

The Gospel of Mark

September 13, 2020



III. Galilean Period (1.14-9.50)

A. Around the Sea of Galilee (1.14-5.43) (pt. 2)

^{Mark 2.1}And again He entered Capernaum after some days, and it was heard that He was in the house. ²Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. ³Then they came to Him, bringing a paralytic who was carried by four men. ⁴And 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.

⁵When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."

⁶And some of the scribes were sitting there and reasoning in their hearts, ⁷"Why does this Man speak blasphemies like this? Who can forgive sins but God alone?"

⁸But 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? ⁹Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk?'" ¹⁰But that you may know that the Son of Man has power on earth to forgive sins"—He said to the paralytic, ¹¹"I say to you, arise, take up your bed, and go to your house." ¹²Immediately 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!"

¹³Then He went out again by the sea; and all the multitude came to Him, and He taught them. ¹⁴As 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.

¹⁵Now 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. ¹⁶And 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?"

¹⁷When 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."

¹⁸The disciples of John and of the Pharisees were fasting. Then they came and said to Him, "Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?"

¹⁹And Jesus said to them, "Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. ²⁰But the days will come when the bridegroom will be taken away from them, and then they will fast in those days. ²¹No 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. ²²And no one puts new wine

(Lev. 14 and the healing of the lepers in ch.1)

Why did they bring Jesus the paralytic man?

Why does Jesus forgive him instead of healing him?

What is 'blasphemous' about Jesus forgiving the man's sins?

Which is the greater miracle forgiveness or healing? What does a performed miracle prove? What is the purpose of miracles?

What does this teach about faith and Jesus?

Who needs Jesus? Who receives Him? What is the content of saving faith?

Answer: What significance does a bridegroom's presence bear?

What "old" is passing can't be patched by the "new?" What's the difference between fasting in the Old and New Testaments?

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.”

²³Now it happened that He went through the grainfields on the Sabbath; and as they went His disciples began to pluck the heads of grain. ²⁴And the Pharisees said to Him, “Look, why do they do what is not lawful on the Sabbath?”

²⁵But He said to them, “Have you never read what David did when he was in need and hungry, he and those with him: ²⁶how 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?” ²⁷And He said to them, “The Sabbath was made for man, and not man for the Sabbath. ²⁸Therefore the Son of Man is also Lord of the Sabbath.”

What OT account is recounted here? (1 Sam 21,22)

What is greater; man or the Sabbath? Why?

How does he prove Himself “Lord” of the Sabbath?