
a *Grace Notes* course

The Gospel of Mark

an expositional Bible study

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Lesson 2

Mark 2:1-28

Grace Notes

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The Gospel of Mark

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Instructions for Completing the Lessons

There are sixteen (16) lessons in the MARK course curriculum, one lesson for each chapter.. There will be questions in the Quiz for each lesson on the topics that are named here.

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Instructions

Read the introduction to the study of Mark.

Study the Mark chapter for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.

Before taking the Quiz, **Review** all of the notes in the Mark lesson.

Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.

When you have completed the Quiz, be sure to SAVE your file. If your quiz file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.

To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.

Grace Notes
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Chapter 2

In Mark Chapter One we saw Mark select certain stories about the beginning eighteen months of Jesus' earthly ministry. Mark paints a portrait of the Ruler who came to serve and how he made correct decisions, how he put together a ministry team, and how he dealt with the people who were distracted by his method over his message.

We saw that once you make Right Decision + Form a team with others who have made Right Decisions (a local church) you will be tempted by distraction.

That is why mission orientation is so critical to a local church - knowing our collective purpose which is very clearly described in Acts 2:42.

“And they, the early church, continued steadfastly in the apostles' doctrine and fellowship.”

It is only because of the clear purpose that Jesus had and his mission orientation that he was able to avoid the distraction of popularity.

His miracles were designed to attract and display the power of God.

But instead they distracted the people and He was misunderstood, seen as a miracle worker rather than a communicator of truth.

It is not difficult to understand that Jesus was misunderstood. The same misunderstanding exists today as people view the message of Christ and the Church which served its Savior.

Today the message is not understood, the ministry is not understood - and as in Jesus' day this misunderstanding comes from two sources:

1. Those who view the method or the man above the message and are distracted. With Jesus, it was his miracles that the shallow and subjective looked at rather than the message of truth.
2. But here in Mark 2 we are introduced to another group who did not understand the Savior. The religious leaders who came out of every quarter to examine the ministry of Jesus.

They brought with them a preconceived opinion regarding what the ministry should be and in their inflexibility they were unwilling to repent of their erroneous opinion.

In the parallel account found in Luke 5:17 we are told that attending the teaching of Christ there were Pharisees and teachers of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem:

In our passage in Mark 2 we are also told that the ever present scribes were there ready to question, doubt, and reject any ministry that did not conform to their standards.

In these twelve verses we are going to see some FRIENDS, FAITH, FORGIVENESS, and confrontation:

Mark 2:1

When He had come back to Capernaum several days afterward, it was heard that He was at home.

We are told that following the first preaching tour of Galilee that Jesus returned to the home town of Peter, Andrew, James, and John and other disciples, Capernaum.

Jesus had been in Capernaum before. It was there the first jolt of popularity hit him but it was a distracted popularity as the people got involved with the miracles rather than what the miracles taught which was a spiritual truth.

But as an illustration of giving another chance, which is the standard of grace, Jesus came to Capernaum again and he taught the Word.

The same people who weeks before had gathered at Peter's house on a Sabbath evening were there again to see Jesus.

Mark 2:2

And many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them.

The custom of the near East is to come over uninvited so, while we may see this as an intrusion, it was not considered so in the protocol of the day.

We must see that these people came to see the miracle man, whom they had previously sought, but Jesus continue with his purpose which was to proclaim the truth.

Mark Lesson 2

The word SPOKE is an imperfect tense of LALEW which means he continue speaking the word to them over a period of time.

The choice Mark had was to use either LALEW or LEGW. Now using LEGW would have put emphasis on the content but by using LALEW he put emphasis on the process to show that he was communicating and not healing the sick.

These many people who came to Peter's house wanted one thing but Jesus was giving them something else.

They had an expectation of what this man from Nazareth should be doing but he was not doing it.

Application: We often predetermine what a ministry should be. We have expectations and when they are not met, instead of objectivity we allow subjectivity to rule. And instead of responding, we react.

And in that reaction there is an arrogance of thinking that we and we alone are right rather than depending upon the Word to teach us.

Mark 2:3

And they came, bringing to Him a paralytic, carried by four men

However, in the midst of the message something unusual is going to happen.

Now the palsy is PARALUTIKOS which is our word paralyzed.

He was carried on his mat, a poor man's bed, by four friends.

The construction is that they came (Main Verb) carrying (participle) their friend.

They came ERXOMIA is middle voice but here the benefit was not to themselves, but to their friend.

The word PARALYZED and the word FOUR are both adjectives which looks at the state of helplessness of this paralyzed man and the actions of the four friends.

With the adjective instead of a noun we are drawn to what was going on rather than who these people were.

It will be their actions that will impress the Lord.

Mark 2:4

Being 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

The roof of a house in those days was made of a composition of grass, clay, tiles, and laths.

A staircase would run along the side of a home to the roof which had to be strong enough to support four men carrying a fifth.

Peter never complained about his roof being torn up. All of a sudden his roof has a hole in it and he is real relaxed about the matter.

Well, these men made a hole in the roof big enough to let down their friend. Since fishing was a major industry in Capernaum they lowered the cot or mat on fishing ropes and there as Jesus was teaching, down comes this paralyzed man and, we assume, his friends jumped in after him.

Mark 2:5

And Jesus seeing their faith said to the paralytic, " Son, your sins are forgiven."

Now we see what the Savior did as a response to all this:

The word for FAITH is PISTIS and we have studied before that faith must have an object. Here the object was what they believed Jesus Christ could do for their friend.

It is a feminine noun which means that faith is a response to something else. Here the something else is the belief that Jesus can heal this man.

Principle:

Jesus responded to the faith of the friends. Thus, the four friends and their faith brought blessing by association to the paralyzed man.

You can put yourself in a position between God and those you love to bring divine blessing to those you love. God will bless and protect others because of his love and compassion for you.

When you pray for others it can be your faith in God and your intercessory prayers that can unleash the power of God in the life of another.

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Principle: Faith can be seen by others.

Their actions of carrying their friend, coming to Christ, going up to the roof, tearing the roof away just to get their friend into the presence of Christ was a result or manifestation of their faith, which came from their belief in what Jesus could do.

Faith is found in four categories in the Word of God:

Saving faith: This is the unbeliever who has heard the Gospel putting faith in the fact that Christ alone has provided salvation.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

At salvation the object is the finished work of Christ, the God Man who died on the Cross for you.

Faith as the system of truth revealed by God to man. Here, the word faith is equal to doctrine.

Ephesians 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

Galatians 1:23 But they had heard only, That he which persecuted us in times past now preaches the faith which once he destroyed.

Even here there is an object because as Christians we have faith in the author of the Word of God, that it is the very mind of God.

The life of faith: Includes the Faith-Rest Life in which we live by the promises of God and the comfort and encouragement of Faith with which we stand in the Christ Centered Life.

Here is where many are going into error today. They see this faith as a technique with no object and thus a completely subjective, self-centered system.

Example:

We are told that if we have problems, ill health, difficulties in life these can all be erased by our

faith. So we say I have faith, but nothing happens. The out is always that we lacked faith.

Sincere Christians are trying to crank up faith to take care of all kinds of problems and situations. They believe they can move mountains because of their faith. And when they can not, they conclude that they lack faith.

Principle:

I do not have a faith that can move mountains, but I do have faith in God who can if He wants move mountains.

When we see faith as a personal achievement that we can have in and of ourselves, we make God subject to a technique that we can do or have.

Matthew 8:6-10 The Centurion's personal faith was in Christ. This point is also brought out by the following scriptures.

1 Corinthians 2:4-5 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.

Galatians 5:22 Faith is a fruit of the Spirit that grows as your relationship in time with the Lord Jesus grows.

Dead faith: This is faith with no object and is self centered and self-serving.

James 2:17 Even so faith, if it hath not works, is dead, being alone.

James 2:20 But wilt thou know, O vain man, that faith without works is dead?

James 2:26 For as the body without the spirit is dead, so faith without works is dead also.

Faith, either at salvation, in the Christian way of life, in regards to the Word of God, must never be seen as a subjective, self-centered ability or technique. When we say we have faith we are saying we trust in the object of faith and when the object of our faith is God we then and only then have something worthwhile.

1 Corinthians 2:4-5 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should

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not stand in the wisdom of men, but in the power of God.

EIGHT PRINCIPLES ON FAITH:

1. Faith unleashes the omnipotence of God. His divine almighty power.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written (in Habakkuk 2, even in the Old Dispensation), BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.

The power of God is available to you but only through faith.

2. Faith is a one-word summary of the Christian Way of Life. Romans 1:17, Galatians 3:11, Hebrews 10:38 all state *that the just shall live by faith.*

3. Faith is the foundation of Christian Virtue: I Co 13:13

Faith is the first part of the trilogy of *faith, hope, and love* and as your faith grows, so does hope and as hope grows, so does your love.

And on the negative side of this is Romans 14:23 *whatever is not from faith is sin.*

4. Romans 10:17 we find that *Faith increases through study of the Word of God.*

5. Faith is the substance and foundation of our assurance in Jesus Christ.

Hebrews 11:1 Now faith is the assurance of things hoped for, the conviction of things not seen.

6. Hebrews 11:2 and 6 Faith alone can please God and when God is pleased with you, you are happy and fulfilled.

Hebrews 11:6 And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him.

7. Faith Works, it has production in obedience, service and ministry, James 2:14, 17, and 26.

Ephesians 2:8-10 By grace are you saved through faith - created by Jesus Christ unto good works.

8. Faith alone overcomes the world, I John 5:4-5. *You are a winner by a margin of faith.*

BACK TO MARK 2:5

As a result and as a response to their faith, Jesus forgave the sins of this man.

Now that would have been a greater let down than the man just experienced coming from the roof - he and his friends sought healing in the physical realm and all Jesus provided was the forgiveness of sins.

But sins are something that stand between you and God while a physical infirmity stand only between you and your body.

The forgiving of sins is much greater than the healing of a physical problem.

And the physical problem parallels the spiritual condition of all mankind being paralyzed in the bondage of sins.

But the Old Testament never spoke of the Messiah forgiving sins. The Old Testament always put the power to forgive sins into the sovereign domain of God.

A bit of logic:

Only God can forgive sins (II Chron 7:14, Ps 41:4 ff)

Jesus Christ forgave this man's sins

Therefore: Jesus Christ is God

But the religious leaders, rather than allow for that possibility, immediately attacked the Son of God.

We have seen the Friends, their Faith, the Forgiveness, and now we have the confrontation.

Notice: They reason in their hearts (or souls) but they do not ask Jesus any questions. It will be the Lord who will inquire of them rather than they of the Lord.

On our first visit to Capernaum with the Lord we saw the men of the synagogue debate among themselves rather than ask the Lord any questions.

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Here, subjectivity and arrogant pride, has caused these scribes to reason in their souls rather than ask a question of the Lord Jesus Christ.

Reason: When you ask a question you have to admit you do know understand or do not know something. And in our culture we have developed a false sense of pride thinking that if we ask a question we are displaying stupidity -

But we are only ignorant when we have not been provided the opportunity to get understanding. Whereas we are indeed stupid when we have the opportunity and yet reject it.

Principle: These scribes and religious leaders just crossed from ignorance to stupidity. If they would have asked a few questions and been teachable they could have crossed the barrier between ignorance and enlightenment –

Mark 2:6-12

In the frigid waters of the N. Atlantic there are countless icebergs, some little and some gigantic. If you'd observe them carefully, you'd notice that sometimes the small ice floes move in one direction while their massive counterparts flow in another. The explanation is that surface winds drive the little icebergs, whereas the huge masses of ice are carried along by deep ocean currents.

People are very much like those icebergs, some people are driven and moved by what is on the surface. The shifting winds that change from moment to moment. They are pushed through life and Paul said tossed to an fro by every wind of doctrine. Others are like the large icebergs which respond and are guided by the deep and consistent ocean currents. Sometimes going directly against the ever changing winds.

In Mark, chapter 2 we see these two types of people. Those who are affected by the winds of chance and change and are tossed about and the ones who are moved by the more powerful force, the deep current of the message of Jesus Christ.

In the previous verses we saw four men, who for the sake of their friend, tore up Peter's roof to lower their friend into the presence of the Savior.

Their tenacity, which was an expression of their faith in what they had heard about Christ, impressed our Savior.

Application: Would we tear off the roof to get ourselves to Bible class, to get a friend to Bible class?

We are told that Jesus saw their faith - The humanity of Christ was impressed and moved by their actions. He, no doubt was humored by their actions also.

This is a very funny scene. The Lord Jesus is teaching and the roof is broken and in comes the paralyzed man and his friends jumping down after him.

They were men who were driven by the deep currents of the truth that was in Christ. They heard Christ was back in Capernaum, they persisted, they sought him out, all for the sake of their friend. They are big icebergs driven by deep currents.

And Jesus, seeing their faith, said to the paralytic, child, your sins are forgiven.

Their faith in christ was going to bring blessing to their friend:

But, here we have what may have first seemed to be a let down. Jesus did not heal the man, instead he said:

Child, your sins are forgiven -

Jesus addressed the man as TEKNON _which is a word that relates mankind to their birth, as part of the human race and thus, as one born under sin.

Sins stand between God and man, it will be Jesus Christ at the Cross who will take care of that barrier of sins.

While the man has a physical problem of paralysis, he is spiritually paralyzed by sins, as is the entire human race.

What Jesus did in being the proclaimer and the very means by which sins are forgiven is much greater than the healing of any physical infirmity.

But man lives in the physical, the temporal, the eternal, so this would have seemed at first to be less than what was expected by this man and his friends.

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FORGIVENESS is the word AFIJMI and as early as the days of Homer meant the release of actual or legal control over a person.

Principle: Jesus Christ died for all sins, all mankind are forgiven because of the Cross. But men who do not recognize or accept that forgiveness are not accepted into the divine Royal Family of Christ.

When Jesus said: Child, your sins are forgiven, he was both forgiving his sins and accepting him as a child of God.

Application: God has done that for you and that is far greater than anything in the physical, temporal, external realm of life.

Here is Jesus telling this man he is solving a problem that he has that is even greater than his physical paralysis.

Mark 2:6

But some of the scribes were sitting there and reasoning in their hearts,

But now this becomes a point of contention for the small icebergs who are blown about by surface winds.

In other passages we are told that some of these scribes were Pharisees and teachers of the Law.

Mark is writing to Gentiles and simplifies the complex religious hierarchy of Israel.

We saw this section revolving around friends, faith, forgiveness, and confrontation. Here is the confrontation.

The religious leaders now see an opening for confrontation, they had just been waiting for the opportunity to attack:

Now, the Old Testament never says that the Messiah will forgive sins. That is something God the Father does. In retrospect we can see that the Messiah is the Lamb of Isaiah 53 and that the Lamb of God takes away sins but the religious leaders would have had to have faith to understand that.

We are told that they "reasoned in their hearts ..." But they did not reason very well. If they had they would have come up with this:

1. Only God can forgive sins
2. Jesus just forgave this man's sins
3. Jesus must be God -

That would have been right reasoning, but that also requires thinking, and it requires faith.

Remember back at the Capernaum Synagogue on that Sabbath Day when Jesus cast the demon out of the man. The religious leaders could have asked him questions, but they did not.

Well, here we have a repeat. These men could have questioned Jesus, but that would have indicated that they did not understand something or did not know something.

So in their arrogance of ignorance, they attacked that which they did not understand.

Principle: These religious leaders just cross over from ignorance to stupidity. Ignorance is fine, ignorance says you do not know and you need information. Stupidity is having the information available, yet remaining in ignorance, that is stupidity.

All of us enter the Christian way of life ignorant, but some go on to edification, while others go on to arrogant stupidity.

Mark 2:7

"Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?"

They accuse Jesus of speaking blasphemies: Which is slander against God.

The interesting thing that demonstrates their pettiness is that their complaint is not even valid:

1. In the Old Testament, blasphemy, which is the Hebrew NA-ATS, is never associated with saying that sins are forgiven.
2. At the time of Christ, there were many second rate Rabbis running around saying the same thing, you sins are forgiven.

BUT THESE MEN decide to nit-pick.

Principle: If a person is negative to the truth of God, they will find a reason to attack. They have to major in the minors to do it, but they will find

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something and if not, they will stretch a point or make something up.

Mark 2:8

Immediately 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?"

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Here we see that Jesus knew what they were thinking. This was by divine revelation from deity.

Remember that Jesus set aside the independent use of this divine attributes, but at times the Father allowed him to use his attributes, here is one of those times.

Knowing is EPIGINWSKW, A full understanding. Jesus brings to light what had been going on in the hearts of these men.

Mark 2:9

"Which is easier, to say to the paralytic, 'Your sins are forgiven'; or to say, 'Get up, and pick up your pallet and walk'?"

So he turns to them and says: Why reason ye these things in your hearts? What is it easier to say to the paralyzed man, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

Do you know what this is? It is a trick question, whatever they answer is going to get them in a bind.

The reason it is a trick question is that it is dealing on two levels, the spiritual level of sins and the need for forgiveness and the physical level of paralysis and healing.

The most difficult thing to do is to forgive sins, but it is the easiest to say. The easier thing to do is heal a physical paralysis, but it is visible and therefore provable.

But our Lord is going to validate the forgiveness of sins and his acceptance of this man by that which is easier to do but provable:

He will heal the man, he will rise up, take his bed, and walk.

Mark 2:10

But so that you may know that the Son of Man has authority on earth to forgive sins, He said to the paralytic,

Here we have an editorial parenthesis in the first portion of this verse. Mark speaks to his readers:

But that you (that is the reader, us) may know that the Son of man has the power to forgive sins on earth -

Then we go back to the historical account: He said to the paralyzed man -

Mark 2:11

I say to you, get up, pick up your pallet and go home.

"I say to you": Followed by three commands:

Rise, take your bed, and go to your house.

The forgiveness of sins that was declared in verse 5, questioned in verses 6-9, is now validated in verse 11.

Jesus will validate the spiritual by way of the physical, as this man was paralyzed by sins and was set free by Christ, he was also paralyzed physically and was physically set free by Christ.

When Jesus said Go to your house, he used UPAGW _which means to withdraw oneself as in a final departure.

Jesus was really issuing an order for the man not to follow him as a part of his team. As we have seen in the past, the Lord knew that people would be distracted by the miracles and if this man had stayed with Christ he would have attracted unnecessary attention to the miracles.

We are told that the man obeyed Christ, he rose up, took his bed, and walked away -

Here is a picture of the world paralyzed in sins: Christ has offered healing by way of forgiveness,

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but we must do as this man did - we must get up and that takes faith.

If you have ever been injured, taken a fall, ended up flat on your back, or perhaps after surgery, you are afraid to move, you lie very still - and that is where most of the world is, even most believers.

Not having the faith to rise up, knowing you are no longer in the paralyzing grip of sins.

This man did as we must all do - he rose up.

Mark 2:12

And 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.

Having declared forgiveness, having forgiveness questioned, and then validating forgiveness, the people now recognized the forgiveness of sins:

So that they were all astonished and should have glorified God saying: Jesus is the Christ, he is God, the Messiah

But that is not what they said: "We have never seen anything like this before."

Principle: Their astonishment was not over the truth, it was not the deep unchanging currents that moved them, it was the winds that toss to and fro, they only perceived that which was on the surface.

This is the first of five confrontations with the religious leaders that Mark selects as he works towards the revelation of a plot by the Pharisees and Herodians to kill the Lord Jesus Christ:

1. Mark 2:1-12, healing of a paralytic
2. Mark 2:13-17, controversy over ritual law
3. Mark 2:18-22, dispute over fasting
4. Mark 2:23-28, controversy over Sabbath law
5. Mark 3:1-6, Sabbath healing of man with withered hand

These disputes begin here and end with a plot to kill the Lord.

So let's look at six lessons we can learn from Mark 2:1-12

1. Truth taught demands a response:

If the Word of God is taught as it should be taught it will convict, it will force a decision, it will demand a response.

2. The right response to truth is Faith:

For the friends the response was one of faith:

And their faith was rewarded, their fiend was forgiven of his sins, accepted by Christ, and healed.

3. The wrong response to truth is Rejection:

For the religious leaders, their response as a reaction against the truth: They reasoned, questioned, and never came to the point of faith in the truth.

Now it is not wrong to question, but it is wrong to question and never seek the answers.

2 Timothy 3:7 Ever learning, and never able to come to the knowledge of the truth.

4. When we do question with the right attitude, the Lord will provide vindication of his truth.

Hence, the best thing to do in hearing a principle of Doctrine we may not understand is to ask the Father to make it clear - not reject it.

5. After forgiveness, obedience by means of faith is essential to growth.

The healed man was forgiven and then he was obedient to the instructions of Christ.

6. Back to the text for the sixth and final lesson:

They glorified God -

This verb along with the word describing their amazement are both infinitives.

An infinitive is a result, hence, they saw the man healed, get up and walk away.

That is what caused their astonishment and their glorifying of God.

Not the truth regarding forgiveness but the miracle

Lesson: We must have faith in Christ, knowing him so well through the truth of His Word, that we can accept the things of life that we do not understand.

Life will be full of things we do not understand, but if you know Christ as a Christian, as a

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growing and advancing Christian, you will know the one who understands everything.

And then you will be moved and guided in life by the deep, steady, consistent, eternal currents of the truth that is in Jesus Christ.

Mark 2:13-17

Charlene Myhra said: Lord, let it be that I follow you not merely as a leader but let me follow you as my master, the master of every step I take.

In the Gospels we see the unfolding story of Jesus Christ, God's uniquely born son, our Savior fulfilling his plan, his purpose in coming to earth to go to Cross and save mankind.

But we also read in the Gospels another story and that is the story of those who would seek Jesus - the men and women and even children who followed him as their Master.

REVIEW:

In previous lessons we examined the miracle of Christ healing the paralytic man who was brought to the Lord by his four friends. And we saw the reaction of the religious leaders to the grace of our Lord in forgiving this man's sins. They were amazed but certainly did not attribute what occurred to the power of God in Christ -

That was the first of five confrontations with the religious leaders that Mark selects as he works towards the revelation of a plot by the Pharisees and Herodians to kill the Lord Jesus Christ:

1. Mark 2:1-12, healing of a paralytic
2. Mark 2:13-17, controversy over ritual law
3. Mark 2:18-22, dispute over fasting
4. Mark 2:23-28, controversy over Sabbath law
5. Mark 3:1-6, Sabbath healing of man with withered hand

These disputes begin here and end with a plot to kill the Lord.

Mark 3:6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

Mark 2:13

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

This next scene is near Capernaum. Jesus is walking by the sea of Galilee and:

Notice: He is teaching doctrine, DIDASKW _a verb in the imperfect tense, continual action in the past.

Three types of communication:

Speaking the Word: Mark 2:2, the word LALEW and LEGW which look at the almost casual communication of the truth is a casual setting. This would be like talking to another person about spiritual truths.

Teaching the Word: Mark 2:13, this is DISASKW. Refer to formulated teaching of truth. Requires academic preparation and formulation of a message.

Preaching the Word: Matthew 4:17 of Jesus and 2 Timothy 4:2 of pastors, this is KEIRUSSW, and looks at teaching those over whom you have a responsibility. It goes beyond teaching to include the application of reproof, rebuke, and exhortation.

Here, Jesus was teaching DOCTRINE, formulated messages, to the people.

This was his stated purpose in Mark 1:38 and here he is fulfilling that purpose. He came to proclaim the truth.

Mark 2:14

As 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.

In calling Matthew, here called Levi, Jesus broke the pattern even he had followed in calling his earlier disciples.

They had either been followers of John the Baptist or fishermen the common men of Galilee.

But now he calls to a tax-collector and says, follow me, - and he does!!

Mark Lesson 2

In calling Matthew to be a disciple and in Matthew's following of Jesus, our Lord demonstrates that he has authority and power to cleanse, to forgive sins, and save even the most horrible of people.

We cannot appreciate the attitude of Israel towards these tax-collectors. Israel, remember, was under Roman authority and these tax-collectors collected taxes and tariffs for the Romans who were seen as the enemy of occupation.

He is called a PUBLICAN but that is a mis-translation of the word for tax-collector (verse 15). But Matthew would have worked for a Publican.

Publican background:

1. Taxes are essential to any empire. Part of the drive to incorporate new territories into Rome was a desire for a broader tax base.
 2. In early Rome the system of tax-collection became riddled with fraud and corruption.
 3. Julius Caesar came up with a plan that was refined by Augustus Caesar: Use the EQUITES, the equestrian class of Roman Knights, as the Publicanus.
 4. A Roman Knight would be given the privilege to bid on being the Publicanus for a region. An imperial contract was then issued to him to collect so much in taxes. His wealth and integrity of nobility precluded fraud.
 5. He would hire locals, usually other wealthy men, to serve under him and actually collect the taxes.
 6. There was always more collected than contracted for so that the collectors and even the Publicans could be paid a salary.
 7. The one thing to remember is that these local tax-collectors were themselves men of wealth and nobility but they were hated, despised by the religious leaders of Israel.
- They were not allowed in the Temple, they were snubbed in the streets, viewed as being a traitor to their country.
- What is unusual about Matthew is that the name Levi would indicate that he was probably from the tribe of Levi, the priestly tribe.

My thoughts about him: Here was a man who was so close to the religious leaders of Israel as he was growing up and seeing the hypocrisy, the religion, ritual, legalism - turned his back on all of it and became a tax-collector working for Rome.

Maybe a man who had grown cynical regarding what he sees, a man who looks, thinks, considers, and has until now dismissed the religion of his peers - but now there is something new in Israel, and it is Jesus Christ.

Application: I talk to many parents who bemoan the behavior and attitudes of their children. So often in the conversation I hear the mention of the fact that their children were raised in the Church.

Because of that they can't understand why their kids are going bad.

And children can be raised in a church, close to all that is going on, and if its a religion of works and empty ritual it provides nothing for these children.

Like Matthew, a member of a priestly family, close to the religion of his fathers - he grew disenchanted, then cynical, and eventually rejected it all and went to work for the Romans.

We think that just dragging a child off to church is going to solve all the problems - but the solution to all of life's problems is the Lord Jesus Christ, not some religion.

A personal relationship with Him and then a personal relationship with His Word is what is going to cut it in life - not some church of works, religion, ritual.

Matthew had all that and because he was so close to it he saw the hypocrisy of it and rejected the religion, the ritual, the works, but in doing so also rejected God himself

The problem of perpetuation:

1. Matthew was raised in a fine, wealthy, religious home but that did nothing for him in his adult spiritual life.
2. Today, many young people are being raised in fine, financially secure, religious homes and that is not preparing them for their adult spiritual life.

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3. One of the most difficult things to do is to perpetuate spiritual identity from generation to generation.

Asaph, David song leader, was very concerned with perpetuation:

Psalm 78:1-7

David echoed these words in:

Psalm 145:4 One generation shall praise thy works to another, and shall declare thy mighty acts.

4. Today, and even in recent past, the great communicators of Bible Doctrine, the great missionaries were and are not products of perpetuation.

Young people: You may have been raised in a Bible teaching church, you may have attained some level of maturity, and you may go off to college and witness to some guy who was an unbeliever for 20 years. And then you may stand on the side line while he has a great ministry for God - and where are you, doing nothing.

5. Perpetuation then takes two: Parents and children. Parents must teach their children not religion or ritual, but about a personal relationship with Jesus Christ.

6. But in grace, even those who were not products of perpetuation can be blessed and can grow and mature and have a fantastic life of growing and applying doctrine.

7. In Matthew's case we see grace that is even greater. He was taught and trained, but in all the wrong things and he rejected it all. Became a traitor to his people. But now something great is going to happen -

Jesus Christ is going to come to him and say follow me and Matthew's life is going to turn around.

In Luke 5:28 the parallel passage to Mark 2:14 we read that: He, abandoning all things, rising up, he followed him.

We have three things that happened as a result of Jesus saying Follow Me:

1. He abandoned everything and he rose up:

Both of these are aorist participles and precede the main verb of following Jesus Christ.

Principle: He used his volition and his faith, he made certain decisions and one was to be dependant upon Christ. He left it all - and now all that was left was Jesus Christ

2. Then he followed: And this is an imperfect tense indicating he continued to follow Jesus until he could follow him no more - and that time came at the Cross when Jesus Christ had to pay for our sins alone.

Mark 2:15

And 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.

In response to Jesus Christ he desired fellowship with Christ and he wanted others to know Christ.

3. Called A great feast in Mark 5: Picture of fellowship, having a great time together.

A great company of publicans and sinner sat down with them.

In these verses we have the three phases of the Christ Centered Life:

SALVATION (He followed Him)

GROWTH (He wanted to be with Christ - in fellowship)

I am sure Christ sat right next to his host

MINISTRY (He invited others to come and meet Christ)

Mark 2:16

When 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?'

People from the past:

The Scribes and the Pharisees were the ones Matthew grew up around, the religious leaders of Israel. Those who taught works, religion, ritual - and here they are to pick apart the Son of God.

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And the Pharisees and the scribes said to the disciples:

NOTE: They did not have the nerve to go to Jesus Christ himself so they went behind his back to his followers.

Why does he eat with tax-collectors and sinners.

And being very skilled at complaining they even made it sound worse. Used present tense verbs: Always eating with tax-collectors and sinners.

Sinners:

This is a word that was commonly used for female prostitutes. Prostitution was considered immoral but it was not illegal in Israel, Rome, or Greece.

Rather than a legal problem it carried a personal and social stigma.

Prostitution was very common in the ancient world. Most inns had resident prostitutes.

In order to avoid that temptation Jesus instructed his disciples to find their lodging in private homes (Matthew 10:11).

The one thing a prostitute was not allowed to do is worship God, they were prohibited from the Temple until they decided to break with their profession and be Ceremonially cleansed at the Temple (Deuteronomy 23:18).

So we have two groups: Tax-collectors and prostitutes and both groups were prohibited from Temple worship.

But they were received by Jesus Christ, and many with whom the religious bigots would have nothing to do, became believers and followed Christ.

Mark 2:17

And 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.

Although the scribes and Pharisees complained to the disciples, it was Jesus Christ who would answer them.

In answering them he puts them down, but I don't think they got it:

I have not come to call those who consider themselves righteous men, BUT sinners [to repentance].

As we pull this together i want you to see three groups of people:

1. Matthew represents the person who has been raised in religion and rejected it all. He gets involved with the world, the money that could be made from being a tax-collector. But when Jesus calls he follows him

2. The sinners, including the prostitutes: No self-righteousness, no delusion about self. Knew exactly that they were sinners. Yet when they saw and heard Christ, they followed him.

3. The Scribes and Pharisees: The religious leaders, members of all the right councils, the big shots. Yet all they could do is stand by and complain and criticize.

Now here is the issue: What are you going to do with your life, are you going to follow Jesus Christ? Who are you going to stand with, the arrogant religious Pharisees or the tax-collectors and sinner.

They may not be the most respectable, but they are the ones who will follow the Lord Jesus Christ.

In Mark 2 through 3 we are seeing the attacks waged against our Savior by the religious leaders of Israel.

This attacks lead to the conspiracy to kill Christ that was formulated over a year prior to the crucifixion:

Mark 3:6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

Although a few Pharisees listened to Jesus message, received the Word of God, and believed in Jesus as the promised messiah, most did not.

Most of the religious leaders were locked into the same tragic flaw that entraps religious people today. A tragic flaw of arrogance that puts SELF over and above the Lord and his Word.

Some of these people were good people. Some were following divine laws for the human race. They were involved in Establishment Good.

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Others were following the good that is part of Satan's plan of Evil.

In Mark 2:18-22 we see a group of religious people attacking the Lord Jesus Christ. These attacks were based upon something they were doing which the Lord did not do.

Rather than seek the truth and attempt to find out why - they attacked and criticized the Lord of Glory.

Remember that these criticisms occur outside Matthew's home. While Jesus is inside with tax-collectors and sinners, the religious crowd is outside.

They have already voiced a complaint of association. How dare this man Jesus eat with tax-collectors and sinners. These people who were not even allowed in the synagogues and the Temple. Yet Jesus has explained that these are the ones who know they need a physician to heal their spiritual hurt.

Mark 2:18

John's disciples and the Pharisees were fasting; and they came and said to Him, Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?'

John the Baptizer had been put into prison by Herod Antipas. Although some of his disciples had become followers of the Lord Jesus, others had joined with the Pharisees upon the removal of John.

In Israel at the time of Christ, the Rabbis had established two days a week for fasting. These were on Monday and on Thursday. So we can assume that the feast at Matthew's house was on one of these two days.

The Pharisees and John's former disciples were fasting while Jesus, his disciples, the tax-collectors and sinners were feasting.

Hence, their complaint: Why do the disciples of John and the Pharisees fast, but your disciples do not fast?

Fasting:

1. Under Old Testament Law, fasting was never commanded although it was observed by the Jews.
2. Fasting is: Taking time normally used for eating and sleeping and using it to study the Word of God, or for prayer.
3. Fasting is a result of proper priorities in life. The food of the Word and the fellowship of prayer being more important than eating and sleeping.
4. Fasting never impresses God. It cannot persuade God. It has merit but only when the time is used for spiritual growth.
5. These religious leaders got impressed with their own fasting, regulated it, commanded it, and expected others to follow their lead.

Matthew 6:16-18 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

So it is from a hypocritical position of human good that these Pharisees were critical of Jesus and his disciples.

In verses 19-22, Jesus gives three short parables to explain an important point:

You cannot mix the old or false with the new and true.

Mark 2:19

And Jesus said to them, While the bridegroom is with them, the attendants of the bridegroom cannot fast, can they? So long as they have the bridegroom with them, they cannot fast.

In this short parable, Jesus is taking a social truth and putting it alongside a spiritual truth.

The attendants of the bridegroom are the guests invited to the wedding. In Galilee, where this occurs, it was not common to have groomsmen, only invited guests at a wedding.

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A wedding is a time of celebration and not a time of fasting or mourning. At a wedding the priority is to have a great time, be happy, celebrate.

As Jesus represents the bridegroom, and is present with mankind, there can be no mourning, no fasting, but only celebration.

Mark 2:20

But the days will come when the bridegroom is taken away from them, and then they will fast in that day.

But there is coming a time when fasting will be acceptable:

This is looking ahead to the Cross, the days of betrayal, trial, and crucifixion.

But the fast is to be in THAT DAY, singular.

Which looks specifically at the Cross, a day of mourning. But is followed by days of celebration of the resurrected Lord.

So this statement is teaching that there is proper timing, and the proper timing for fasting is not then while the Lord is present.

Mark 2:21

No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it, the new from the old, and a worse tear results

Back before the days of pre-washed, pre-shrunk clothing, you had to be very careful in putting a new patch on an old garment.

The old garment had been shrunk, the new patch would not be shrunk. First time the patched garment was washed, the new patch would shrink, and rip the old garment.

Principle: You cannot mix the old with the new, else both are ruined.

The old garment here is the Old Testament and all the other Rabbinical laws that were being enforced by the religious crowd.

The word OLD is from PALAIOS _which means old as in worn out or useless.

The NEW PATCH is the new ministry of the Lord Jesus Christ in preaching the truth in grace.

These cannot be mixed. Later on the Lord will teach that even a little leaven leavens the whole loaf. Galatians and Colossians, especially chapter 2, teach that the old is out.

Principle: Cannot mix together old law and new grace.

Mark 2:22

No one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost and the skins as well; but one puts new wine into fresh wineskins.

The KJV word "bottles is in the Greek New Testament, *wineskins*. These were made of the stomach of the goats and had a certain pliability to them. As the wine fermented they would stretch, but once stretched they could not be used for new wine, which expands upon fermentation, again.

Very often, to speed up the fermentation process, the new wine in their new wineskins were hung in the chimney. Now if they burst because of an old wineskin being used, it not only wasted the wine, but would put out the fire.

By analogy, when the believer combines the new wine of grace with the old wineskins of the law, the result is QUENCHING the Holy Spirit.

The Lord goes on to teach the correct process for wine and wineskins and by way of analogy, for the believer:

2 Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Lessons to learn from Mark 2:18-22

1. The disciples of John went with the wrong group upon the imprisonment of John. Without a leader these disciples of John made decisions based upon religion rather than relationship
2. The complaint regarding fasting dealt with something that was not even a part of the Old Testament Law. Man will elevate his legalisms to divine command in order to find justification for his actions of the flesh.
3. Jesus taught that even with the superfluous, the non-essentials, there is proper timing. There is no

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time for mourning when you are celebrating the presence of Christ

4. You cannot combine the New with the Old, worn out, and useless. If you try you will render both useless.

5. We are new wineskins, new containers, for the new ministry of grace and truth. During the giving of these parables there were two groups present. One group was inside Matthew's house feasting with the Lord. The other group was outside, involved in a legalistic fast and complaining about the other group.

The group that was outside saw themselves as respectable and they probably were in their society - but respectability can be a trap that ensnares a person into arrogant thinking.

The assumption would be: If I am respected by men, then God must respect me also - and that is pride, arrogance, and blasphemy

Man may praise us, give us the applause, but never forget what you are in the plan of God: a sinner saved by grace!

2 Chronicles 7:14 *If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.*

James 4:10 *Humble yourselves in the sight of the Lord, and he shall lift you up.*

1 Peter 5:6 *Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:*

The people inside with Jesus, Matthew, and the disciples; the tax-collectors and prostitutes, had no delusion about themselves. They knew they were sinners in need of a Savior.

The people on the outside, the respectable religious leaders, thought of themselves as being something, and thought that Jesus had to conform to their standards, in their pride and arrogance they attacked and would soon try to kill the Lord of Glory.

Where would you be? Outside fasting with the religious crowd of complainers or inside feasting with the Lord?

Galatians 6:3 *For if a man think himself to be something, when he is nothing, he deceives himself.*

Mark, Chapter Two tells of the conflict, the controversies, the confrontations, that eventually lead to the conspiracy by the religious leaders to destroy the Lord Jesus Christ.

As our Lord faced his antagonists, he consistently presented them with the Truth, the very Word of God which was His Word.

So often, in the midst of conflict, our first option is to compromise. In the area of the non-essentials, compromise may be a virtue - but too often the church today and its people, have compromised on the essentials, they have allowed compromise over that which they have no right to allow compromise - the Truth of God.

A story is told of a hunter out hunting for bear, who had his gun aimed at a large bear and was ready to pull the trigger. Just then the bear spoke in a soft, soothing voice saying, Isn't it better to talk than to shoot? Why don't we negotiate the matter? What is it you want? The hunter lowered his rifle and answered, I would like a fur coat. That's good, said the bear. I think that's something we can talk about. All I want is a full stomach; maybe we can reach a compromise. So they sat down to talk it over. A little while later the bear walked away alone. The negotiations had been successful--the bear had a full stomach, and the hunter had a fur coat!

In negotiation and compromise, you can end up the loser!

Previously we saw that our Lord was not about to compromise with those who attempted to bring him into the bondage of legalism. At issue was the Rabbinical Fast Days: Mondays and Thursdays.

In His defense, the Lord presented three parables of Truth:

Each parable taught that you cannot combine the old with the new nor the false with the true.

The interpretation dealt with the Lord's ministry of grace and truth as compared to the religious leader's false system of petty laws and rules.

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By way of application (One interpretation and many applications) we can take these parables of the new patch on old clothing and new wine in old wineskins and apply their truth to ourselves - we are new creatures in Christ.

Why do we think that we can go back to some old system of the flesh, the thinking of human viewpoint, the thinking of the Law, or any reliance on the strength or the trends of personality.

We are new creatures in Christ and we are the recipients of all the provisions of Grace that were provided by God in His Son, our Savior, Jesus Christ.

2 Cor 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Ephesians 4:20-24 Paul questions how they have learned Christ: *If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.*

Principle: You are a new wineskin, a new piece of cloth, you have a new purpose, a new power, a new position. Don't combine the old Law with the new Grace, the false with the true.

In this, the fourth of the five controversies with religious leaders, the Lord dealt with a legitimate Law of the Old Testament regarding the Sabbath Day.

Mark 2:23, 24

And it happened that He was passing through the grainfields on the Sabbath, and His disciples began to make their way along while picking the heads of grain.

The Pharisees were saying to Him, Look, why are they doing what is not lawful on the Sabbath?

What we have here is an Old Testament Law regarding the Sabbath Day of rest, the interpretation of that law, and also another Old Testament rule regarding the picking of grain in a neighbor's field.

Principles of the sabbath and the grain field:

1. First of all. Deut 23:25 indicates that it was permissible for those who were traveling in a grain field to pick grain to eat at that time:

When you come into the standing grain of thy neighbor, then thou mayest pluck the grain with thine hand; but thou shalt not move a sickle unto thy neighbor's standing grain.

2. The Old Testament Law regarding the Sabbath indicates that no work is to be accomplished, no harvesting of crops, no reaping of what is sown.

Leviticus 23:3 Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the LORD in all your dwellings.

3. So the question is, does the casual and permissible picking of grain constitute working or merely eating? On a Sabbath Day in Israel, food was prepared the previous day to be eaten on the Sabbath. So eating was permitted - but what about picking the grain that was to be eaten?

4. Here is the interesting thing regarding our story: The Pharisees gave their interpretation of these Laws and one would normally think the Lord would give His - but he did not.

Principle: The Lord did not engage in a debate with the Pharisees, no point and counter point type of arguments. He just stated the facts -

Application: We argue too much about that which is true. Sometimes, in witnessing, we win the argument and lose the soul.

These Pharisees already stated not only their interpretation but also their attitude:

They were argumentative, they were antagonistic.

Would they have reasonably listened to a dissertation on the distinction of picking grain and harvesting grain, do you think with their preconceived ideas that they would have been persuaded?

NO! And many people you run into today will be in exactly the same situation. You could present the greatest arguments, the most sound logic, you

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give the best evidence, and you will get nowhere because of the attitude of negative volition.

So what do you do? The same thing the Lord did, bring the discussion back to the person of Christ.

Look down to verse 28: Therefore the Son of man is Lord also of the Sabbath.

Principle: When you are dealing with antagonistic people, argumentative people, the best thing you can do is focus the discussion on the person of Christ - not you or your church or a specific doctrine, but on Christ.

And if they are negative to Him who has done everything for them, then you leave them in the Lord's hands.

Illustration:

Charles Bradlaugh, an avowed unbeliever, once challenged the Rev. H.P. Hughes to a debate. The preacher, who was head of a rescue mission in London, England, accepted the challenge with the condition that he could bring with him 100 men and women who would tell what had happened in their lives, since trusting Christ as their Savior. They would be people who once lived in deep sin, some having come from poverty-stricken homes caused by the vices of their parents.

Hughes said they would not only tell of their Savior, but would submit to cross-examination by any who doubted their stories. Furthermore, the minister invited his opponent to bring a group of non-believers who could tell how they were helped by their lack of faith. When the appointed day arrived, the preacher came, accompanied by 100 transformed persons. But Bradlaugh never showed up.

Principle: Make the issue Christ! Christ did, he made the issue Christ, if these antagonists were to persist in their negative, argumentative viewpoint, it would be the Savior who would be the issue.

Christ's response: A Story and a Principle

Jesus was not involved in the picking of the grain, so his position was unique in that he could defend his disciples while being outside the line of attack.

You might wonder also where the Pharisees came from. They were following Jesus around, as did many people. But while many were following

him to learn from him, the Pharisees were following him to entrap him.

Mark 2:25,26

And He said to them, Have you never read what David did when he was in need and he and his companions became hungry; How he entered the house of God in the time of Abiathar the high priest, and ate the consecrated bread, which is not lawful for anyone to eat except the priests, and he also gave it to those who were with him?

Jesus refers here to 1 Samuel 21 and David as he fled for his life from Saul.

Jesus knows that these religious leaders know this Old Testament story. He asks them if they have read it -

The word is ANAGINWSKW _which means not only to read but to read and intensely understand.

All reading at that time was out loud. Silent reading was not figured out until the monastic period in the third century A.D.

Jesus establishes that the prerequisite of reading and understanding is necessary for any theological discussion.

HENCE, this is a very sarcastic statement by our Lord.

These Pharisees prided themselves on their knowledge of the Scriptures, but the Lord now ask - have you not even read this portion?

In 1 Samuel 21, David is fleeing for his life. Jonathan has warned him that his father the king, Saul, wants to kill David.

Saul suspects that David is to be the next king and his anger towards young David is intense.

David's life is on the line so he flees and enroute needs two things, food and a weapon.

The Tabernacle had been temporarily set up in the village of Nob, there David can find a weapon, Goliath's sword, and food.

But the only food available is the showbread that was placed in the Holy Place. Twelve loaves baked fresh every day, and represented the promised Messiah as the bread of Life.

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NOW THE PRIESTS were allowed to eat of the bread, but David was not a priest - but David was the anointed of God, anointed to be the next king over God's Old Testament people.

The priests: Abiathar and his father Abimelech, while in fear regarding what they were doing, decided that David's life was more important than day old bread.

Principle: They considered the higher law. They saw David's survival as being more important than a minor law regarding who can eat and who cannot.

If there had been a pharisee around in David's day he would have starved to death.

Illustration:

We have rules around here, take this piano. A rule is that it not be moved. Moving pianos get pianos out of tune. But what if there was a war, and we had to turn this place into an aid station. Most Churches were during the Civil War. We would move the piano, the pulpit, the pews and anything else. A higher law would be in effect.

Another rule, more personal and a true mandate to believers:

Coming to Bible Class: Hebrews 10:25 Not forsaking the assembling of ourselves together, as is the manner of some.

But there are times when a higher law goes into effect and you miss Bible class. Illness, work, even a family vacation, being out of town. There are legitimate reasons to not follow the mandate, but they had better be a reason pertaining to a higher law or principle.

Or when you are a young Ranger corporal and you are on duty in Panama while Bible class is going on. You are under a higher law -

Mark 2:27

Jesus said to them, The Sabbath was made for man, and not man for the Sabbath.

Jesus Christ is going to teach these religious Pharisees about a higher law, a higher principle that will completely defuse their legalism.

And he said unto them, The Sabbath was made for man, and not man for the Sabbath:

The reason God gave a Sabbath to Israel was to provide a day of rest. The Sabbath was created by God, given to man as grace.

These religious leaders took the grace that God had given and turned it into a yoke around the neck of the people.

That which was a gift became a burden -

And that was not God's intention, plan, design.

But people today have done the same thing with grace in the Christian way of life:

Believers take that which is given in grace, given to man by God for his enjoyment and edification, and they turn it into a yoke of bondage.

The ideal and the real:

The Bible reveals the ideal plan of God. But it also reveals the real.

The ideal was to rest on the Sabbath, the real, however, had Israel engaged in battles, attempting to survive on the Sabbath.

For David, the real situation was that if he did not eat he was going to die. The ideal was that the showbread was reserved for the priests.

The real situation took precedent but only when a higher law, a higher principle was to be followed.

There is only one way to know when the real supercedes the ideal - and that is to know the Word of God.

Apart from the Word of God you could make two mistakes:

1. You could set aside the ideal grace of God for something you think is more important and it is not more important. That was Saul's problem in I Samuel 13. He thought he could set aside the ideal of only priests offering sacrifices because there was no priests around.

But he was wrong because he did not know what the Bible had to say about offering sacrifices.

God was really trying to delay his entrance into battle with the Philistines by delaying the arrival of Samuel the priests.

Saul put his real situation above the plan of God

2. The second mistake is that without doctrine you will turn grace into a legalistic standard.

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Like no stripping of grain and eating on the Sabbath.

The Rabbis made 360 Sabbath laws. The Sabbath became a day not of rest, but of trying to live up to some legalistic standard.

The young soon-to-be missionary worked very hard at developing a devout life. He arose every morning at 5:00 and prayed for an hour. Then he would read his Bible. Back to prayer before going off to chapel service. He spent every waking hour reading, praying, handing out tracts. Soon he came to the new colonies and while there even sacrificed the opportunity to marry because he felt God's calling to be more important.

But eventually he was recalled from the mission field, a failure. He went home in despair. And then one night while walking past a mission, he heard the Gospel and only then became a Christian.

John Wesley spent years in bondage to things that were given by God as grace. It was only after he received Christ as his savior that he recognized that God's gifts were made for man, not man for the gifts.

And by using the grace of God, he was never a spiritual failure again.

Mark 2:28

So the Son of Man is Lord even of the Sabbath.

The Son of Man, the Lord Jesus Christ, our Savior, is Lord of the Sabbath.

It was created by him as a day of rest for Israel. Just as he has created Grace for us today.

Mark Lesson 2 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Mark Lesson 2

Questions on Mark Lesson 2

1. In the early verses of this chapter, a man was brought to Christ for healing. What was wrong with him? [A. he was a leper; B. he was paralyzed; C. he had been demon possessed; D. he had been injured in an accident]

Answer:

2. How was the sick man brought into the room where Christ was teaching?

Answer:

3. If the four friends who had carried the man received salvation, what was it in which they had put their faith?

Answer:

4. Write a definition of Faith-Rest. Or, state what it means to live by faith.

Answer:

5. Dead faith is a faith which has no object. [True/False]

Answer:

6. For the paralyzed man, what problem was greater than his infirmity?

Answer:

7. What was the purpose of Christ's miracles?

Answer:

8. According to the Old Testament, who is it who forgives sins?

Answer:

9. The correct response to Truth is _____; the wrong response is _____.

Answer:

10. How can we learn to accept the things in life that we do not understand?

Answer:

11. Preaching the Word includes teaching, _____, _____, and exhortation.

Answer:

12. Who was Levi? What was his occupation?

Answer:

13. What are the three phases of the Christ-centered life?

Mark Lesson 2

Answer:

14. In Mark 2:19, who is represented, or illustrated, by the bridegroom?

Answer:

15. What are the "old garment" and the "new patch" of Mark 2:21?

Answer:

16. In witnessing, or discussing Christianity, with antagonistic or argumentative people, on what is it best to try to focus attention?

Answer:

17. What was represented by the fresh bread baked every day to be placed on the Table of Showbread?

Answer:

18. Who is the Lord of the Sabbath?

Answer:

End of Quiz