

Jesus calls us to be in but not of the world.

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Mark 1:1-13  
**Water baptism sets us apart.**  
 Mark 1:14-15  
**The Gospel of the Kingdom is the Cross.**  
 Mark 1:16-20  
**God chooses the weak.**  
 Mark 1:21-45  
**Authority is apart from official position.**

Mark 2:1-12

**Temporal, physical deliverance is not the end game.**

**Jesus calls us to be in but not of the world.**



**The power of Jesus inspired hope and faith in physical healing.**

**Mark 2**

“<sup>1</sup> And when He had come back to Capernaum several days afterward, it was heard that He was at home. <sup>2</sup> And many were gathered together, so that there was no longer room, even near the door; and He was speaking the word to them. <sup>3</sup> And they came, bringing to Him a paralytic, carried by four men. <sup>4</sup> And being unable to get to Him because of the crowd, they removed the roof above Him; and when they had dug an opening, they let down the pallet on which the paralytic was lying.”

“<sup>5</sup> And Jesus seeing their faith said to the paralytic, "My son, your sins are forgiven.”

- ✓ **Jesus recognizes and responds to the faith of the paralytic’s friends.**
- ✓ **Their faith was seen in their actions.**

**James 2:18**

“But someone may well say, “You have faith and I have works’ show me your faith without the works, and I will show you my faith by my works.”

“<sup>6</sup> But there were some of the scribes sitting there and reasoning in their hearts, <sup>7</sup> "Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?" <sup>8</sup> And immediately Jesus, aware in His spirit that they were reasoning that way within themselves, said to them, "Why are you reasoning about these things in your hearts? <sup>9</sup> Which is easier, to say to the paralytic, 'Your sins are forgiven'; or to say, 'Arise, and take up your pallet and walk'?"

- ✓ **The Jews expected Messiah to reward and judge but not to pardon sinners without proper offerings.**
- ✓ **When Jesus forgives this man’s sins, he identifies himself with God.**
- ✓ **Physical healing was secondary when compared with the power to pardon sin.**

“<sup>10</sup> But in order that you may know that the Son of Man has authority on earth to forgive sins" - He said to the paralytic - <sup>11</sup> "I say to you, rise, take up your pallet and go home." <sup>12</sup> And he rose and immediately took up the pallet and went out in the sight of all; so that they were all amazed and were glorifying God, saying, "We have never seen anything like this.”

- ✓ **Physical healing was a witness to the authority of Jesus (son of man) to pardon sin.**
- ✓ **Jesus was not critical of the Scribes reasoning but rather of their lack of faith in their conclusions.**
- ✓ **Our culture has a different challenge, finding it easier to forgive sin than to defy scientific understanding.**

**Example #1  
of Jesus being IN but not OF  
the world.**

**Jesus challenges the world’s  
faith (assumptions and  
conclusions)  
not its reasoning.**

The issue is not Faith vs. Reason  
Christianity is not unreasonable.

The issue is **FAITH**  
assumptions, and conclusions

Do we live in a closed system  
(naturalism) or open universe?

**Edward J. Carnell**

author of *An Introduction to Christian Apologetics*



“I am a disciple of Christ in part, not because Christianity answers all of my questions about life but rather because it answers them more fully and satisfyingly than any other system.”

## Science and Healing



Miracles by their nature are beyond the scope of science but not beyond objective observation and reason.



**Bart Ehrman**

James A. Gray  
Distinguished  
Professor of  
Religion at UNC

“The historical problem is not whether miracles can happen; it is whether they can be shown to have happened, even if they have happened. . . . Historians by the very nature of their craft can speak only about events of the natural world.”

*The New Testament - A Historical Intro.* p198

In prescientific Greco-Roman times there was no clear distinction between natural and supernatural. There were signs and wonders that represented unusual events.

The NT reports of miracles seem credible.

1. Not promoted.
2. Many eye witnesses.
3. Attested outside Christian circles.
4. Not exaggerated like pagan legends.

“In general one can say that the miracle stories in the gospels are unlike anything else in ancient literature . . . They do not exaggerate the miracle or add sensational details, like the authors of early Christian hagiography (lives of the saints); but nor do they show the kind of detachment, amounting at times to skepticism, which is found in Herodotus or Lucian . . . To a degree that is rare in the writings of antiquity, we can say, to use a modern phrase, that they tell the story straight.”

Canon Anthony Harvey of Westminster Abbey

*John 5:36*

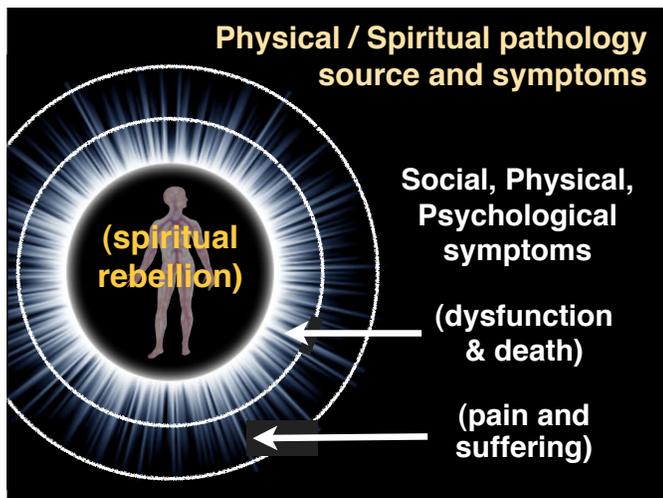
“But the testimony which I have is greater than the testimony of John, for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.”

*John 20:30-31*

“Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

**Example #2  
of Jesus being IN but not OF  
the world.**

**Physical, social, psychological  
deliverance is not the end game  
but a sign of deliverance from the  
root problem of humanity - sin.**



**Signs of being IN and OF the world.**

**The value of religion is in its  
contribution to temporal peace,  
prosperity, and productivity.**

**Physical, social, psychological  
deliverance is all that matters.**

**Should miraculous healing  
be a big part of the ministry  
of the church today?**

**How common is it - where and why?**

**Why are claims of healing often ignored?**

**Is its function the same today  
as in the early church?**

**Dramatic change (from the inside out)  
should be a big part of ministry.**

**Signs and Wonders today**

1. They are reported more often in the **third world**.
2. They too often result in what Jesus worked hard to not let happen - being an **end in themselves**.
3. There is a tendency to **distort the testimonies** of miracles from both sides.
4. We should be **cautious** but not **cynical**.
5. Like Simon in Acts 8 we tend to want **control** of the power (with our faith).

### 1 Corinthians 1

“22 For indeed **Jews ask for signs**, and **Greeks search for wisdom**; 23 **but we preach Christ crucified**, to Jews a stumbling block, and to Gentiles foolishness, 24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.”

- ✓ What do the **Jews** see as the power of God?
- ✓ What do the **called** see as the power of God?

## Final thoughts

1. <b>We are NOT OF this world when the supernatural is a part of life and accepted.</b>	2. <b>We are NOT OF this world when temporal deliverance points to deeper healing.</b>
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<b>We are OF this world when the supernatural is rejected or confused as the gospel.</b>	<b>We are OF this world when temporal deliverance is all that really matters.</b>
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- ✓ **Physical healing should be understood in parallel to other promises. (poetry)**

### Psalm 103:2-5

“Bless the Lord, O my soul, and do not forget all his benefits - who forgives all your iniquity, **who heals all your diseases**, who redeems your life from the Pit, who crowns you with steadfast love and mercy, who satisfies you with good as long as you live so that your youth is renewed like the eagle’s.”

