

Welcome to: - Bible House of Grace.



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Mark 2.

(2013)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

Mark 2.

Topics.

- Jesus heals a paralytic man.
- Four men's great faith.
- Jesus invites Levi to the home of Jesus family.
- Only those who are sick have need of a physician.
- Wedding guests and the Bridegroom.
- Sewing an old cloth onto a new garment.
- Pouring new wine into old wineskins.
- Picking grain on the Sabbath Day.

The Previous Chapter: in the previous chapter John the Baptised appeared and baptised Jesus, he is then tempted by satan, John is arrested and Jesus began to proclaim the Gospel. Jesus called the apostles, Simon Peter (Cephas), Andrew the sons of Jona, James and John the sons of Zebedee, then Jesus went throughout Galilee with Simon, Andrew, James and John preaching in the synagogues and healing. Jesus could no longer openly enter a town because of the crowds, but was out in desolate places with people coming to him from every quarter

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

Jesus heals a Paralytic.

Mark 2:1-12 ----- ¹And when he (Jesus) returned to Capernaum after some days, it was reported that he was at home. ²And many were gathered together, so that there was no more room, not even at the door. And he (Jesus) was preaching the word to them. ³And they came, bringing to him a paralytic carried by four men. ⁴And 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. ⁵And when Jesus saw their (the four men's) faith, he said to the paralytic, "My son, your sins are forgiven." ⁶Now some of the scribes were sitting there, questioning in their hearts, ⁷"Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?" saying, "We never saw anything like this!" ⁸And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question these things in your hearts? ⁹Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your bed and walk'? ¹⁰But 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, rise, pick up your bed, and go home." ¹²And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God,

Jesus returned to the city of Capernaum on the shore of the Sea of Galilee in Palestine. The home of Jesus' family was in Capernaum it was used as the headquarters of much of Jesus ministry (Mark 2:1-2). Several of Jesus disciples were from Capernaum and many miracles were performed here.

Four men's great faith: the faith of the paralytic man's four friends was manifested in their determination to get their friend to Jesus (i.e. taking the time and going to the effort of removing the roof from the home of Jesus family) and lowering the man down to him.

Jesus must have been amazed to see such faith and how much these men obviously cared about their paralytic friend, but rather than immediately heal the man Jesus tells the paralytic man his sins are forgiven. This may have been because Jesus generation believed sicknesses like this were caused by evil inferior gods called demons. They believed these evil gods entered the sick person and then caused all sorts of sickness, including deafness and blindness. It is most likely that the paralytic man believed he was demon possessed and under the condemnation of God.

Ponder for a moment: the joy to such a man imagine how beautiful the words Jesus spoke to him would have sounded when Jesus said, "Your sins are forgiven" some of the religious leaders thought Jesus was blaspheming because they believed only God could forgive sin so Jesus asks them a stunning question, "Is it easier to say to a paralytic man your sins are forgiven or stand up and walk?"

Obviously it is far easier to say your sins are forgiven because there is no outward evidence that they are, but to say stand up and walk the man has to literally stand up and walk otherwise Jesus is going to appear to everyone as a false prophet. Jesus tells the man to stand up and walk and not only does the man do that, but he carries his bed as well.

NOTICE: the purpose Jesus healed the paralytic man was to show that he had authority on earth to forgive sins." The crowd was stunned and glorified God.

Jesus invites Levi to the Home of Jesus Family.

Mark 2:13-15 ----- ¹³He went out again beside the sea, and all the crowd was coming to him, and he was teaching them. ¹⁴And as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, "Follow me." And he (Levi) rose and followed him. ¹⁵And as he (Jesus) reclined at table in his (Jesus) house, many tax collectors and sinners were reclining with Jesus and his disciples, for there were many who followed him.

Jesus while teaching the crowds by the seaside of Galilee saw Levi (a tax collector) and invites Levi to follow him and Levi leaves his tax booth and follows Jesus. Jesus, the disciples, Levi and those following arrive at Jesus families' house which was constantly open to all and acted as a headquarters and meeting place for his disciples and anyone who wanted to come into it and fellowship with him and the disciples.

While Jesus was sitting and eating at the table with sinners the religious leaders asked, "Why does Jesus eat with sinners?" The Jewish religious leaders the chief priests, Pharisees and scribes saw themselves as the holy ones and the Gentiles as an unclean race and a people without God.

Only those who are sick have need of a Physician.

Mark 2:16-17 ----- ¹⁶And the scribes of the Pharisees, when they saw that he was eating with sinners and tax collectors (in his family home) (v14-16)., said to his disciples, "Why does he eat with tax collectors and sinners?" ¹⁷And when Jesus heard it, he said to them "Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners."

Those who are well: refers to those who are well in this context, applies to the self-righteous (i.e. those who do not acknowledge or believe that they are sinners).

Those who are righteous: refers to those that are righteous, applies to those who believe they are righteous (i.e., the self-righteous they do not see themselves as sinners).

Those who are sick: refers to those who are sick, applies to those who are aware that they are sinners and acknowledge that they are in need of a saviour.

Jesus tells the self-righteous religious leaders (the scribes and Pharisees) that he has not come for those who are well and have no need of a physician, but for those who are sick.

The righteous in this context refers to those who are self-righteous, those who do not acknowledge their need for a saviour they believe they are right before God because of their righteous deeds. When Jesus said he did not come to call the righteous he is directing his conversation to the Pharisees and scribes, but he is not complementing them for being righteous or implying that they are saved because of their righteousness, rather Jesus is rebuking them because they are self-righteous and puffed up in their own self efforts of performing religious duties, rites and keeping holy days etc.

Wedding Guests and the Bridegroom.

Mark 2:18-20 ----- ¹⁸Now John's disciples and the Pharisees were fasting. And people came and said to him (Jesus in his families home) (v14-16).), "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" ¹⁹And Jesus said to them, "Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. ²⁰The days will come when the bridegroom is taken away from them, and then they will fast in that day.

The wedding guests are the disciples of Jesus who are with him prior to his death and resurrection and the bridegroom is the Lord Jesus Christ. After the death and resurrection of Christ the disciple that continue to believe in Christ become the bride of Christ as do all those who believe in him after his death and resurrection. Jesus in these Scriptures is saying that there is no need for his disciples to fast because he is with them, but when he is taken away then they will morn, weep and fast.

Sewing an Old Cloth onto a New Garment.

Mark 2:21 ----- ²¹No one sews a piece of unshrunk cloth on an old garment. If he does, the patch tears away from it, the new from the old, and a worse tear is made.

No-one repairs a garment by sewing a new piece of material onto an old piece because the new piece will shrink and rip the old material and make the original garment even worse. Jesus is basically telling his disciples if they try to change the previous Jewish generation's religious culture, traditions and faith it will do more harm than good. Most likely because it would cause divisions, quarrels, arguments and persecutions, bust up friendships and organisations that are doing good and helping others and leave some people in a wilderness or even worse shatter their faith altogether.

The principal Jesus is teaching his disciples is that it is far better to put new material on new garments, meaning take the New Testament Gospel to new converts rather than try to change the Jews who are being faithful to the Old Testament law of Moses and risk destroying their faith (see the following parable).

Pouring New Wine into Old Wineskins

Mark 2:22 ----- ²²And no one puts new wine into old wineskins. If he does, the wine will burst the skins—and the wine is destroyed, and so are the skins. But new wine is for fresh wineskins."

Old wine: symbolises the Jews who are still being faithful to the Old Covenant.

New wine: symbolises the New Testament Covenant and the gospel of Christ.

Jesus is saying that new wine is for new wineskins and not for old wineskins, because putting new wine into old wineskins will destroy the old wineskin. The principal Jesus is teaching is that it is not wise to try to convert the Jews who are still being faithful to the Old Covenant it is far better to take the New Covenant and the Gospel of Christ to the new generation.

The practical application for today: it is not wise to attempt to change the traditions of a churches formate, or its music etc., when the congregation have grown up in the way their church has established things especially of an older generation who are being faithful to Christ, it is far better to introduce new ideas to a new group of people.

Changing the ways of a church that has been established for years in a particular way of doing things could do far more harm than good, it is far better to start a new group altogether (see the previous parable).

Picking Grain on the Sabbath Day.

Mark 2:23-26 ----- ²³One Sabbath he (Jesus) was going through the grainfields, and as they made their way, his disciples began to pluck heads of grain. ²⁴And the Pharisees were saying to him, "Look, why are they doing what is not lawful on the Sabbath?" ²⁵And 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: ²⁶how he entered the house of God, in the time of Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those (David's men) who were with him?"

Jesus alludes to the following verses from Samuel and Exodus: -

- So the priest gave him (David) the holy bread, for there was no bread there but the bread of the Presence, which is removed from before the LORD, to be replaced by hot bread on the day it is taken away (1 Samuel 21:6).
- Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket in the entrance of the tent of meeting. ³³They shall eat those things with which atonement was made at their ordination and consecration, but an outsider shall not eat of them, because they are holy (Exodus 29:32-33).

Even though the law stated that only Aaron and his sons were to eat the, "Bread of the Presence" when it comes to helping or doing good for humans especially when they are starving of hunger, God's people are not bound by ceremonial laws. Kindness and helping those in need overrides ceremonial laws and religious rights (i.e., if breaking a ceremonial law means saving a human life God would say, "Break the ceremonial law,") that is why it was lawful for Jesus to heal on a Sabbath Day, but because the religious leaders had wrongly exalted ceremonial law and religious rites above the well being of humans they condemned him for it.

Mark 2:27-28 ----- ²⁷And he (Jesus) said to them (the Pharisees) "The Sabbath was made for man, not man for the Sabbath. ²⁸So the Son of Man is lord even of the Sabbath."

Even under the law it was lawful to do good on a Sabbath Day, it was only against the law to carry on secular work (i.e., work as the result of an occupation, business or employment). The scribes priests and Pharisees had added all sorts of other laws to what was originally stated, but Jesus said the Sabbath Day was designed to be a benefit to man not a burden.

The principal of the Sabbath Day was rest from secular work, if the LORD had not made the Sabbath Day masters of slaves would have had them working everyday of the week and many people would have worked all seven days, but human health, families and relationships all suffer without rest that's the reason why Jesus is able to say to the religious leaders of his generation the Sabbath Day was made for man's benefit.

NOTICE.

Jesus tells the Pharisees that he is above the Sabbath Day, faith in Jesus supersedes keeping ceremonial laws, feasts or holy days to be saved to eternal life, he is the rest to those who belong to him, because God imputes to those in Christ righteousness as a free gift, thus they are saved not by self-effort and adhering to ceremonial rites holy days and keeping religious customs and traditions, but by faith and the grace of God and that is the Good News of the Gospel.

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