

GOOD NEWS FROM THE KING
A Study of the Gospel According to Mark
Mark 2

Holy Bible, New International Version ©2011

"And no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins." Mark 2:22

Pray for the Holy Spirit to open your heart to his word.

Read through this week's passage and jot down some thoughts and questions you may have.

Read Mark 2:1–12.

1. What knowledge do the men bringing the paralytic have about Jesus (Mark 1:27–28, 32–34, 43–45)?

How is their faith apparent? (📖* James 2:18)

2. How does Jesus respond to their faith? (v. 5)

3. According to the Law, a priest could pronounce forgiveness only after very specific sacrifices and rituals (📖 Leviticus 5:5–10; 17:11). To the teachers of the law, there was no basis for Jesus' declaration of forgiveness. But what does Jesus know that they do not?
 - a. Mark 10:45; Hebrews 10:1, 5–7, 10



"Son of Man" (v. 10)
 is "a title that Jesus applied to himself. He will be enthroned as ruler over the whole earth and his kingdom will never be destroyed, whether on earth or in heaven."¹
 (See Daniel 7:13–14.)

- b. Mark 1:11; John 20:30–31; Philippians 2:6a

4. How does Jesus show his authority to forgive sins? (vv. 10–12a)


5. What does this passage show is our deepest need?

Read Mark 2:13–17.

6. What does Jesus say to Levi and how does Levi respond? (v. 14)
7. Why are the Pharisees critical of Jesus? (v. 16;  Psalm 1:1, 4–6)
8. At first glance, it might sound like Jesus is saying in verse 17 that the Pharisees are indeed “righteous” and that they consequently have no need of him. What do you think Jesus really means? ( Romans 3:23; 1 Timothy 1:15)
9. In some ways, this meal foreshadows the wedding supper in heaven (Revelation 19:6–9). Who will be at the table and who will not? Why? (Matthew 8:10–12; Luke 14:15–24; Revelation 3:20)
10. As a believer in Jesus you will have a seat at this heavenly feast. Take that in for a moment. Examine your own heart—how do you perceive other “sinners” (v. 17)?

Consider that Jesus delights to invite them as well.

Read Mark 2:18–22.

11. In response to the Pharisees’ question (v. 18), Jesus uses the imagery of a bridegroom. What claim is Jesus making? (vv. 19–20; Isaiah 62:5; Hosea 2:16, 19–20;  Revelation 21:2–3)

Wineskins

“In ancient times goatskins were used to hold wine. As the fresh grape juice fermented, the wine would expand, and the new wineskin would stretch. But a used skin, already stretched, would break. Jesus brings a newness that cannot be confined within the old forms.”²

12. Jesus’ examples of the cloth and wineskins contrast the “old” and the “new” (vv. 21–22). Read Galatians 3:23–25 and Colossians 2:16–17.
 - a. What is the “old” thing?

b. What is the “new”?

13. How do you find yourself trying to patch Jesus onto your ideas, your plans, and your rules instead of living the new life he offers you?

Sabbath

For some background on how the Sabbath was viewed by the Israelites, read the following Old Testament passages: Genesis 2:2–3; Exodus 20:8–11; 31:13–17.

Read Mark 2:23–28.


14. In response to the Pharisees' criticism Jesus compares himself to King David, the son of Jesse. Why is that significant? (Isaiah 11:1–5, 10; Jeremiah 23:5–6)

15. What claim is Jesus making when he declares that "the Son of Man is Lord even of the Sabbath" (vs. 28)?

"To pick some heads of grain" (v. 23)

"...so far from being an act of casual or wanton civil disobedience, [this] is a deliberate sign, like the refusal to fast: a sign that the King is here, that the kingdom is breaking in, that instead of waiting for the old creation to come to its point of rest, the new creation is already bursting upon the old world."³

This lesson on Mark's Gospel is adapted from "Life of a Servant" by New Life Glenside Women's Bible Study, 2002–2003.

* indicates the passage is for further study.

¹ *The NIV Study Bible*, gen. ed. Kenneth Barker (Grand Rapids: Zondervan, 1995), 1302, (note on Daniel 7:13).

² *Ibid.*, 1451 (note on Matthew 9:17).

³ N.T. Wright, *Mark for Everyone* (Louisville: Westminster John Knox Press, 2004), 27–28.