

2 The authority given to Jesus (Mark 1:16–2:12)

Mark's Gospel opens by announcing *the gospel of Jesus the Messiah* (1:1). It's God's gospel (1:14) because God proclaims his Son is now in charge of the world.

Isaiah had promised this restoration of God's reign, and John the Baptist prepared the people for this good news. (1:2-8). Heaven affirmed Jesus as anointed ruler (Messiah): the Spirit fell on him, and the Father proclaimed Jesus as his pleasing Son (1:10-11).

So, Jesus echoed God's gospel: this was the time God would release his people from serving other powers to be a kingdom of God. Jesus called everyone to turn and trust the good news God had proclaimed (1:14-15).

Any questions from last week before we continue with Mark 1–2?

2.1 How does Jesus' authority relate to us? (1:16-20)

Heaven's authority over earth is the opening message of the Bible: "*God said ... and it was so*" (Genesis 1:3, 6-7, 9, 11, 14-15). We are children in our Father's likeness, partners expressing his dominion in the earthly realm (Genesis 1:26-28).

But trusting us with his authority wasn't a safe choice. We want to be gods (Genesis 3:5). We try to take heaven's power into human hands (Genesis 11:4). All the harm and violence of history comes from people misusing power to control each other.

So, when Jesus comes as anointed king, does he keep God's power from us? Or does he share his authority with us? What's the first thing Jesus does?

Mark 1:16-20 (NIV)

¹⁶ As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen.

¹⁷ "Come, follow me," Jesus said, "and I will send you out to fish for people." ¹⁸ At once they left their nets and followed him.

¹⁹ When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets. ²⁰ Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him.



The Sea of Galilee. (Photo: Allen Browne, 2014)

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Lake Galilee is fresh water, so it's not really a *sea* (salt water). Fishing was big business in all the towns around Lake Galilee. It was hard work, but they made a good living. There was a fish-salting factory in Migdol (Mary Magdalene's town).

But fishermen were not the political elite. They didn't hobnob with Herod. They weren't trained in law. They had one skill, passed down through generations, learned through rugged experience. So, Jesus connected with what they knew, using fishing as an analogy of the responsibility he was sharing with them.

God's gospel is that he has given the kingship to his Son. But how do the peoples of the earth hear this good news? God calls us into partnership with him, to each his good news that is Christ is our Lord. So just as Jesus was proclaiming the good news of the kingdom of God, he calls his followers to announce God's gospel to the peoples of the earth.

That's quite a career change! They left their nets to be **public servants of King Jesus**.

2.2 What authority does a king have in the kingdom? (1:21-28)

Capernaum was a town on the north-west shores of Galilee. It had a large *synagogue* where the people met each *Sabbath* (Saturday). As a Jew, Jesus lived under the Torah (Galatians 4:4). Each Saturday he stopped work like everyone else, gathering with his people in the local synagogue to share his kingdom vision with them.



Capernaum Synagogue: remains from 2nd century AD. Allen Browne, 2017.

Mark 1:21-22 (NIV)

²¹ They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. ²² The people were amazed at his teaching, because he taught them as one who had **authority**, not as the teachers of the law [scribes].

After the kingdom fell (586 BC), Ezra and others led groups of Jews back to rebuild Jerusalem. Ezra was a **scribe**, a Bible scholar who *read the Book of the Law of God, making it clear and giving the meaning so that the people understood what was being read* (as Nehemiah 8:1, 8). This is the background of the word in verse 22, *scribes* (ESV) or *teachers of the law* (NIV). Scribes were Bible scholars who explained what the Torah as asking of the covenant people.

Some Bible teachers today have not understood the authority Jesus has. They like to see themselves as teaching with authority (not like other Bible teachers). Mark is saying that Jesus had **the authority of a king**, not merely a Torah instructor. The king has authority to tell the kingdom what to do. The king can say, "You have heard that it

was said ..., but I tell you ...” (Matthew 5:21, 27, 33, 38, 43). That’s what was amazing about Jesus’ authority (Matthew 7:28-29).

The arrival of Jesus’ regal authority is good news for God’s people, but it’s deeply disturbing for the powers of evil that have been oppressing them:

Mark 1:23-24 (NIV)

²³ Just then a man in their synagogue who was possessed by an impure spirit cried out, ²⁴ “What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!”

The anointing of the Spirit has led Jesus into conflict with the Satan (1:10-13). The Satan had other spirits working to hold the people in an impure state so they could not be restored as God’s nation.¹⁰ The Law provided rituals to cleanse the impure person, but the impurity would spread if the impure person was in contact with others. By bringing an impure spirit into the synagogue, this man was polluting the community. Spiritual pollution from impure spirits is therefore part of what the Messiah had to deal with to save his people.

As their Messiah, Jesus has the authority to cleanse his people:

Mark 1:25-28 (NIV)

²⁵ “Be quiet!” said Jesus sternly. “Come out of him!” ²⁶ The impure spirit shook the man violently and came out of him with a shriek.

²⁷ The people were all so amazed that they asked each other,
“What is this? A new teaching—and with **authority!**

He even gives orders to impure spirits and they obey him.”

²⁸ News about him spread quickly over the whole region of Galilee.

The Gospels describe many encounters with demons. The demons were terrified of Jesus’ authority. He threatened their attempts to keep Israel oppressed, so they feared *the Holy One of God*, the God-anointed king who had come to rescue his people and could not be turned against the heavenly sovereign.¹¹

Jewish exorcists sometimes had elaborate routines for trapping demons. This example is from Tobit (a deuterocanonical book in the Roman Catholic Bible):

Tobit 8:2-3 (English Standard Version, Catholic Edition)

² Tobias ... took the fish’s liver and the heart out of the sack where he had been keeping them and put them upon the live ashes in the incense burner. ³ And the odour of the fish exercised a restraining force and the demon flew upward to the districts of Egypt, and [angel] Raphael went and ensnared him there and bound him at once.

¹⁰ “Impure” was state of uncleanness that resulted from eating non-kosher food, touching a dead body etc. (Leviticus 11). Compare Satan’s accusations against God’s servant the high priest in Zechariah 3:1-5).

¹¹ This is the counterpart on earth to *the Holy One of Israel* (Isaiah 41:14, 16, 20; 43:3, 14 etc).

By contrast, Jesus has the authority to merely speak a word, and the demons leave. If people imagined strategies like using a smelly fish to dislodge a demon so an angel could catch it, you can understand them being *amazed* at Jesus' *authority*. *He even gives orders to impure spirits and they obey him* (verse 27).

Regarding demons today, I suggest that our place in Christ is radically different from the struggles the Jewish people faced after they went into exile and found themselves serving foreign powers. At the cross Jesus unseated Satan (John 12:31; 14:30; 16:11), so demons do not have authority over believers who are in Christ. There's no case of a demon being cast out of a Christian anywhere in Acts or the New Testament letters, though the demonic realm is certainly at work in those who oppose the gospel (e.g. Acts 11:6-12; 1 Corinthians 10:21; 1 Timothy 4:1).

2.3 How does King Jesus care for his subjects? (1:29-34)

Most of Jesus' time is taken up with releasing his people from their sufferings:

Mark 1:29-31 (NIV)

²⁹ As soon as they left the synagogue, they went with James and John to the home of Simon and Andrew. ³⁰ Simon's mother-in-law was in bed with a fever, and they immediately told Jesus about her. ³¹ So he went to her, took her hand and helped her up. The fever left her and she began to wait on them.

Simon Peter was married. That's a problem for Roman Catholics who regard Peter as the first pope. Catholicism has always regarded sex as less than ideal, but Paul says that Peter (Cephas) used to take his wife with him on his travels (1 Corinthians 9:5). The Pastoral Epistles are fine with church leaders being married (1 Timothy 3:1, 12). They're not fine with *forbidding people to marry* (1 Timothy 4:3).

Peter's mother-in-law was *in bed with a fever*, unable to take care of all the guests that had suddenly descended on her house. She didn't have the energy to get out of bed. *Jesus took her by the hand and helped her up. The fever left her and she began to wait on all those guests.*

How many others in Capernaum were also suffering?

Mark 1:32-34 (NIV)

³² That evening after sunset the people brought to Jesus all the sick and demon-possessed. ³³ The whole town gathered at the door, ³⁴ and Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was.

The scale of the need is enormous! Everywhere he goes, the king will be asked to free his people from all that afflicts them. Peter summarized Jesus' ministry like this:

Acts 10:37-38 (NIV)

³⁷ You know what has happened throughout the province of Judea, beginning in Galilee after the baptism that John preached—³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.

Heaven's authority was *with him*, and Jesus used that authority to save his people from every form of oppression by *the devil*. Devil means “slanderer.” The devil accused God's people of being unfit to be a kingdom of God. On that basis, the devil had held them captive for centuries. In every town, Jesus set his people free from all these forms of oppression, demonstrating how the leadership of the Christ would save his people and the world.

This is not how other rulers operate. King Herod spent a fortune building palaces for his own comfort, enlisting cohorts of guards to ensure his protection. Herod built countless fortresses where he could flee if the people turned against him, at Herodium, Hyrcania, Alexandrium, Cypros, Masada, and Machaerus for example.¹²

King Jesus spent nothing on palaces, fortresses, or guards to save himself. He gave himself to save his people. To this day, the world has never seen a leader like Jesus.

2.4 Why didn't Jesus capitalize on his popularity? (1:35-39)

Politics is about popularity. The goal is to get elected again. The policies of political parties are decided by surveys and focus groups. It feels like politicians will stand for whatever people will fall for.

Jesus' popularity was already off the scale. By genuinely caring for people and dealing with their sufferings, Jesus is the most popular person in town. So why doesn't he seize the day, capitalize on the moment, and ride the wave while the surf is good?

Mark 1:35-39 (NIV)

³⁵ Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. ³⁶ Simon and his companions went to look for him, ³⁷ and when they found him, they exclaimed: “Everyone is looking for you!”

³⁸ Jesus replied, “Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come.” ³⁹ So he travelled throughout Galilee, preaching in their synagogues and driving out demons.

Jesus' agenda was to please the Father (1:11). Conversation with his Father draws Jesus' attention to the scope of his kingship. It's not just Capernaum. All of Galilee needs to hear this good news. So do Judea and Samaria and the world beyond.

¹² Paul H. Wright, *Understanding the New Testament: An Introductory Atlas*, (Carta Jerusalem, 2019), 18

Jesus leaves the place of popularity because he has a clear vision of why he has been sent. His message is that the kingdom of God is being restored to the earth through the authority entrusted to the Christ. That's what the healings, exorcisms, and shepherd love for his flock were all about. Other towns need to know this as well. Jesus hits the road, proclaiming and enacting the demise of evil and the restoration of heaven's reign.

2.5 Why does Jesus touch uncleanness? (1:40-45)

You might expect Jesus to scrupulously avoid touching anything that the Torah regarded as unclean, things like leprosy, unstemmed bleeding, and death. He doesn't.

Leprosy covered a range of skin diseases that spread through touch, so lepers were isolated from communal life. It was more than a medical quarantine: the Law regarded lepers as ritually unclean, a symbol of how uncleanness spreads among God's people:

Leviticus 13:44-46 (NIV)

⁴⁴ The priest shall pronounce him **unclean** because of the sore ...

⁴⁵ Anyone with such a defiling disease must wear torn clothes, let their hair be unkempt, cover the lower part of their face and cry out, **'Unclean! Unclean!'** ⁴⁶ As long as they have the disease they remain **unclean**. They must live alone; they must live outside the camp.

Jesus had authority to heal his people from *various diseases* (1:33). Jesus had authority to free his people from *impure spirits* (1:27). Did Jesus have authority to cleanse his people from the life-destroying *uncleanness* of leprosy as well?

Mark 1:40-42 (NIV)

⁴⁰ A man with leprosy came to him and begged him on his knees, "If you are willing, you can make me **clean**."

⁴¹ Jesus was indignant. He reached out his hand and **touched** the man. "I am willing," he said. "**Be clean!**" ⁴² Immediately the leprosy left him and he was **cleansed**.

Hang on! Jesus *touched* the leper (verse 41)? Whatever the crowds were expecting, it wasn't that. According to the Law, anyone who touched what was unclean, became unclean (Leviticus 15:5, 7, 10, 11, 19-24, 17). Counterintuitively, instead of Jesus becoming unclean, the leper became clean!

The world doesn't work like that. If a mechanic wipes his face with an oily rag, does his face become oily, or does the rag become clean?



Jesus has authority to undo the uncleanness of the world. For hundreds of years since they had gone into exile, the people of God were unclean, living like lepers in foreign communities instead of living as the holy people of God.

Yet, here is the heaven-anointed king with authority to undo the uncleanness on earth, to remove the sins and exile his people had known for hundreds of years, to flood the world with the cleansing work of the Holy Spirit in a way Old Testament cleansing rituals could never do (Mark 1:4-8).

The Messiah who cleanses the exile of a leper is the Messiah who removes the uncleanness of the earth, remaking it as a kingdom of heaven. The arrival of the Messiah is good news indeed!

Can you imagine how the cleansed leper is feeling? He wants to go straight home to hug the family and friends he hasn't been able to touch. Jesus gives him another task:

Mark 1:40-45 (NIV)

⁴³ Jesus sent him away at once with a strong warning:

⁴⁴ “See that you don't tell this to anyone. But go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them.”

⁴⁵ Instead he went out and began to talk freely, spreading the news.

As a result, Jesus could no longer enter a town openly but stayed outside in lonely places. Yet the people still came to him from everywhere.

Remember, Jesus is operating under the Sinai covenant. The new covenant established by the cross is yet to come (Mark 14:24). The Torah provided for a priest to examine someone who had been diagnosed as a leper and declare them *clean* if the disease had gone (Leviticus 14:1-32). So, Jesus insists the man follow the Law and receive his declaration of cleanness from the priest.

This makes pragmatic sense. His family and friends would be terrified if the guy rushed up to hug them without a certificate from the priest. But Jesus has a more important reason: *as a testimony to them [the priests]* (verse 44).

There were two anointed roles in Old Testament times: priesthood and kingship. Priests were anointed to represent God's sovereign authority over his nation, serving the one who sat enthroned between the cherubim in the temple. Kings were anointed to represent on earth the reign of One who reigns in the heavens. The two anointed roles were intended to represent God's authority cooperatively, though there was often conflict between them.

For 500 years, there had been no kingship. The temple had been rebuilt with priests anointed again in 515 BC. But no king had been anointed because the nation was ruled by foreign powers: Persia, Greece, the Ptolomies and Seleucids, and Rome. The prophet Zechariah sees the two anointed roles as the oil of olive trees feeding the light

of the divine presence in his people (Zechariah 4:2).¹³ One of these (the high priest Joshua) had been cleansed and restored to function as God's representative in his house (Zechariah 3), but the other one has not been restored. Zerubbabel was a descendant of King David, but under Persia he was only governor of Judah, not king (Haggai 1:1). Zerubbabel was told to wait for God to restore the kingship, not to fight for it: "*This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by my Spirit,' says the LORD Almighty*" Zechariah 4:6).

In the meantime, the high priest Joshua would have to carry both roles. While they're still expecting God to restore *the Branch* from David's fallen dynasty (Isaiah 11:1; Jeremiah 23:5; 33:15), Joshua the high priest receives that name and a crown (Zechariah 6:11-12)¹⁴ until the day when Jerusalem sees the king riding into Jerusalem: *See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey* (Zechariah 9:9).¹⁵

But when that day came, the priesthood had held the crown for so long it was not about to recognize the king God sent them. Seeing the king as a threat to the temple's authority, the high priest would lead the charge to have the anointed king put to death (Mark 14:55-64).¹⁶

That's why, from the very first chapter, King Jesus is reaching out to the temple, wanting them to hear *the testimony* that God's anointed was among them. He is setting God's people free from impure spirits. He is cleansing the unclean, and he recognizes the authority of the priests with their God-given role of *offering the sacrifices that Moses commanded for your cleansing* (Mark 1:44). Jesus wants the temple leaders to know, "*The time has come. The kingdom of God has come near*" (1:14-15).

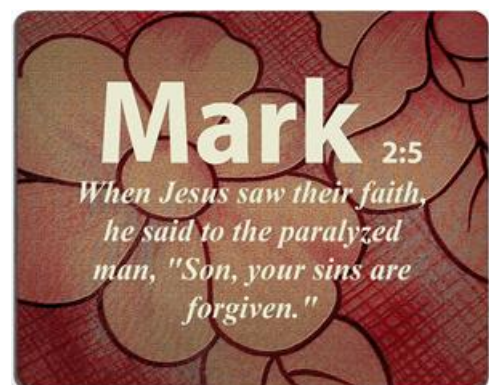
2.6 Why does Jesus forgive sins if only God can do that? (2:1-12)

Now Jesus forgives sins. Is a human being allowed to do that? Or is that something only God can do? What does this story reveal about Jesus?

Mark 2:1-5 (NIV)

¹ A few days later, when Jesus again entered Capernaum, the people heard that he had come home.

² They gathered in such large numbers that there was no room left, not even outside the door, and he preached the word to them. ³ Some men came, bringing to him a paralysed man, carried by four of them. ⁴ Since they could not get him to Jesus because



¹³ <https://allenbrowne.blog/2021/04/26/rulers-of-the-restored-kingdom/>

¹⁴ <https://allenbrowne.blog/2021/04/30/who-wears-the-crown/>

¹⁵ <https://allenbrowne.blog/2021/05/19/the-king-is-coming/>

¹⁶ <https://allenbrowne.blog/2022/03/16/two-powers/>

of the crowd, they made an opening in the roof above Jesus by digging through it and then lowered the mat the man was lying on.⁵ When Jesus saw their faith, he said to the paralysed man, “Son, your sins are forgiven.”

Capernaum is the place Jesus calls “home” during his ministry (verse 1). Just as when he left to speak in other villages, the people of Capernaum are still asking Jesus to deal with their afflictions. The stretcher-bearers have no way to get their friend anywhere near Jesus, so they climb on top of the house and cut a hole in the flat adobe-style roof above where Jesus is. They believe Jesus can help their friend, but Jesus’s response is unusual: he forgives the paralysed man’s sins.

For the Bible scholars in the crowd, Jesus is claiming power he does not have:

Mark 2:6-12 (NIV)

⁶ Now some teachers of the law were sitting there, thinking to themselves,⁷ “Why does this fellow talk like that? He’s blaspheming! Who can forgive sins but God alone?”

Their argument goes like this:

- a) Sin is a debt against God.
- b) Only the one owed can forgive the debt.
- c) Therefore, only God can forgive sins.

It follows that Jesus is blaspheming—claiming to speak for God when he has no right to do so. The Torah is clear about what should be done to anyone who falsely claims to speak for God: “*But a prophet who presumes to speak in my name anything I have not commanded ... is to be put to death*” (Deuteronomy 18:20).

What do you make of their argument? Are (a) and (b) both true? Does (c) follow? Many Bible scholars today accept (a), (b), and (c), but draw a different conclusion: if Jesus is forgiving sins, he must **be God**.

But neither Mark nor Jesus is making a fourth century claim about the trinity here. Listen carefully to Jesus’ explanation of his authority:

Mark 2:8-10 (NIV)

⁸ Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, “Why are you thinking these things?⁹ Which is easier: to say to this paralysed man, ‘Your sins are forgiven,’ or to say, ‘Get up, take your mat and walk’?¹⁰ But I want you to know that **the Son of Man has authority on earth to forgive sins.**”

The son of man? What’s that? That is Jesus’ favourite way of referring to himself (81 times in the Gospels). In Jesus’ language (Aramaic), *a son of man* simply meant a human being, a descendant of humanity. Every person in this room is a son of man.

Yet, to be human is to be the bearer of a special calling, a very significant authority. Humans represent God over creation. Psalm 8 celebrates God’s reign through us:

Psalm 8:3-6 (ESV)

³ When I look at your heavens, the work of your fingers,
the moon and the stars, which you have set in place,

⁴ what is **man** that you are mindful of him,
and the **son of man** that you care for him?

⁵ Yet you have made him a little lower than the heavenly beings
and crowned him with glory and honour.

⁶ You have given him dominion over the works of your hands;
you have put all things under his feet ...

The phrase *son of man* is parallel to *man* in verse 4. Verse 3 refers to the lights God set in the heavens as signs that earth is governed by heaven (Genesis 1:14-16). Verses 5-8 refer to the dominion God gave humans to represent God's reign on earth.

Verse 5 literally says God made us *one step lower than God* (*Ēlō-hîm*) in relation to creation. We're the most honoured creatures in all creation. Despite that, we tried to become gods in our own right (Genesis 3:5), killing each other like animals as we try to take God's power into human hands (Genesis 10:9-12; 11:4). As Daniel saw how beastly human rulers had become, he heard God promise that one day our ancient heavenly ruler would take the kingdoms from the beasts and give authority to *one like a son of man* (Daniel 7:13-14).

That's why Jesus saw himself as *the human descendant* (son of man) who would inherit the authority God gave to humans over creation in the beginning. And he does this not by killing his enemies, but by being killed by his enemies and raised us as Lord of all. That was Jesus' understanding of his identity and his mission. He had the authority to release the world from its enslavement to evil, to sin and death.

That's what Jesus was declaring when said, "*But I want you to know that the Son of Man has authority on earth to forgive sins*" (Mark 1:10). After using his authority to release many people from specific sicknesses and afflictions, Jesus announces that he is the human descendant who receives the authority God intended us to have in the beginning. He's using his authority to release the world from enslavement to sin and death and every form of evil that cripples our humanity.

The scribes did not understand delegated authority. As Caesar's representative in Jerusalem, Pilate had authority to forgive a murderer like Barabbas (Mark 15:7-15). And just as Rome's officials operated with Rome's authority, Jesus operated as *a man under authority* (Luke 7:8-9).

Releasing this man from his disability therefore became a sign of the greater release Jesus was providing for us all:

Mark 2:10-12 (NIV)

So he said to the man, ¹¹ "I tell you, get up, take your mat and go home."

¹² He got up, took his mat and walked out in full view of them all. This

amazed everyone and they praised God, saying, “We have never seen anything like this!”

Crucially, Jesus did not say this individual's disability was the direct result of personal sins he had committed (compare John 9:3). The point is that Jesus is performing a release for God's people that is much bigger than individual sins.

The kingdom established by the Sinai covenant had been lost as they went into exile because of their sins (unwillingness to live under the Lord's leadership). Yet the Law promised that, even if they had gone into exile, God would restore them:

Deuteronomy 30:2-10 (NIV)

² When you and your children return to the LORD your God and obey him with all your heart and with all your soul according to everything I command you today, ³ then the LORD your God will restore your fortunes and have compassion on you and gather you again from all the nations where he scattered you. ⁴ Even if you have been banished to the most distant land under the heavens, from there the LORD your God will gather you and bring you back. ... ⁹ The LORD will again delight in you and make you prosperous, just as he delighted in your ancestors, ¹⁰ if you obey the LORD your God and keep his commands and decrees that are written in this Book of the Law and turn to the LORD your God with all your heart and with all your soul.

For 600 years, this promise had not been fulfilled. The Pharisees concluded that the people had not yet been obedient enough, so they made it their business to point out where the people were still failing God, preventing everyone from experiencing restoration. The last thing they wanted was for someone to go around forgiving sins like this as if the sins didn't matter. In their view, Jesus was making things worse: he should be pointing out people's sins, not telling people they were forgiven.

This is a fundamental conflict between how the teachers of the Law understood God's authority versus the authority the heavenly sovereign had given to his anointed king now that the time had come for the kingdom of God to be restored (Mark 1:15). Jesus was using his authority at the individual level, releasing this bed-ridden man who could not get up unless God raised him up. If his sins were forgiven, he was free to rise from the captivity of his bed and resume the life he had lost. This was a sign of what Jesus had been called to do for the whole people of God: to release them from the captivity of their paralysed life under foreign rulers, restoring them as a nation under divine kingship in the Christ the anointed king.

The point is not that Jesus must be God in order to forgive sins. The point is that the fallen dominion God gave humans over the earth in the beginning is being restored to the earth in the God-appointed heir of humanity who has been given the authority to forgive our sins so heaven's reign is restored to earth. *“I want you to know that **the Son of Man has authority on earth to forgive sins,**”* Jesus said (1:10).

2.7 Conclusion

All our questions tonight were about the authority of the Christ:

1. How does Jesus' authority relate to us? (1:16-20)
2. What authority does a king have in the kingdom? (1:21-28)
3. How does King Jesus care for his subjects? (1:29-34)
4. Why didn't Jesus capitalize on his popularity? (1:35-39)
5. Why does Jesus touch uncleanness? (1:40-45)
6. Why does Jesus forgive sins if only God can do that? (2:1-12)

What are your thoughts?

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For next time, **read the rest of Mark chapters 2 and 3** (Mark 2:13-3:35).