

## Mark 2

### ASVh with Comments

**Summary.** The Gospel of Mark shows in many places the authority of the Lord Jesus as God. Here in Chapter 2, we see five types of authorities that describe the Deity of Jesus. 1) Jesus has the authority to forgive sins. Jesus forgives the sins of a paralytic man, and as a result, the man is healed in his body, and all can see this as a testimony. 2) Jesus has authority as a teacher of men. He spoke the word to many as they gathered to the house where He stayed in Capernaum; He taught the crowd by the seaside as the multitude was coming to Him to hear the Word; He taught people as they were sitting at the table with Him in His parents' house; He reasoned with the scribes and Pharisees; He taught John's disciples, and the people coming with them also heard. 3) Jesus has the authority to call sinners into the kingdom of God. He called Levi, a tax collector, by His Word, and Levi followed Him; Many publicans and sinners, later on, joined Jesus at the table to hear His teaching. 4) Jesus says that He is the bridegroom, and when He is taken away from the earth, then fast should be dedicated to Him. People dedicate their fast to God, so here Jesus tells clearly that He is God. 5) Jesus declares that He is the Lord of the Sabbath. When the Lord says, "The Son of Man is Lord even of the Sabbath," He declares Himself as God; Jesus is One with the Father; there is only one God for the Sabbath, and when the Bible has told He is the Lord of the Sabbath there is no second question who Jesus is; only one God who can be the Lord of the Sabbath: God the Father, God the Son, God the Holy Spirit, Three in One.

<sup>2</sup> <sup>1</sup> And when **He** entered again into Capernaum after some days, it was **made known publicly** that **He** was in the house.

**Comments 2:1.** "In the house" (or "at home" in other translations); Remember one thing, the Lord has only one home, which is not on this earth. So, home here does not mean the home that Jesus was born in; He was not born in a home. This home here just means a place where Jesus stayed for a while. He stayed for a time in Capernaum but never lived there. He walked by and stopped there and lodged in; Jesus will lodge wherever the Lord will open their hearts to accept Him and invite Him to stay, but this it was not His home (See Comments Matthew 10:11 where it explains the way of the ministry).

<sup>2</sup> And many were gathered together, so that there was no longer room for them, no, not even **at** the door: and **He** **spoke** the word **to** them.

<sup>3</sup> And they come, bringing unto **Him** a man sick of the palsy, **carried by** four.

**Comments 2:3.** The healing event described herein Mark 2:2-11 is the same as the one described in Luke 5:18-26 but not the same as the one described in Matthew 9:2-8. There are many healings of this kind that the Lord Jesus has performed. There were many cases of demon possession in those times, which caused many types of sicknesses. When the body was possessed, it made the body become weak, and some became paralyzed, some became mute. As a result, before the Holy Spirit was given (See Comments Matthew 8:28, and Comments Luke 13:10-13), many of these types of sickness were present in those times.

<sup>4</sup> And when they could not come **near** unto **Him** for the crowd, they uncovered the roof where **He** was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

<sup>5</sup> And **Jesus** seeing their faith **says to** the sick of the palsy, Son, **your** sins are forgiven.

**Comments 2:4-5.** Pay attention to those who bring the sick person. According to those people's faith, the Lord's mercy has been shown for all the people to know who has the authority to forgive sins. The Son of Man has that authority, and all have heard and seen the proof now. The authority has been shown to all people. They have no excuse on the judgment day, their ear has heard, but their heart did not accept. Pay attention as well; the sick man was on the bed, the roof's house was not too high.

"Son, your sins are forgiven"; the sins of the heart of this person have caused this man his sickness, but the Lord forgives him, and he is healed here in front of all. This man was not just saved by the body; his soul also has been saved here by the mouth of the Lord, the sins have been forgiven. **People should remember this, that Jesus has the authority to forgive sins.**

<sup>6</sup> But there were certain of the scribes sitting there, and reasoning in their hearts,

<sup>7</sup> Why **does** this **Man** thus speak? **He** **blasphemes**: who can forgive sins but one, even **God**?

**Comments 2:6-7.** Here in these verses, the scribes have condemned themselves. They know who can forgive sins, but they don't admit it. The Lord has shown the miracle, the man has been healed in front of their eyes, and they say that only God can forgive sins. Here the proof has been shown in front of their eyes, who can heal, the same one who can forgive. So, they condemn themselves by rejecting what they have seen.

<sup>8</sup> And **straightaway Jesus**, perceiving in **His Spirit** that they so reasoned within themselves, **says to them**, Why reason **you** these things in your hearts?

**Comments 2:8.** Pay attention first to the words “His Spirit”; this refers to the Spirit of Jesus, not the Holy Spirit, and it confirms the deity and humanity of Jesus. He is here on earth as a human; nobody can say He is not human. People come with the idea that He could die on the cross because He was not a human. Who has a spirit? Humans do; here is proof of Jesus' humanity. Jesus knows to feel hurt, and the Lord has that feeling; remember these things.

“Why reason you these things in your hearts.” He can feel and hear the thought of the heart, especially when that thought is blaspheming. How much hurt does He feel by His Spirit to listen to them blaspheming here?

<sup>9</sup> Which is easier, to say to the sick of the palsy, **your sins** are forgiven; or to say, Arise, and take up **your bed**, and walk?

<sup>10</sup> But that **you** may know that the **Son of Man** has authority on earth to forgive sins (**He says to the sick of the palsy**),

<sup>11</sup> **I say to you**, Arise, take up **your bed**, and go **to your house**.

<sup>12</sup> And he arose, and **straightaway** took up the bed, and went **out** before them all; insomuch that they were all amazed, and glorified **God**, saying, We never saw **anything like this**.

**Comments 2:9-12.** “Palsy”; this person has injury behind the neck and in his spine; he had no energy to be up. So, he needs to lie down at all times. This is a sickness that was eating the spine of humans, which nowadays we call paralyzed.

“Which is easier ....” Can you see your sins? Remember as well, humans do not believe the things they can't see, but you can see the person with paralysis. If the Lord has shown to them the things they can see, what is the reason to doubt the authority of the Lord by saying, arise, your sins are forgiven. By healing this man's body, the Lord proved that the man's sins are forgiven. The Lord performed this healing, so they could see that the forgiveness of sins was also done.

<sup>13</sup> And **He** went forth again by the sea side; and all the multitude resorted unto **Him**, and **He** taught them.

<sup>14</sup> And as **He** passed by, **He** saw Levi the son of Alphaeus sitting at the place of toll, and **He says to him**, Follow **Me**. And he arose and followed **Him**.

<sup>15</sup> And it came to pass, that **He** was sitting at the table in **His parents' house**, and many publicans and sinners sat down with **Jesus** and **His** disciples: for there were many, and they followed **Him**.

**Comments 2:15.** Pay attention to the first part of the verse, “and it came to pass.” This shows that the time has passed, and the Lord has stopped in many places already, then the Lord traveled back to His parents' home. As He was there, people followed and joined the table with the Lord. In the Gospel of Mark, it skips certain points of the stop. When the Lord makes a stop, Matthew and Mark appear to contradict each other because of the time period; it is not the same thing happening each time (the Gospel may report different moments of time of the event). For example, in Matthew 9:10, it was another stopping place than in Mark 2:15. In Matthew, Jesus was in a house, invited, while in Mark, the disciples and the Lord have stopped for a visit, not invited; now it is a stop to visit. The Lord came to visit, and the Lord went to His parents' house, and people followed Him. Notice also here that Mark mentions that “there were many, and they followed Him.”

<sup>16</sup> And the scribes and the Pharisees, when they saw that **He** was eating with the sinners and publicans, said **to His** disciples, How is it that **He eats** and **drinks** with publicans and sinners?

<sup>17</sup> And when **Jesus** heard it, **He** says to them, They that are whole have no need of a physician, but they that are sick: **I** came not to call the righteous, but sinners.

**Comments 2:13-17.** (See also Comments Matthew 9:9-12). All the time when the Lord was traveling, the accusations never stopped, the rebellious (same as accusers) never stopped accusing. As you read from both accounts, you can see that the events described in Matthew 9:9-12 and Mark 2:15-17 are different. The events are similar but not the same; they happened at other times and places as the Lord traveled.

<sup>18</sup> And John's disciples and the Pharisees were fasting: and they come and say unto **Him**, Why do John's disciples and the disciples of the Pharisees fast, but **Thy** disciples fast not?

<sup>19</sup> And **Jesus** said to them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

<sup>20</sup> But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.

**Comments 2:18-20.** (See also Comments Matthew 9:14-15). “And they came and say unto Him.” So, actually, John’s disciples, the Pharisees, and people were coming together to ask Jesus the fasting question; they wanted to know the teaching of the Lord towards His disciples.

“Sons of the bridechamber.” The Lord used the term “sons of the bridechamber” to refer to the people whom they talk about.

“... and then will they fast in that day.” “They” (in verse 20) means the humans from then until the end of the world, no exception. “In that day” means since Jesus was crucified until His return back on earth.

<sup>21</sup> No man **sews** a piece of undressed cloth on an old garment: else that which should fill it up **tears** from it, the new from the old, and a worse **tear** is made.

<sup>22</sup> And no man **puts** new wine into old wineskins; else the wine will burst the skins, and the wine **perishes**, and the skins: but they put new wine into fresh wineskins.

**Comments 2:21-22.** (See also Comments Matthew 9:16-17).

<sup>23</sup> And it came to pass, that **He** was going on the **Sabbath** day through the grainfields; and **His** disciples began, as they went, to pluck the ears.

<sup>24</sup> And the Pharisees said unto **Him**, Behold, why do they on the **Sabbath** day that which is not lawful?

<sup>25</sup> And **He** said to them, Did **you** never read what David did, when he had need, and was hungry, he, and they that were with him?

<sup>26</sup> How he entered into the house of **God** when Abiathar was high priest, and ate the showbread, which it is not lawful to eat **except** for the priests, and gave also to them that were with him?

<sup>27</sup> And **He** said to them, The **Sabbath** was made for man, and not man for the **Sabbath**:

<sup>28</sup> so that the **Son of Man** is **Lord** even of the **Sabbath**.

**Comments 2:23-28.** (See also Comments Matthew 12:1-8). “When Abiathar was high priest.” Here is the Lord Himself speaking, Abiathar himself was the high priest at that time. See that in 1 Samuel 21:1, it says “Ahimelech the priest” came to meet David. Notice that Ahimelech was the priest during that time, and his son Abiathar was, in fact, the high priest, as the Lord Jesus says here in verse 26; the Word of the Lord must be correct. Also, see 1 Samuel 22:6-22, where it describes the incident when Saul kills the priests at Nob, where it only mentions Ahimelech by the name of priest. Notice that the only surviving one from the slaughter was Abiathar, the son of Ahimelech. There is no error in the Word when the Lord Himself is speaking.

“The Sabbath was made for man, and not man for the Sabbath.” The Sabbath was made for man to follow the rule of the Sabbath given by God; the Sabbath was not made to follow men's rules. From verse 23, you should notice that Jesus is going on the Sabbath day, and His disciples plucked the heads of grain to eat. The Lord never teaches this to be against the Sabbath, but the scribes and Pharisees use men's rules to put the rule of the Sabbath, but the Lord never gave that rule (plucking the ears of grain to eat when hungry as against the Sabbath law).

**Life and Faith Applications.** 1) Offer regular fasting to the Lord Jesus for glorifying His name. People nowadays do not take fast seriously, but all believers should fast regularly all their life on this earth to glorify the Lord. The fast is a gift offering to the Lord; the Lord does not need anything on this earth, only the person's heart. 2) When you join a table with sinners, don't join their way, but join to share Jesus with them. As Christians doing this, most likely, you will get accusations such as churchy people coming. This often happens because the believers have made bad names for themselves, many will call themselves Christians but behave no different than the world, and the world sees no difference in the person they claim to be. 3) The Lord has come to fulfill the Sabbath for humans; we do not need to keep the Sabbath as by the Law of Moses. As believers, we need to keep the Sabbath of faith as behavior by behaving according to the Bible's teachings, which is the Sabbath of the heart.