bed “labbatos”, of the paralytic was a poor man’s mattress filled with straw, a pallet for one person.

- 3) The response of Jesus is recorded, “When Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven you.” vs. 5
 - a) The word saw, “eido”, means perceived the faith of his friends that brought him.
 - b) All three synoptics tell us of the faith of the four friends.
 - c) Jesus committed Himself to them because He saw their faith in Him as Savior, not just a miracle worker, knowing what is in every person’s heart. Jn. 2:24-25
 - d) The certainty of the proclamation of Jesus, “Son your sins are forgiven you.”
 - 1)) The word Son “teknon” is a term of endearment and affection.
 - 2)) The tense is the present perfect or the passive present, either indicates his sins were blotted out and dismissed, removed, as far is the east from the west, placed in the depths of the ocean. Is. 43:25; Pa. 103:12; Mic. 7:10
 - 3)) Matthew says, “be of good cheer”. Matt. 9:2
 - e) Some people unless there are signs and wonders will not believe, to those Jesus does not commit Himself. Jn. 4:48
 - f) Jesus told Thomas, “Because you have seen me, you have believed. Blessed are

those who have not seen and yet have believed.” Jn. 20:29

2:6-9 The protest against Jesus for declaring He forgave sin.

- 1) The objectors and enemies of Jesus, “And some of the scribes were sitting there and reasoning in their hearts.” vs. 6
 - a) The word reasoning “dialogizomai”, means to bring together and resolve in one’s mind, to deliberate.
* Luke tells us the Pharisees came out of every town of Galilee, Judea and Jerusalem. Lk. 5:17
 - b) The word Hearts “kardia”, refers to the seat of man's rational and moral activity and will of the inner man. Jer. 17:9; Matt. 15:18
 - c) They did not say a word, but in their hearts.
- 2) Their words of accusation are recorded, “Why does this *Man* speak blasphemies like this? Who can forgive sins but God alone?” vs. 7
 - a) The word blasphemies “blasphemia”, means impious and reproachful speech injurious towards God by claiming to do what God alone can do and in affect making Himself God by declaring to forgive sins.

b) Forgive “aphiemi”, means to throw, send from one’s self.

c) Blasphemy against God was punishable by stoning. Lev. 24:15

- 3) Their thoughts are exposed and revealed, “But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, “Why do you reason about these things in your hearts?” a) vs. 8
 - a) The word immediately “eutheos”, instantly, a key word of Mark.
 - b) The word perceived “epignous”, means to know fully, a participle aorist active, “having known.
 - 1)) Do not miss it, “in His spirit”.
 - 2)) Matthew says, “knowing their thoughts”. Matt. 9:4
 - c) When? Immediately! Jesus was Omniscient and what was in every man. Jn. 24-25
* God know our thought from afar off, from their origin, the heart. Ps. 139:2
 - d) The question of Jesus was “Why do you reason about these things.”
 - 1)) The word reason “dialogizomai”, as in verse six means to bring together and resolve in one’s mind, to deliberate.
 - 2)) These things, their wicked thoughts and motives.

- 4) The simple question of Jesus, “Which is easier, to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Arise, take up your bed and walk?’” vs. 9
- a) Both phrases “to say” are in the aorist, a single effective statement.
 - b) The easier to say would be, “your sins are forgiven”, no visible proof is provided.
 - c) The more difficult is to say, “arise, take up your bed and walk”, having to verify the healing by the person getting up and walking!
 - * Take up and walk are imperative commands, from the lesser to the greater!
 - d) Jesus places the priority on the unseen forgiveness of a man’s sins.
 - e) But He confirms the authority to forgive sins by the authority to heal by the visible evidence to heal disease.

2:10-12 The confirmation of the authority of Jesus to forgive sins.

- 1) The evidence that Jesus had authority to forgive sins, “But that you may know that the Son of Man has power on earth to forgive sins”--He said to the paralytic, “I say to you, arise, take up your bed, and go to your house.” vs. 10-11

- a) The word power “exousia”, means authority, the right or permission to act authority, Jesus in His own person was the highest, God Incarnate, the Messiah.
- b) The title Son of Man appears for the first of fourteen times found in Mark.
 - 1)) Mark presents Jesus as the “Servant of man” indicating his human nature by the Incarnation.
 - 2)) But distinct from all others of mankind, the Last Adam, both have the article, “a son of a man”, the God-Man.
 - 3)) Son of man is a prophetic title for the Messiah, Jesus used it for Himself constantly. Dan. 7:13, Ps. 8:5; Matt. 19:28; 24:27, 37, 39
- 2) The paralytic arose, “Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, “We never saw *anything* like this!” vs. 12
 - a) Mark tells us, “in the presence of them all”, Like say “rose up before them”, opposite them”. Lk. 5:25
 - b) The word amazed “existemi”, means to stand out of, we get our word ecstasy from it.
 - c) Sin entered by one man Adam and death through sin and the symptoms of death is sickness. Rom. 5:12

- d) Again the easiest is to say your sins are forgiven for no evidence needs to be produced.
- e) From the earthly perspective, it is more difficult to say take up your bed for the proof must follow.
- e) The power of the Lord was present to heal them. Lk. 5:17

2:13-17 The call of Matthew.

* The parallel passages. Matt. 9:9-13; Lk. 5:27-32

2:13-14 The occasion for the call of Matthew.

- 1) Jesus was teaching the people, “Then He went out again by the sea; and all the multitude came to Him, and He taught them.” vs. 13
 - a) The reference to the “sea” is the fresh water lake of Gennesaret, Chinereth or sea of Galilee or Tiberias. Matt. 14:34; Josh. 13:27; Mk. 7:31; Jn. 5:1
 - b) The two verbs “came” to Him and “taught” are in the imperfect this went on for some time.
- 2) Jesus was was going to call Matthew, “As He passed by, He saw Levi the *son* of Alphaeus sitting at the tax office. And He said to him, “Follow Me.” So he arose and followed Him.” vs. 14
 - a) Levi is Matthew “Matthaios”, means gift of Yahweh, the author of the gospel.

- b) Sitting at tax office at Capernaum was a strategic tax house in the N. W. corner of Galilee for the two main highways of Rome, Syria to Egypt and Macedonia to Judea. Matt. 9:9
- c) As a custom officer Matthew had to be well educated.
- d) A tax collector were employed by the Roman Empire under Herod Antipas, son of Herod the Great and recived a flat rate.
- e) Tax collectors or Publicans were despised by the Jews for their dishonesty and gouging beyond their quota, being a Jew he was a traitor, ostracized from society and not accepted in the synagogue.
- f) There were publican that were “chief publicans” like Zacchaeus who was in charge of an entiretaxing district, who had the common tax collector like Matthew under him. Lk. 19:2-8
- g) The words of Jesus, “Follow me”, a call to discipleship, like Simon, Andrew, James and John. Mk. 1:16-20
 - 1)) The call is a present imperative command means to follow Jesus constantly, the aorist “followed Him” indicates that is what Matthew did.
 - 2)) Luke says, “And he left all.” Lk. 5:28
 - 3)) The others could return to their fishing but Matthew could fall back on nothing.

2:15-17 The farwell dinner at the house of Matthew.

- 1) The gathering was great, “Now it happened, as He was dining in *Levi’s* house, that many tax collectors and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him.” vs. 15
 - a) The word sat “sunanakeimai”, means to reclined, this is how they ate.
 - b) Matthew gave Jesus a great feast in his house, revealing the wealth of Matthew as a tax collector. Lk. 5:29
- 2) The reaction of the religious rulers, “And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, “How *is it* that He eats and drinks with tax collectors and sinners?” vs. 16
 - a) The Scribes and Pharisees, not all Scribes belonged to the religious sect of the Pharisees.
 - b) The tax collectors and sinners according to the moral and scribal law were unclean, Jesus was eating with them, so they concluded He was ceremonial contaminated.
 - * The Parable of Good Samaritan. Lk. 10:31-32
- 3) The rebuke of Jesus, “When Jesus heard *it*, He said to them, “Those who are well have no need of a physician, but those who are

sick. I did not come to call *the* righteous, but sinners, to repentance.” vs. 17

- a) They didn't know they were sick.
- b) They thought they were righteous.
- c) The word sick “kakos”, means diseased, sin is a spiritual disease inherited from Adam.
- d) Jesus came not to call the righteous, but sinners to repentance from sin, not people who think they are righteous!
 - 1)) The word call “ “ is the aorist, making the invitation complete in every way, nothing lacking!
 - 2)) All three synoptic record this truth!
 - 3)) Matthew adds, “But go and learn what *this* means: ‘I desire mercy and not sacrifice.’ For I did not come to call the righteous, but sinners, to repentance.” Matt. 9:13

2:18-22 **The question on fasting.**

* The parallel passages. Matt. 9:14-17; Lk. 5:33-39

2:18 The aproach was by other disciples.

- 1) Their identity is given, “The disciples of John and of the Pharisees were fasting. Then they came and said to Him.” vs. 18a-b
 - a) Matthew says the disciples of John asked Jesus. Matt. 9:14
 - b) Andrew was John’s disciple before. Jn. 1:35-40

- c) The Pharisees fasted twice a week, Monday and Thursday on market days mostly to be seen. Lk. 18:12; Matt. 6:16-18
 - d) The Law required only one on Day of Atonement. Lev. 16:29-34; 23:26-32; Num. 27:7-11
- 2) Their question is stated, “Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?” vs. 18c-d
- a) Fasting should be done and motivated by desire to hear God’s voice to know His mind and will, rather than to get things from God.
 - b) The tense of the word Why, implies a present fast.

2:19-20 The answer of Jesus about His disciples not fasting.

- 1) The difference period of time was pointed out by Jesus, “And Jesus said to them, “Can the friends of the bridegroom fast while the bridegroom is with them?” vs. 19a-b
- a) The rhetorical question has only one correct answer, NO! The bridegroom is Jesus, the metaphor was used by John for the age of grace. Jn. 3:29
- b) The friends of the bridegroom are His disciples, distinct from those of John the Baptist and the Pharisees.

- c) During the week of the wedding feast no one fasted for it was a time of celebration.
- 2) The difference of disciples are also pointed out by Jesus, “As long as they have the bridegroom with them they cannot fast.” vs. 19c
- a) “Them”, the disciple of Jesus were present with Him.
 - b) His disciples had no need to fast at this time.
- 3) The time would come for the disciples of Jesus to fast, “But the days will come when the bridegroom will be taken away from them, and then they will fast in those days.” vs. 20
- a) This is the first mention of the death of Jesus by Mark “taken away”, referring to be crucified.
 - b) After His crucifixion and ascension His disciples would fast or during the church age.
 - c) Second Century Christians distinguished their fast days from Jews, which were on Mondays and Thursdays, Christians fasted on Wednesdays and Fridays.

2:21-22 The illustration of the two distinct periods.

- 1) Law and grace are distinctly different, “No one sews a piece of unshrunk cloth on an old

garment; or else the new piece pulls away from the old, and the tear is made worse.”
vs. 21

- a) They are related, but different in quality.
 - b) The word new “kainos”, means unmilled, undressed, recently made and hadn’t been shrunk.
 - c) The old “palaios”, means no longer new, worn out.
 - d) Luke calls it a parable. Lk. 5:36
 - e) All three synoptics mention both these illustrations.
- 2) The law was temporary, “And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins.”
vs. 22
it.
- a) Jesus was proclaiming that the old economy of law was to be replaced having fulfilled its prophetic purpose to bring us to Christ by the new economy of grace.
* Therefore the law was our **tutor** to *bring us* to Christ, that we might be justified by faith. But after faith has come, we are no longer under a **tutor**.” Gal. 3:24-25
 - b) They were related, but different in point of time.

- c) The word new “neo”, means recently made in point of time, in contrast to old “palaios”, old in point of time, worn out.
- d) There is a spiritual principle for effective ministry here that implies flexibility to God’s methods and ways to reach sinners, but not compromising doctrine!

2:23-28 The Lord of the Sabbath is Jesus.

* The parallel passages. Matt. 12:1-8; Lk. 6:1-5

2:23-24 The accusation of the disciples breaking the Sabbath.

- 1) The situation and particular location, “Now it happened that He went through the grainfields on the Sabbath; and as they went His disciples began to pluck the heads of grain.” vs. 23
- a) Jesus and His disciples were walking through the wheat-field and the disciples started to pluck head of grain.
- b) Matthew tells us the disciples were hungry. Matt. 12:1
- c) The time is around April close to Passover, one year before the death of Jesus.
- d) The Sabbath was to be a day of rest, no work was to be done, at all. Ex. 20:10
- e) But the law permitted people to pluck off some grain, literally wheat to satisfy their

hunger passing through, but a sickle was not to be used. Deut. 23:25

- 2) The false accusation of the Sabbath, “And the Pharisees said to Him, “Look, why do they do what is not lawful on the Sabbath?” vs. 24
 - a) This referred to the interpretations under formal training of the elders, not what the law taught.
 - b) The Mishnah had 39 main categories of work forbidden on the Sabbath.
 - c) The Pharisees looked down on the ignorant and believed they were accursed. Jn. 7:15, 49

2:25-26 The declaration about their ignorance of the law.

- 1) Jesus took them back to the Scriptures, “But He said to them, “Have you never read what David did when he was in need and hungry, he and those with him.” vs. 25
 - a) Jesus pointed them back to David at Nob. 1Sam. 21:1-6
 - b) David and his men were hungry and had no food, like the disciples of Jesus.
- 2) Jesus reprooved them, “how he went into the house of God *in the days* of Abiathar the high priest, and ate the showbread, which is not lawful to eat, except for the priests, and also gave some to those who were with him?” vs. 26

- a) Abiathar the high priest, the Old Testament has Ahimelech, both were probably present, but he escaped and told David of the slaughter of priests. 1Sam. 22:17
- b) The showbread was only for the priest. Ex. 25:23-40; Lev. 24:5-9
- c) The point being that human need rises above the law or ceremony, like the case of the disciples that were hungry. Matt. 12:1

2:27-28 The proclamation about the Sabbath.

- 1) The Sabbath was to benefit man, not enslave him, “And He said to them, “The Sabbath was made for man, and not man for the Sabbath.” vs. 27
 - a) Mark is the only gospel to record this truth.
 - b) Man “anthropos” human being.
- 2) The highest authority about the Sabbath is Jesus, “Therefore the Son of Man is also Lord of the Sabbath.” vs. 28
 - a) The Incarnation did not minimize Jesus' Lordship of the Sabbath.
 - b) In the Old Testament it is called “The Sabbath of Yahweh”.
 - c) Jesus is greater than the temple, Jonah and Solomon.