



THE BOOK OF MARK

Chapter 2

MARK 2:1-22

MATTHEW 9:1-17

LUKE 5:12-39

- Jesus Christ, the Son of God
- Baptism
- Jesus preached and taught throughout Galilee as one with authority and not as the scribes.
- The call of the first disciples
- Healed all that were diseased, including the man in the synagogue with the unclean spirit, Peter's wife, the leper

And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. (Mark 1:22)

And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.

(Luke 12:11–12)

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- The call of the first disciples
- Healed all that were diseased, including the man in the synagogue with the unclean spirit, Peter's mother-in-law, the leper

Of all diseases known in the East the leprosy was most dreaded. Its incurable and contagious character, and its horrible effect upon its victims, filled the bravest with fear. (*DA 262.1*)

The air was polluted by his breath. One who was suspected of having the disease must present himself to the priests, who were to examine and decide his case. If pronounced a leper, he was isolated from his family, cut off from the congregation of Israel, and was doomed to associate with those only who were similarly afflicted. The law was inflexible in its requirement. Even kings and rulers were not exempt. A monarch who was attacked by this terrible disease must yield up the scepter and flee from society. (*DA 262.1*)

In the region of Christ's ministry, there were many of these sufferers, and the news of His work reached them, kindling a gleam of hope. But since the days of Elisha the prophet, such a thing had never been known as the cleansing of one upon whom this disease had fastened.

They dared not expect Jesus to do for them what He had never done for any man. There was one, however, in whose heart faith began to spring up. Yet the man knew not how to reach Jesus. Debarred as he was from contact with his fellow men, how could he present himself to the Healer? And he questioned if Christ would heal *him*. (DA 262.3)

Would He stoop to notice one believed to be suffering under the judgment of God? Would He not, like the Pharisees, and even the physicians, pronounce a curse upon him, and warn him to flee from the haunts of men? He thought of all that had been told him of Jesus.

Not one who had sought His help had been turned away. The wretched man determined to find the Saviour. Though shut out from the cities, it might be that he could cross His path in some byway along the mountain roads, or find Him as He was teaching outside the towns. The difficulties were great, but this was his only hope. (*DA 262.3*)

The leper is guided to the Saviour. Jesus is teaching beside the lake, and the people are gathered about Him. Standing afar off, the leper catches a few words from the Saviour's lips. He sees Him laying His hands upon the sick. He sees the lame, the blind, the paralytic, and those dying of various maladies rise up in health, praising God for their deliverance. Faith strengthens in his heart. He draws nearer and yet nearer to the gathered throng. The restrictions laid upon him, the safety of the people, and the fear with which all men regard him are forgotten. He thinks only of the blessed hope of healing. (*DA* 263.1)

He is a loathsome spectacle. The disease has made frightful inroads, and his decaying body is horrible to look upon. At sight of him the people fall back in terror. They crowd upon one another in their eagerness to escape from contact with him. Some try to prevent him from approaching Jesus, but in vain. He neither sees nor hears them. Their expressions of loathing are lost upon him. He sees only the Son of God. He hears only the voice that speaks life to the dying. Pressing to Jesus, he casts himself at His feet with the cry, "Lord, if Thou wilt, Thou canst make *me* clean."

Jesus replied, "I will; be thou made clean," and laid His hand upon him. Matthew 8:3, R. V. (*DA* 263.1, .2)

One sat alone beside the highway begging.

His eyes were blind; the light he could not see.

He clutched his rags and shivered in the shadows.

Then Jesus came and bid his darkness flee.

When Jesus comes the tempter's pow'r is broken.

When Jesus comes the tears are wiped away.

He takes the gloom and fills the life with glory.

For all is changed when Jesus comes to stay.

From home and friends the evil spirits drove him.

Among the tombs he dwelt in misery.

He cut himself as demon pow'rs possessed him.

Then Jesus came, and set the captive free.

When Jesus comes the tempter's pow'r is broken

When Jesus comes the tears are wiped away.

He takes the gloom and fills the life with glory

For all is changed when Jesus comes to stay.

—Gloria Roe / Oswald J. Smith / Homer Rodeheaver

Every act of Christ's ministry was far-reaching in its purpose. It comprehended more than appeared in the act itself. So in the case of the leper. While Jesus ministered to all who came unto Him, He yearned to bless those who came not. While He drew the publicans, the heathen, and the Samaritans, He longed to reach the priests and teachers who were shut in by prejudice and tradition. He left untried no means by which they might be reached. In sending the healed leper to the priests, **He gave them a testimony** calculated to disarm their prejudices. (*DA 265.1*)

The Pharisees had asserted that Christ's teaching was opposed to the law which God had given through Moses; but His direction to the cleansed leper to present an offering according to the law disproved this charge. It was sufficient testimony for all who were willing to be convinced. (*DA 265.2*)

The leaders at Jerusalem had sent out spies to find some pretext for putting Christ to death. He responded by giving them an evidence of His **love** for humanity, His **respect** for the law, and His **power** to deliver from sin and death. (*DA* 265.3)

The **same priests** who condemned the leper to banishment certified his cure. This sentence, publicly pronounced and registered, was a standing testimony for Christ. . . . **The priests were convinced of the divine power of the Saviour.** Opportunity was granted them to know the truth and to be profited by the light. Rejected, it would pass away, never to return. By many the light was rejected; yet it was not given in vain. **Many hearts were moved that for a time made no sign.**

During the Saviour's life, His mission seemed to call forth little response of love from the priests and teachers; **but after His ascension** "a great company of the priests were obedient to the faith."

Acts 6:7. (*DA* 265.4)

Like the leper, this paralytic had lost all hope of recovery. His disease was the result of a life of sin, and his sufferings were embittered by remorse. He had long before appealed to the **Pharisees** and **doctors**, hoping for relief from **mental suffering** and **physical pain**. But they coldly pronounced him incurable, and abandoned him to the wrath of God. The Pharisees regarded affliction as an evidence of divine displeasure, and they held themselves aloof from the sick and the needy. (*DA 267.2*)

The palsied man was entirely helpless, and, seeing no prospect of aid from any quarter, he had sunk into despair. Then he heard of the wonderful works of Jesus. He was told that others as sinful and helpless as he had been healed; even lepers had been cleansed.

And the friends who reported these things encouraged him to believe that he too might be cured if he could be carried to Jesus. But his hope fell when he remembered how the disease had been brought upon him. He feared that the pure Physician would not tolerate him in His presence. (*DA 267.3*)

Yet it was not physical restoration he desired so much as relief from the **burden of sin**. If he could see Jesus, and receive the assurance of forgiveness and peace with Heaven, he would be content to live or die, according to God's will. The cry of the dying man was, Oh that I might come into His presence! There was no time to lose; already his wasted flesh was showing signs of decay. He besought his friends to carry him on his bed to Jesus, and this they gladly undertook to do. But so dense was the crowd that had assembled in and about the house where the Saviour was, that it was impossible for the sick man and his friends to reach Him, or even to come within hearing of His voice. (*DA 267.4*)

Jesus was teaching in the house of Peter. According to their custom, His disciples sat close about Him, and “there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem.” These had come as spies, seeking an accusation against Jesus. Outside of these officials thronged the promiscuous multitude, the eager, the reverent, the curious, and the unbelieving. Different nationalities and all grades of society were represented. “And the power of the Lord was present to heal.” The **Spirit of life** brooded over the assembly, but Pharisees and doctors did not discern its presence. They felt no sense of need, and the healing was not for them. “He hath filled the hungry with good things; and the rich He hath sent empty away.” Luke 1:53. (*DA* 267.5)

Again and again the bearers of the paralytic tried to push their way through the crowd, but in vain. The sick man looked about him in unutterable anguish. When the longed-for help was so near, how could he relinquish hope? At his suggestion his friends bore him to the top of the house and, breaking up the roof, let him down at the feet of Jesus. The discourse was interrupted. The Saviour looked upon the mournful countenance, and saw the pleading eyes fixed upon Him. He understood the case; He had drawn to Himself that perplexed and doubting spirit. **While the paralytic was yet at home,** the Saviour had brought conviction to his conscience. When he repented of his sins, and believed in the power of Jesus to make him whole, the life-giving mercies of the Saviour had first blessed his longing heart. Jesus had watched the first glimmer of faith grow into a belief that He was the sinner's only helper, and had seen it grow stronger with every effort to come into His presence.

(*DA* 268.1)

Now, in words that fell like music on the sufferer's ear, the Saviour said, "Son, be of good cheer; thy sins be forgiven thee." (*DA 268.2*)

The burden of despair rolls from the sick man's soul; the peace of forgiveness rests upon his spirit, and shines out upon his countenance. His physical pain is gone, and his whole being is transformed. The helpless paralytic is healed! the guilty sinner is pardoned! (*DA 268.3*)

In simple faith he accepted the words of Jesus as the boon of new life. He urged no further request, but lay in blissful silence, too happy for words. The light of heaven irradiated his countenance, and the people looked with awe upon the scene.

The rabbis had waited anxiously to see what disposition Christ would make of this case. They recollected how the man had appealed to them for help, and they had **refused** him hope or sympathy. Not satisfied with this, they had **declared** that he was suffering the curse of God for his sins. These things came fresh to their minds when they saw the sick man before them. They marked the interest with which all were watching the scene, and they **felt** a terrible fear of losing their own influence over the people. (*DA* 268.4, .5)

The effect produced upon the people by the healing of the paralytic was as if heaven had opened, and revealed the glories of the better world. As the man who had been cured passed through the multitude, blessing God at every step, and bearing his burden as if it were a feather's weight, the people fell back to give him room, and with awe-stricken faces gazed upon him, whispering softly among themselves, "We have seen **strange** things today."

(DA 270.3)

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

(John 16:2)

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. (Mark 13:9)

Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

Whereupon as I went to Damascus with authority and commission from the chief priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard for thee to kick against the pricks.* (Acts 26:10–14)

- Jesus Christ, the Son of God
- **Baptism**—John the Baptist
- Jesus preached and taught throughout Galilee as one with authority and not as the scribes.
- The call of the first disciples
- Healed all that were diseased, including the man in the synagogue with the unclean spirit, Peter's wife, the leper

Herod [Agrippa I] was affected as he listened to **the pointed testimony of John**, and, with deep interest, he inquired what he must do to become his disciple. He was convicted by the plain truths uttered by John. His conscience condemned him, for a woman of vile passions had gained his affections and controlled his mind. This unprincipled woman was ambitious for power and authority, and thought if she became the wife of Herod her object would be gained.

As Herod listened to the practical truths proclaimed by John, reproving the transgression of the law of God, and setting forth the future punishment which the guilty must suffer, he trembled, and greatly desired to break the chain of lust which held him. He opened his mind to John, who brought Herod to the **law of God**, face to face, and told him it would be **impossible for him** to have part in the kingdom of the Messiah unless he should **break away from the unlawful** connections with his brother's wife, and, with his whole heart, **obey** the commandments of God. (2SP 69.2)

I asked the meaning of the shaking I had seen and was shown that it would be caused by the **straight** testimony called forth by the counsel of the True Witness to the **Laodiceans**. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. (*EW* 270.2)

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art **lukewarm**, and neither cold nor hot, I will spue thee out of my mouth. Because thou **sayest, I am rich**, and **increased with goods**, and **have need of nothing**; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee **to buy** of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and **anoint** thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be **zealous** therefore, and **repent**. Behold, I stand at the door, and knock: if any man hear my voice, and **open** the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches. (Revelation 3:14–22)

I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified. (*EW* 270.3)

Said the angel, “List ye!” Soon I heard **a voice** like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, “Look ye!” My attention was then turned to the company I had seen, who were **mightily shaken**. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were **clothed with an armor** from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy.

(EW 270.4)

The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but could have no power over them. (*EW* 271.1)

I heard those **clothed with the armor** speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, “It is the **latter rain**, the refreshing from the presence of the Lord, **the loud cry of the third angel.**” (*EW* 271.2)

I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, **to unite his voice with the third angel**, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, “Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” The message of the fall of Babylon, as given by the second angel, is repeated, **with the additional mention of the corruptions which have been entering the churches since 1844**. The work of this angel comes in at the right time to join in the last great work of the third angel’s message as it **swells to a loud cry**. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel’s message. (*EW*

277.1)

Great power was with these chosen ones. Said the angel, "Look ye!" My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. **I saw measures taken against the company who had the light and power of God.** Darkness thickened around them; yet they stood firm, approved of God, and trusting in Him. I saw them perplexed; next I heard them crying unto God earnestly. Day and night their cry ceased not: "Thy will, O God, be done! If it can glorify Thy name, make a way of escape for Thy people! Deliver us from the heathen around about us. They have appointed us unto death; but Thine arm can bring salvation." These are all the words which I can bring to mind. All seemed to have a deep sense of their unworthiness and manifested entire submission to the will of God; yet, like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance. (*EW* 272.1)

Soon after they had commenced their earnest cry, the angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not. He said, "The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism." (*EW* 272.2)

Soon I heard the voice of God, which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon the company, who, a short time before, were in such distress and bondage. **Their captivity was turned.** A glorious light shone upon them. How beautiful they then looked! All marks of care and weariness were gone, and health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men; they could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory. And the graves were opened, and the saints came forth, clothed with immortality, crying, "Victory over death and the grave"; and together with the living saints they were caught up to meet their Lord in the air, while rich, musical shouts of glory and victory were upon every immortal tongue. (*EW* 272.3)

Mark 2:1–22; Matthew 9:1–17; Luke 5:12–39

1. Man sick of palsy
2. Who can forgive sins?
3. Call of Levi Matthew
4. Eating with publicans and sinners
5. Fasting—Isaiah 58
6. New wine in new bottles

We need to be constantly filling the mind with Christ, and emptying it of selfishness and sin. When Christ came into the world, the leaders of the Jews were so permeated with Phariseeism that they could not receive His teachings. Jesus compared them to the shriveled wineskins which were not fit to receive the new wine from the vintage. He had to find **new bottles into which to put the new wine** of His kingdom. This was why He turned away from the Pharisees, and chose the lowly fishermen of Galilee. (*YRP* 21.2)

Jesus was the greatest teacher the world ever knew, and He chose men whom He could educate, and who would take the words from His lips, and send them down along the line to our time. So, by His Spirit and His Word, He would educate you for His work. Just as surely as you **empty your mind** of vanity and frivolity, the vacuum will be supplied with that which God is waiting to give you—His Holy Spirit. Then out of the good treasure of the heart you will bring forth good things, rich gems of thought, and others will catch the words, and will begin to glorify God. Then you will not have the mind centered upon self. You will not be making a show of self; you will not be acting self; but your thoughts and affections will dwell upon Christ, and you will reflect upon others that which has shone upon you from the Sun of righteousness. (*YRP* 21.3)