

Mark Dispensationally Considered

**Mark 2:1-12: Healing the Sick of the
Palsy**

Mark 2:1

- Mark 1:37-39—when we last saw Christ he was leaving the city of Capernaum to preach throughout the others towns of Galilee.
 - Luke 4:42-44 (1078)
- Here we see that after “some days” Jesus returned to Capernaum. Upon returning word traveled quickly that Jesus “was in the house.”
- While the Scriptures do not specify the owner of the house I think we are safe in inferring that it was the house of Simon Peter since this is the only specific house mentioned in Capernaum thus far.
 - Mark 1:29

Mark 2:2-4

- Verse 2—“straightway” or immediately after it was “noised” that Jesus was in the house a massive crowd gathered so that there was no room to receive anyone through the door.
- Verse 3—a man “sick of the palsy” was “borne of four” or carried by four men to the house.
- The expression “sick of the palsy” comes from a Greek word meaning paralytic: a) suffering from the relaxing of the nerves of one's side b) disabled, weak of limb. (*Strong's Concordance*)
- *Webster's 1828 Dictionary* defines palsy as “The loss or defect of the power of voluntary muscular motion in the whole body, or in a particular part; paralysis. . . Palsy may be a loss of the power of motion without a loss of sensation, or a loss of sensation without loss of motion, or a loss of both.”
 - Matthew 8:6 (1005)

Mark 2:2-4

- Verse 4—unable to enter the house because of the “press” these four men uncovered the roof and let down the bed upon which the sick of the palsy lay.
– Luke 5:18-19 (1078)

Mark 2:5-7

- Verse 5—notice that Jesus sees the faith of all five of these men. Upon seeing their faith Jesus responds by telling the sick of the palsy “they sins be forgiven thee.”
- Luke 5:21—the Pharisees and scribes think that Jesus is speaking blasphemies because the Old Testament is clear that only God can forgive sins.
 - Psalm 130:4 (664)
 - Isaiah 42:1, 25 (750)
 - Daniel 9:9 (913)
 - Micah 7:8 (950)
- John 10:30-39 (1130)—the only way Christ’s statement is not blasphemy is that Christ is God.

Mark 2:8-11

- As the Lord's ministry progressed so did the intensity of his claims. We have already seen the casting out of devils, healing of Peter's mother in law, healing of the leper, and many other miraculous events.
- Here in Mark 2 we see Jesus dealing with their real problem. They had already witnessed countless healings and exorcisms now Jesus shows them to true meaning behind these signs.
- As the Son of man Jesus possessed the power to forgive sins and he heals the sick of the palsy to demonstrate who he was.

Mark 2:12

- Once again the sick of the palsy is instantly healed. He was carried in on a bed and he carried his bed home. This man does not say or confess anything to Christ. Rather, Christ heals him to demonstrate he has the power on forgiven sins thereby proving that he is God.
- It not that these people had never witnessed a miracle before. They had never before heard and seen such clear testimony of exactly who Christ was.
- It is not strange that the sinful hearts of these unconverted religionists could witness such evidences of the Deity of Christ, and still rebel in their minds and seek some means of putting Jesus to death?

Scriptural Application

- Over the past two weeks we have seen two specific miraculous events.
 - Mark 1:40-45—the healing of the leper
 - Mark 2:1-12—the healing of the sick of the palsy
- In the case of the leper, leprosy was considered an incurable disease and any healing of it to be a working of the power of God. The loathsomeness of this disease and its hopelessness is doubtless a picture of the nature of sin.
 - Leviticus 13:44-46 (143)—leprosy separated its victim from the remainder of society just as sin separates people from God.
- Mark 1:41—Jesus had to come in contact with the leprosy of sin, a contact which would have made a clean person unclean; He had to take upon Himself man's sin in order to cleanse man from his defilement.

Scriptural Application

- Mark 1:44—in what way would this leper give a testimony to the priest? The priest was the one who had pronounced him to be a leper. The priest knew that only God could cure leprosy.
 - II Kings 5:7-14 (426)—the prophet of God performed a miracle
- Therefore the priest in Mark 1 would have to admit that Jesus was God, or at least was doing the work of God. Thus by going to the priest the man's healing would be authenticated. Had the man not gone to the priest for an official bill of health other might have said, "We don't believe you ever had leprosy."

Scriptural Application

- The leper and the paralytic both illustrate Israel's spiritual condition, and their healings illustrate the regeneration which will take place when Christ returns as Israel's Savior and King.
- The man in today's story had two diseases: 1) palsy, 2) sin. Jesus healed the palsy to demonstrate that he could also forgive sins.
- The man's four friends represent the soul-winner: we cannot save souls; all we can do is bring men to Christ. How many roofs have we removed lately to get someone to Christ? We need to use every means at our disposal to reach men for Christ.

Scriptural Application

- Modern drugs have been found which will arrest the disease of leprosy, but these drugs have no ability to cure the patient of the effects of the disease. If fingers or toes or other parts of the body have been sloughed off, the drug cannot restore these members. The victim is a pitiable creature. When Jesus healed the leper he was completely resorted.
- Colossians 3:9-10 (1264)—the same principle works in salvation. When God saves a person He does not merely patch up the old man with all his deformities and scars: He creates a new man.
- If leprosy with its defilement speaks of sin, then palsy represents powerlessness or the separation of the sin nature from God.
- Romans 5:6 (1197)—the sinner must come to place where he sees himself as morally and spiritually paralyzed and unable to save himself.