

JANUARY 19, 2020

## The king of the diseased, debilitated, and despised

Three stories of personal interaction. Three stories of woundedness being overcome by grace. When Jesus redeems the broken, he takes the pain and stigma of shame and turns it into good news. Before they were healed, imagine what each of those men had lost. Now, imagine what they gained (or regained) in Jesus's healing. It's in stories such as these that Mark wants his reader to see the Son of God engaging in the most gritty and messy scenarios. He may be holy, but he is never once afraid to draw near! Before engaging in the study questions below, read this excerpt from *The Soul of Shame* by Curt Thompson.

...we cannot speak of shame without speaking of creation and God's intention for it. From the beginning it has been God's purpose for this world to be one of emerging goodness, beauty and joy. Evil has wielded shame as a primary weapon to see to it that that world never happens. Consequently, to combat shame is not merely to wrestle against something we detest. It is to do that very thing that provides the necessary space for each of us to live like God, become like Jesus and grow up to be who we were born to be.

- What is "shame" and when do we experience it? Based on these passages, how do you think Jesus feels about shame?
- For the leper of ancient Israel, they would have to announce their presence with a word: "Unclean!" How might this tempt someone to feelings of shame? How might this tempt the community to shame others?
- Why do you think Jesus warns people to not tell others when they've been healed?<sup>1</sup> (v.44)
- In 2:7, what does Jesus do before he physically heals the paralyzed man? Why do the scribes have a problem with this? What is Jesus's response? (v.10)
- It seems that many religious leaders had a problem with Jesus being with people of ill repute. What is Jesus's response to them? (v.17)

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<sup>1</sup> In the Gospel of Mark, this "messianic secret" is a recurring theme. The public testimony of those being healed seems to prevent Jesus from entering into towns. It even causes him to remain in "lonely places" (1:45)

- When Jesus speaks of **new wine** and **new wineskins** in 2:21-22, what parallel is he making? How might this teaching illustrate the way people needed a new understanding of God's Kingdom? (Is this still the case?)
- **Apply it.** If you came face to face with Jesus, what shame are you ready to be freed from?

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### MARK 1:40-2:22 NASB

[Mark 1:40-2:12 is not included below due to space. Read separately and follow the two interactions with the man with leprosy and the man who is paralyzed. Pay close attention to their differences & similarities.]

<sup>13</sup> And [Jesus] went out again by the seashore; and all the people were coming to Him, and He was teaching them.

<sup>14</sup> As He passed by, He saw Levi the *son* of Alphaeus sitting in the tax booth, and He \*said to him, "Follow Me!" And he got up and followed Him.

<sup>15</sup> And it \*happened that He was reclining *at the table* in his house, and many tax collectors and sinners were dining with Jesus and His disciples; for there were many of them, and they were following Him. <sup>16</sup> When the scribes of the Pharisees saw that He was eating with the sinners and tax collectors, they said to His disciples, "Why is He eating and drinking with tax collectors and sinners?" <sup>17</sup> And hearing *this*, Jesus \*said to them, "*It is* not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners."

<sup>18</sup> John's disciples and the Pharisees were fasting; and they \*came and \*said to Him, "Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?" <sup>19</sup> And Jesus said to them, "While the bridegroom is with them, the attendants of the bridegroom cannot fast, can they? So long as they have the bridegroom with them, they cannot fast. <sup>20</sup> But the days will come when the bridegroom is taken away from them, and then they will fast in that day.

<sup>21</sup> "No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it, the new from the old, and a worse tear results. <sup>22</sup> No one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost and the skins *as well*; but *one puts* new wine into fresh wineskins."