

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 the Lord Jesus. 1) The Lord Jesus has the authority to forgive sins. He forgave the sins of a paralytic man, and as a result, the man was healed in his body, and all could see this as a testimony. 2) The Lord Jesus has authority as a teacher of men. He spoke the word to many as they gathered in 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) The Lord 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 tax collectors and sinners, later on, joined the Lord Jesus at the table to hear His teaching. 4) The Lord 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, the Lord Jesus clearly tells us that He is God. 5) The Lord 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; The Lord Jesus is One with the Father; there is only one God of the Sabbath, and when the Bible tells He is the Lord of the Sabbath there is no second question who the Lord Jesus is; there 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.

2 ¹ And **He** having entered again into Capernaum after some days, it was heard that **He** is 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. House or home here does not mean the home that the Lord Jesus was born in; He was not born in a house. This home mentioned in this verse is just a place where the Lord Jesus stayed for a while. He stayed for a while in Capernaum but never lived there. He walked by and stopped there and lodged in; the Lord Jesus will lodge wherever the Lord will open their hearts to accept Him and invite Him to stay. Still, this was not His home (See Matthew 10:11, where it explains the way of the Lord's ministry).

2 And many were gathered together, so that there was no more room, not even at the door, and **He** was speaking the word to them.

3 And they come, bringing to **Him** a paralytic, being carried by four.

Comments 2:3. The healing event described here in Mark 2:2-11 is the same healing event as the one described in Luke 5:18-26 but different from the one described in Matthew 9:2-8. There are many healings of this kind that the Lord has performed. In those times, there were many cases of demon possession, and the demon possession caused many kinds of sicknesses. When the body was possessed, it made the body become weak, and some became paralyzed, and some became mute. As a result, before the Holy Spirit has been given (See Comments Matthew 8:28 and Comments Luke 13:10-13), many of these types of sicknesses were present in those times.

4 And not being able to come near to **Him** for the crowd, they removed the roof where **He** was, and when they had broken it up, they let down the mat on which the paralytic was lying.

5 And **Jesus** seeing their faith says to the paralytic, 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 so that all the people 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 judgment day; their ears have heard, but their hearts have not accepted. Pay attention as well; the sick man was on the mat, and the roof of the 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 them all. This man was not just saved in the body; his soul was also saved here by the mouth of the Lord, and the sins have been forgiven. **People should remember this: that the Lord Jesus has the authority to forgive sins.**

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

7 Why does **He** speak thus? **He** blasphemes! Who is able to forgive sins except **God** alone?

Comments 2:6-7. In these verses, the scribes condemn 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. They condemned themselves by rejecting what they had seen.

⁸ And straightaway, **Jesus**, perceiving in **His Spirit** that they thus are reasoning within themselves, says to them, Why do you reason these things in your hearts?

Comments 2:8. Pay attention first to the words “His Spirit.” “His Spirit” refers to the Spirit of Jesus, not to the Holy Spirit, and it confirms Jesus's deity and humanity. 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 His humanity. The Lord Jesus knows to feel hurt as well, and the Lord has that feeling; remember these things.

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

⁹ Which is easier: to say to the paralytic, your sins are forgiven, or to say, Arise, and take up your mat, and walk?

¹⁰ But that you may know that the **Son of Man** has authority on earth to forgive sins —**He** says to the paralytic—,

¹¹ **I** say to you, Arise, take up your mat, and go to your house.

¹² And he arose, and straightaway having taken up the mat, he went out before all; insomuch that they were all amazed, and glorified **God**, saying, We never saw anything like this.

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

“Which is easier: ...” Can you see your sins? Remember as well: humans do not believe in the things they can't see, but you can see the paralytic. 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 done as well.

¹³ And **He** went forth again beside the sea, and all the multitude was coming to **Him**, and **He** taught them.

¹⁴ And as **He** passed by, **He** saw Levi the son of Alphaeus sitting at the tax booth, and **He** says to him, Follow **Me**. And having arisen, he followed **Him**.

Comments 2:15. For verses 14-22, see also Comments Matthew 9:9-17 and Comments Luke 5:27-38.

¹⁵ And it came to pass, in **His** reclining at the table in **His** parents' house, that many tax collectors and sinners were reclining 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 part shows that time has passed, and the Lord has stopped in many places already, and 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 stop. When the Lord makes a stop, Matthew and Mark appear to contradict each other because of the recorded time period; it is not the same angle of the event reported each time (the Gospels may report different moments of time of the event). For example, in Matthew 9:10 was a different place of stop than in Mark 2:15. In the Gospel of Matthew, the Lord Jesus was in a house, invited. In contrast, in the Gospel of Mark, the disciples and the Lord stopped for a visit. They were not invited, but they stopped for a visit. The Lord came to visit, and the Lord went to His parents' house, and people followed Him. The Lord Jesus came on earth, but He did not have a house of His own; “His house” in this verse really means “His parents' house.” Notice also that in Mark, it mentions that “there were many, and they followed Him.”

¹⁶ And the scribes, the Pharisees, having seen **Him** eating with the sinners and tax collectors, said to **His** disciples, Why does **He** eat with the tax collectors and sinners?

¹⁷ And **having** heard, **Jesus** says to them, **Those being** whole have no need of a physician, but those being sick. **I did** not **come** to call the righteous, but sinners.

Comments 2:13-17. See also Matthew 9:9-12 Comments.

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 different; they happened at different times and places as the Lord traveled.

¹⁸ And John's disciples and the Pharisees were fasting; and they come and say to **Him**, Why do John's disciples and the disciples of the Pharisees fast, but **Thy** disciples **do** not fast?

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

²⁰ **However**, the days will come when the bridegroom **will** be taken away from them, and then they will fast in that day.

Comments 2:18-20. See also Comments Matthew 9:14-15.

“And they come and say to Him.” Actually, John's disciples, the Pharisees, and the people were coming together to ask the Lord Jesus the fasting question; they wanted to know the Lord's teaching toward His disciples.

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

“They will fast in that day.” “They” refers to humans from then until the end of the world, no exception. “In that day” means since the Lord Jesus was crucified until His return back to earth.

²¹ No **one** sews a **patch** of **unshrunk** cloth on an old garment; and if not, the **patch** tears away from it, the new from the old, and a worse **tear** is made.

²² And no **one** puts new wine into old wineskins; and if not, the wine will burst the **wineskins**, and the wine **perishes**, and the wineskins; instead, new wine into fresh wineskins.

Comments 2:21-22. See also Comments Matthew 9:16-17 and Comments Luke 5:36-39.

²³ And it came to pass, that **He** was **passing** on the **Sabbath** through the grainfields, and **His** disciples began to **make a way**, **plucking** the ears.

²⁴ And the Pharisees said to **Him**, Behold, why do they on the **Sabbath** that which is not lawful?

²⁵ And **He** said to them, Did **you** never read what David did, when he had need, and **hungered**, he and **those** with him?

²⁶ How he entered into the house of **God** at Abiathar, the high priest, and ate the **bread of the presentation**, which it is not lawful to eat **except** for the priests, and **he** gave also to **those being** with him.

²⁷ And **He** said to them, The **Sabbath** was made for **the** man, and not **the** man for the **Sabbath**;

²⁸ so that the **Son** of **Man** is **Lord** even of the **Sabbath**.

Comments 2:23-28. For verses 23 to 28, see also Comments Matthew 12:1-8 and Comments Luke 6:1-5.

“How he entered into the house of God at Abiathar, the high priest ...” Here, the Lord Himself is 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, which describes the incident when Saul kills the priests at Nob; notice that here, it only mentions Ahimelech, and by the name of priest. Notice that the only surviving one from the slaughter was Abiathar, the son of Ahimelech. When the Lord Himself is speaking, there is no error in the Word.

“The Sabbath was made for the man, and not the man for the Sabbath.” The Sabbath was made for man to follow the rule of the Sabbath given by God, not to make the Sabbath follow the rules of men. From verse 23 you should notice that the Lord Jesus is going on the Sabbath day and His disciples pluck 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 fasting 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 of this earth, only the heart of the man. 2) When you join a table with sinners, don't join their way, but join to share the Lord Jesus with them. As a Christian doing this, most likely, you will get accusations such as churchy people coming. These accusations often happen 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 per the Law of Moses. As a believer we need to keep the Sabbath of faith as a behavior by behaving according to the Bible's teachings, which is the Sabbath of the heart.