

Mark 2

Fairview Missionary Church | Angola, IN

Scripture: Mark 2

Speaker: Donny Riley

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Thank you for allowing me to be here. It is honestly it's a privilege to share the word of God with you this morning. We're going to start at the gospel of Mark chapter two. Gospel of Mark, chapter two. And when he returned to Capernaum after some days, it was reported that he was at home. And many were gathered together so that there was no more room, not even at the door, and he was preaching the word to him.

And they came, bringing to him a paralytic carried by four men. And when they could not get near Jesus, because of the crowd they removed the roof above him. And when they had made an opening, they let down the bed on which the paralytic lay. Pause. Help me. And when Jesus saw their faith, he said to the paralytic son, your sins are forgiven.

Now, some of the scribes of the Pharisees were sitting there questioning in their heart. Why does this man speak like that? He is blasphemy. Who can forgive sins, but God alone. And immediately, Jesus perceiving in his spirit that they thus question within themselves, said to them, why do you question these things in your heart? Which is easier to say to the paralytic, your sins are forgiven or to say rise, take up your bed and walk.

But that you may know that the son of man has authority on earth to forgive sins. He said to the paralytic, I say to you, rise, pick up your bed and go home. And he immediately rose. He picked up his bed and went out before them all so that they all glorify God saying, we have never seen anything like this before.

He went out again beside the sea and all the crowd was coming to him, and he was teaching them. And as he passed by, he saw Levi, the son of Al fez sitting at the tax booth. And Jesus called him, and he rose and followed him. And as he was reclining that table in his house, many tax collectors and sinners were reclining with Jesus and his disciples for the many who followed him. Are you with me?

I'm going to read that last verse again. And when he was reclining at table in his house, many tax collectors and sinners were reclining with Jesus and his disciples for there were many who followed him. Maybe you're here today and you would say, I'm not right with God. I want you to know you're just the type of person that he would do dinner with.

And the Pharisees when they saw that he was eating with sinners and tax collectors, they said to his disciples, why does he eat with tax collectors and sinners? And Jesus, when he heard it, he said to them, it is not the healthy who need a doctor, but the sick. I came not to call the righteous, but the sinner. Now, John's disciples and the Pharisees were fasting.

And people came and said to him, why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast? And he said, can the wedding guests fast why the bridegroom is with them? The days will come when the bridegroom is taken away from them. And then they will fast in that day. No one shows a piece of unshrunk cloth on an old garment.

If he does, the patch tears away from it, the new from the old, and the worst tear is made. And no one puts new wine into old wine skins. If he does, the wine will burst the skins and the wine is destroyed and soar the skin, but new wine is for fresh wine skins. One Sabbath, he was going through the grain fields and as they made their way, his disciples began to pluck heads of grain.

And the Pharisees were saying, look, why are they doing what is not lawful on the Sabbath? And he said to them, have you never read what David did when he was in need and was hungry? He and those who were with him, how he entered the House of God in the time of Abiathar, the high priest, and ate the bread of the presence, which is not lawful for any, but the priest to eat and also gave it to those who were with him.

And he said to them, the Sabbath was made for man. Not man for the Sabbath. So the son of man is lord, even of the Sabbath. I quote the scriptures for you not because I want you to think I'm super great. I quote the scriptures for you because I want us to hunger for the word of God.

The scriptures are holy, they're set apart. They're above every other book. And it's knowable. You can know it. You don't have to be a scholar, to understand the scriptures. You don't have to be a teacher to understand. I want to inspire you to open your Bible and begin to read it.

The title of your Bible is holy Bible, right? The word Bible means book. Holy book, the word holy means set apart. It's a book that's above all other books. It's set apart. I want us to hunger and thirst for the Bible. Today, I'm going to give you a little bit of background into the gospel of Mark.

Hopefully, it will create a hunger to get in and study the gospel Mark. Last week, we were looking at Mark chapter one. And so this is where we're going. I'm fumbling a little bit this morning, but that's okay. We're going to give you a little bit more background into the gospel of Mark so that you can take it and understand the book.

And then we're going to look at one story, the paralytic, and we'll look at that. Last week, we started in Mark chapter one, and I said that this verse really is it gives us the overview of the gospel. It gives us a flow of the gospel. And so in Mark chapter one, it says the beginning of the gospel of Jesus Christ the son of God. That right there is the whole purpose of the gospel.

This gospel is written to answer the question who is Jesus? And some of us here maybe we have that question for ourselves. Who is this man called Jesus? Mark's gospel is different than the other gospels because his gospel focuses on the actions of Jesus rather than on the teachings of Jesus. And so you're coming to know who Jesus is by looking at what he did more so than looking at what he said.

And so I want you to turn in your Bible with me to Mark chapter 8. Mark chapter 8. Verse 27. Mark chapter 8 27. It says, and Jesus went on with his disciples to the villages of Caesarea Philippi.

And on the way, he said to his disciples, who do the people say I am. That is the question that the gospel of Mark is trying to answer. Who do you say that I am? And it goes on, it says, and they told him, John the Baptist, others say Elijah, and others say one of the prophets.

In the gospel of Mark, people came to different conclusions about who Jesus was. But this is written so that you would know and that I would know we would be given proof that he is the Christ that is the anointed one who came to save the world and that he is the son of God. And so Mark chapter one, all the way up until this verse is a forms the beginning part of the gospel of Mark.

And he answered, but what about you, who do you say I am? That is the main question of the book of Mark. Who is Jesus? Peter answered, you are the, what's the next word? Christ. The beginning of the gospel of Jesus Christ, the son of God.

Chapters one, all the way up to this point are written so that you would come to a conclusion that Jesus is the Christ. That's the first mention of Christ in the gospel mark outside of chapter one verse one. And then it's kind of like a teeter totter. In Liberia, we call him seesaws. It's kind of like a teeter totter.

The first half of the gospel is designed so that we would know that Jesus is the Christ. First half of the gospel was what? It was designed to know that Jesus is the Christ. The first half of the gospel shows Jesus as the

Christ. Boom, it changes right here at this verse. The whole rest of the gospel has a different focus. And the different focus is this, that he is the son of God.

Once Peter came to the conclusion, you are the Christ, now the flow of the gospel is to prove that he is the son of God. And he does that the proof that he is the son of God has to do with his death. The second half of the gospel of Mark is all about Jesus dying on the cross.

And you look right here, it says, and he began to teach that the son of man must suffer many things and be rejected by the elders and the chief priest and the scribes and be killed in three days rise again. You don't hear anything about Jesus's death before this point in the gospel. What proves that Jesus is the son of God is his death, his burial, and his resurrection.

Let's talk just a little bit about the author. I think one of the fun things to do in the gospel is to look at how the authors describe themselves. You know, if you know like, for example, Matthew wrote the book of Matthew, well, how does Matthew describe himself in his gospel? And so I want you to turn in your Bible to Mark 14 51.

It's an interesting story. John Mark puts himself in the gospel. Interesting. If you were to write a story about yourself, you would put it in the Bible. You probably talk about the great things you did, right? Let's look at John, Mark, how he described himself. This is right at Jesus's arrest.

Jesus is in the garden. He's been arrested. And here we go. Mark chapter 14 51. And a young man followed him. With nothing but a linen cloth around his body. I wouldn't have put that in there. And they seized him. So the soldiers grabbed a hold of him. Now, we're going to see some you know, he's going to be hero here, right?

But he left his linen garment and ran away naked. Guess who that is? That's John Mark. The author of this gospel. We learned last week that John Mark deserted Paul on the first missionary journey. And on the second missionary journey, Paul didn't want to take him. And John Barnabas wanted to take him and so there was such a big disagreement between them that they had a church split, first church split ever in history.

He lists himself here, and he's saying, in essence, this gospel is not about me. I'm not writing about myself. In fact, I'm going to tell you a story about myself. I'm a deserter. I'm a runner. This gospel is about Jesus from the beginning to the end, to show the world that Jesus is the Christ that he is the son of God, and to provide evidence of that.

And in this gospel, everywhere you look, everyone has made small, but Jesus has made big. And so John Mark was writing, he was telling the story of Jesus, but he's writing down Peter's testimony, kind of interesting. How does he describe Peter in the gospel? Well, if you go back to Mark chapter 8, we see that Peter is the one who confessed that Jesus is the son of God.

That's really cool. But and that's found in verse 29, but by the time you get to 33, you hear these words. Jesus is speaking to Peter, but turning and seeing this disciple he rebuked Peter and said, get behind me, Satan. For you are not, I'm sorry, get behind me, Satan for you are not setting your minds on the things of God, but on the things of man.

Okay, so that's kind of, I don't know, I wouldn't write that about myself in the gospel. And so surely, this story of him walking on water, that's what Peter's really known for, right? Peter is, man, he would surely tell a good story about him walking on water. But if you look at the story of Peter walking on water, you find something interesting that is missing.

What you find missing is Peter walking on the water. You get the story of Jesus walking on water, but you don't hear the story of Peter walking on water. The authors of scripture never lift themselves up, the whole goal is to lift Jesus up. The authors of scripture were not perfect.

The whole goal was to get people to fix their eyes on the person who is perfect. I want you to know the Bible is you can know the Bible. I want you to know that you can understand it, and I pray that you will hunger for it. I have a question for you. Do you hunger for the word of God? You hunger for the word of God.

And I have just a little test for you. And then we're going to get to the main part of the message. I don't really like fasting. I don't know about you. I have a hard time fasting that's the spiritual discipline that I have not mastered. But one thing I do know is that the longer I go without food, the more I desire it.

And to say that I'm hungry for the word of God, how do I know if I'm physically hungry? I'm compelled to do something. I'm compelled to pick up a fork and eat. If you are hungry for the word of God, Sunday morning is not the only time in which the word of God is opened in your life.

May the lord put inside of us a deep hunger for his word. I want to look today at the story of the paralytic. Will you turn with me to Mark chapter two? Some of you have been memorizing Mark chapter one. I've heard several testimonies of people doing that. I love it. That's good. I've heard some excuses already. I can't do it. I'm too slow.

I've forgotten it already. I memorized one verse, and the next day I forgot it. Try to memorize scripture with the stroke brain. It's difficult, but do you love the word of God? Do you treasure the word of God? Lord, I pray that this morning, as we open your word, we're going to look at this story. Please speak to us. And Jesus name.

Amen. And when he returned to Capernaum after some days it was reported that he was at home. Everyone stayed at home. Jesus was home. Something we know about home for Jesus is that he didn't have a home. He was in Capernaum. He was Peter himself had a home in Capernaum and likely Jesus ministry was based out of Peter's home.

It's reported of Jesus one day he was getting into a boat and as he was getting into the boat, this man ran up behind him and he said, I'll follow you wherever you go. Um. And Jesus said, these words, foxes have holes. Birds of the nest, birds of the air have nests, but the son of man has no place to lay his head.

So when it says he went home, he went to Peter's house most likely. And just an interesting thought, if the son of God does not have a place to call a home, then I should not feel entitled to have a home. And I should not feel entitled to have a nice home. Is that not right? If Jesus is following Jesus, sometimes they will lead us to difficult places.

We read on. And many were gathered together so that there was no more room, not even at the door, and he was preaching the word to them. Now, we in Liberia or America, we don't really have an idea of what it means to be in a crowded room. In fact, we would look at this room, we would say it was kind of full. We're just used to having some arm room and things like that. In Liberia, we pack them in.

And in fact, it gets so tight in the rooms that you just, it is almost unbearable. In fact, we were in a gathering where people were packed in like sardines and my daughter, it got so hot that she fainted. That's what it means to be packed in. That's what it means to have no more room. He was, they were in this area, and there was no more room in Jesus was preaching.

Let's look at verse three. And they came bringing to him a paralytic carried by four men. Bringing to him a paralytic in Liberia, this is an amazing thing. Bad things don't happen to good people. You all know that, right? And in fact, bad things happen to bad people. And in fact, really the honest truth is, when something bad happens to someone, that is God getting them. That's what Liberians think.

They brought to him a paralytic carried by four men. There was a day where Jesus was talking to people and his disciples looked at him and said, was this man born blind because of his sins or because of his parents

since? And in this day and age, they are viewing bad things as happening as a punishment or an outcome of a person's personal sins.

Some of you may be sitting here this morning, and you say, bad things happen to bad people, therefore I must be really bad. One thing we're all aware of is we're aware of our sins. Are we not? Hi. I have, I can tell you, my sense, they're not easy to forget. Bad things surely happen to bad people.

And this man who is a paralytic, obviously, is a very, very bad person. He was carried to Jesus by four men. Interesting. Those are some real Friends, aren't they? I don't know. If my life really got bad, who are the people who would stand beside me and they would get me to where I need to be, being a good friend is realizing that we need to get our friends to Jesus.

And when they could not get near him because of the crowd, interesting, because of the crowd, when they could not get their friend to Jesus, there was a reason for it. And what was the reason? It was the crowd. Sometimes the greatest barrier to get people to Jesus is in fact us. Getting out of the way.

They could not get Jesus the man to the to Jesus because of the crowd. Now imagine this in your head a little bit. You're sitting in this room. Tons of people, the heat is just unbearable, and a person is coming up with a really sick person. In fact, they're carrying them for men are carrying them.

What do we do as Americans? What will we do? We'll step aside, right? And so these guys are carrying this man. Come on, let's go. Let's go. And you know what they're getting, they're getting the stiff shoulder. They're getting the stiff shoulder. It could be because of several reasons. It could be because everyone in the crowd has big needs.

And Jesus is meeting them, and they're like, wait in line. It could mean that this man sin was known by all of them, and they were all keeping him back. And so it says this, in verse four, and when they could not get near him because of the crowd, they removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay. These friends were determined to get their friend to Jesus.

The houses in that day, it was very typical that there would be a stairway on the outside of the house. They had flat roofs and the roof, in fact, was a place you could rest and recline. And if you look in the gospel of Luke, it says that here it just says they made an opening. In the gospel of Luke, it says they removed the tiles. And so what they would do in Jesus day is they would build a flat roof.

We know this in Liberia because we bake all of our bricks. But they would break these bricks, say that ten times fast bake. Break bricks. They would ugh. They were bake the bricks and they would put them together. And then they take the last coating, which we call it rubbing in Liberia, where they rub the dirt on top of it.

And that would form a seal so it would rain when it rained, it would not enter. These men were, they realized they had to get this man to Jesus. And they were fanatic about getting the man to Jesus. They said, well, let's go up on the roof so they carry the man up on the roof and it says when they had made an opening, literally break through in the Greek.

Now, imagine this. You're down in this tight room. It's all full of people. It's smelly. You're starting to hear this. Even interesting more than that. Peter's wife. Peter, last time, Peter was home. He healed your mother in law, your mom, the wife, and the whole town came together at the door.

And he healed many people who were sick with various diseases, right? And then he goes away and he goes throughout all Galilee preaching in their synagogues and casting out demons. And now he's coming back. And the wife was surely happy to see Peter. She hasn't seen him in a while, right? And so she hears her coming, here comes Jesus, and it looks like we're expecting guests. Okay, we can go with this a little bit.

And Peter walks in the room. Hey, honey. The room starts filling up. They provide the chairs, the chairs aren't enough. The people are packing in, religious leaders are there. This is getting overwhelming. And Jesus is preaching the word, wouldn't it be awesome to sit and listen to Jesus preach?

And he's preaching the word to them, and she starts, she's like looking at Peter like, all right, I'm okay with this kind of, but the house is like really full and they're gonna break the place down and then you start hearing this knocking on your roof. And dust starts falling and they're looking up and I just know Peter's wife, if she's anything like my wife was probably like, cut it, got it.

This is enough. This is crazy. And then if I was Peter, I'd be like, ah, my house. What are you doing? And they remove the place and they make an opening, they literally dig through the roof. And they lower this bed. Down. Some people are concerned about the house. Jesus is concerned about the people.

We can't take our houses with us to have and can we. The whole crowd is looking, this man comes down before them. And they want to know who it is, but when they see who it is, they're shocked. You see, this is in the passage of scripture where we're describing the worst sort of sinners.

Remember, Levi had people coming to his house and they're all kinds of sinners present, right? This man sin was known by the town. Some of you, you feel your sin is known by the town. And this man is coming directly before Jesus. Jesus has a wonderful way of bringing the top issue right up front.

And the man comes straight before Jesus and someone in the crowd, I'm sure, is the man or the woman that that man send against. And they lure him down in a crowd, they see who it is. I'm going to do a Liberian thing. They do this in Liberia. When they're not happy with something, they go. There were a lot of people in the crowd went, I'm not happy with this.

This man sin was known by everyone. Some of us here, your sin is known. Jesus looks at this man, he's going to do, remember in the gospel of Mark, we're learning who Jesus is by what he does, not by what he says. And he says, this first word to this man, the very first word, and if you will let him, the first word to you will be son.

Son. Welcome to the family, son. Your sins are forgiven. Instantly, off to the side, the scribes and Pharisees and all those people were gathered, and they start thinking to themselves. This is blasphemy. Listen, look at the word here. This is blasphemy.

How can this man say these things? This is blasphemy. Who does this man think he is? What do they think Jesus is? Let me read the verse again. No, that's not the verse. Who does this, what's it say? Man, why does this mean speak like that?

What do we have the Pharisees concluded that Jesus is? A man. Let me explain this. If pastor Joel and I are up here and I punch him, you guys would love to see that one, yeah. We went to church. You wouldn't believe what we saw today. And I really hurt him bad. And some stranger walks up and says, don't worry about it. I forgive you.

You would say, you don't have the authority to forgive. What they were saying, what they were thinking was you don't have the authority to forgive. He didn't sin against you. He sent against me. You don't have the authority. Who does this man think he is only God has the authority to forgive sins? Who does this man think he is?

Now, Jesus does something that only God can do. This is kind of fun. It says they were thinking in their hearts at this stage of the game. They were rebelling against Jesus inwardly, not outwardly. And they were thinking, who does this man think he is? Only God can forgive sense. This is blasphemy. And the Bible says, Jesus perceiving and his spirit that they thus question within themselves.

Perceiving in their spirits, the gospel of Luke says, and Jesus, knows knowing their thoughts. Any of you carry on a conversation with Jesus and your thoughts, you ever do that? Jesus, knowing their thoughts, there was a literal conversation in which one person was speaking, and the other person was thinking.

Now, if I walked up to you right now, you're probably, you know, kind of thinking different things, but maybe you're thinking of maybe the paint color in your house. And should I go with the blue or the green? And I just walk up and I said, well, the blue would look best, don't you think? You would be like, what? Who is this man? Who is this? Man. And they think, who is this man?

Jesus says, why do you question these things in your heart? Physically out loud. And they're thinking, you can't hear my thoughts, can you? They're thinking, you're blaspheming. You can't forgive sins. Only God can do that. But not out loud. And he says, which is easier to say, your sins are forgiven. Or to say rise up, pick up your bed and walk.

The actions of Jesus in the gospel Mark prove who he is. And let me answer the question. The harder thing for Jesus to say is your sins are forgiven. Why? Because the Bible makes it very clear without the shedding of blood there can be no forgiveness of sins. When Jesus is looking at this man, he knows what he did, and he says, your sins are forgiven.

He knows he's going to pay the price for that sin. And so the gospel of Mark goes on and in the story, it's going to prove who Jesus was. Here's one thing they knew. His challenging situation was not quiet. It was public. Everyone knew this man was paralyzed. Everyone was concluded. There's no hoax here.

There's no nothing. This man was paralyzed. And Jesus says, which is easier to say to the paralytic, your sins are forgiven or to say rise. Take up your bed and go home. But that you may know that the son of man has authority on earth to forgive sins. He said to the paralytic, I say to you rise, take up your bed and go home.

And what did he do? He rose. He rose. He picked up his bed and he went out before them all so that they were all amazing, glorified God saying, they were all amazed in glorified God. I think the lord would have us know that he sees you not because of what you've done in the past, the lord has good plans for you.

If you've done wrong in your past, it's not too much wrong for God to not forgive. Jesus told the man rise, he rose, Jesus has a great way of lifting us up, doesn't he? He picked up his bed, that means he left a situation, his situation was changed, and he went home. I believe this morning we can do the same.

The lord would have us, if we've sinned, to confess our sins, and we will find grace, we'll find grace in Jesus Christ. Let us pray. Lord, I thank you, oh, lord, for the opportunity to just talk about you. And I pray that something I've said is encouraging your church, your people, to follow you more closely.

I pray that you would put a hunger in our heart for your word, and lord, for those who feel they have done wrong. May they find grace. And Jesus name, amen.