

MIRACLES OF HEALING AT CAPERNAUM

Quote:

Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,). I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

Mark 2:9-11

Bible Marking

First Demonstrations of the Servant's Power to Heal All Our Infirmities (Mark 1:21-2:12)

Mark 1:21-28 - Jesus' teaching and healing in the Capernaum synagogue.

Demonstrates the Power of the Doctrine of Christ to bring about a moral change in the lives of those who hear him.

Mark 1:21 - "**Capernaum**" - means "City of Consolation".

Mark 1:22 - "**Astonished at his doctrine**" - means 'to be exceedingly struck in mind at his instruction'. This phrase is used 5x - **Matt 7:28; 22:33; Mk 1:22; 11:18; Lk 4:32**. It not only was clearly and plainly set forth, it highlighted the failings of their own teachings.

Mark 1:23 - The man was typical of all those in the synagogue, under the influence of an unclean spirit of apostasy. By healing him, Jesus showed the power of his doctrine to cleanse away the unclean doctrine of Judaism (and all apostate teaching).

Mark 1:27 - "**What thing is this**" - literally "What a word is this?" Appears to be exactly the same as **Exod 16:15** in LXX. The same idea as 'manna'. See also **Lk 4:36; Psa 33:9; 103:2-3**.

Mark 1:29-31 - **The healing of Peter's mother-in-law**

The physical healing of one who had ministered in the house, but was now laid low by the infirmity of the flesh.

Mark 1:29 - "**house**" - contrast with **synagogue** of **v23**. This is the house of the followers of Christ - types the ecclesia.

Unclean Spirits

A term used prophetically of the future (**Zech 13:2**), of Babylon the Great (**Rev 18:2**), of the frog like spirits of the French Revolution (**Rev 16:13**) and in the first century (11 times in Mark's gospel).

It either refers to, or is typical of unclean doctrines. These are an unclean power in the life of those who heeded them. The result is an unclean way of life as typed by the unclean animals of the Old Testament. This is often aligned with demon or devil possession (cp **Mk 5:2,8,12,15,16**), words which are used of idol worship (**1 Cor 10:20-21; 1 Tim 4:1**).

Mark 1:30 - **“lay”** - means to ‘lie prostrate’. Unable to minister in the house due to the infirmity of the flesh.

Mark 1:31 - **“took her by the hand”** - Same phrase used of raising of Jairus daughter (**Matt 9:25**; **Mk 5:41**; **Lk 8:54**), and the healing of the deaf and dumb man (**Mk 9:26-27**).

Leprosy

Leprosy is often called “living death”. It was often inflicted on individuals as a result of sin (ie - **Num 12:10** - typical of the curse in Eden that resulted from Adam’s transgression). The disease produced ugly deformities - graphically demonstrating the ugliness of sins produced by sin in the flesh when it is unchecked by the power of the word in our life. Ultimately the sufferer would die, demonstrating the inevitable outcome for all who do not seek the divine hand for healing. Leprosy is only ever removed by the divine hand (eg **Exod 4:7**; **Num 12:10-15**; **2 Kg 5:7-8**), and the sacrifices for it’s cleansing point to the redemptive work of the Lord Jesus Christ.

“Lifted her up” - means ‘to cause to rise from sleep’, or ‘from the sleep of death’.

“ministered” - lit means to be a servant. The work of the immortal saints in the Kingdom (**Rev 22:3**).

Mark 1:32-34 - **Jesus’ healing of many Galileans after sundown**

Mark 1:40-45 - **The cleansing of a leprous Jew**

Mark 2:1-12 - **The forgiving and healing of a paralytic**

An enacted parable whereby the man has the burden of his sins rolled away, and is caused to arise to immortality - no longer burdened down by a nature that inhibits our walk

Mark 2:5 - **“Son, thy sins be forgiven thee”** - **Matt 9:2** adds “be of good cheer”.

Reason: **Psa 32:1-2**. Such a forgiven person has identified with Christ, and appears in the sight of God **“without spot, and blameless”** (**2 Pet 3:14**).

Mark 2:11 - **“arise”** - same as **Mk 1:31** - **“lifted her up”**. Typical of the elevation to immortality.