

Intro: the joy of getting more than we wanted (illustrate)

2:1

- ⇒ 1:21 – 1st mention of Capernaum – exorcism on the Sabbath in synagogue
- ⇒ Jesus’ home base of ministry in Galilee (likely Simon Peter’s ?)
- ⇒ Matt. 11:23 – experiencing miraculous signs not equivalent to salvation
- ⇒ 1:28, 33, 37, 45 evidence Jesus’ growing popularity among the masses, so it is not surprising to see the same thing when He returned home, cf. 1:39.

2.2

- ⇒ In 1:33, the whole city was “gathered at the door.” Here, there wasn’t even room at the door, showing His growing popularity as a miracle worker.
- ⇒ In 1:22 they were astonished w/ His teaching w/ authority, yet it appears that they just didn’t get it.
- ⇒ And so, when they packed together to see Him, what is the 1st thing He does? He preaches (εὐα,λεῖ) the Word to them → Apply!!! Cf Philippian jailer (Acts 16:10). We preach more than a social gospel (cf. John 6).
- ⇒ Mere physical healing is not enough → 10 lepers (Luke 17:17-19)

2:3 – introduction of the paralytic (true friends take others to Jesus for healing)

2:4 – a dilemma arises: there is a hindrance to get near the Savior

- ⇒ A house in 1st century Palestine would have had a flat roof with stairs or a ladder going up. This access was often from the outside of the house. The roof was used for working & sometimes sleeping, & so was not flimsy in construction. Often the roof’s beams were overlaid w/ branches & rushes & covered w/ dried mud. What is pictured is a major demolition job (dug out)

2:5 – Jesus’ remarkable statement (the “Good News” of 1:1)

- ⇒ Jesus draws attention to mankind’s deepest need – the forgiveness of sins! Of the 2 problems, paralysis & sin, sin is the more basic problem.
- ⇒ Not every illness is a direct result of sin, but in this man’s case, apparently, his wretched condition came from the sin in his life; Jesus deals w/ the root cause, not just the symptom.
- ⇒ Shows the link between healing & the forgiveness of sins (*kai* in 2:1). Proves the assertion that miracles were primarily to vindicate His claims.
- ⇒ Jesus is not merely stating a fact, but actually forgiving the man’s sins.
- ⇒ Already beginning to foreshadow His death on the cross (cf. Leviticus). Jesus doesn’t say this lightly, for knows how forgiveness ultimately comes. Forgiveness is defined as the pardon of another’s debt. Therefore, before true forgiveness takes place, the debt must be paid. See Son of Man in 8:31
- ⇒ Also gives us a picture of what true faith looks like: confident trust in Jesus
- ⇒ Faith: **works** – they expended ↑ effort to help their friend; **persists** – they didn’t let personal inconvenience stop them; **succeeds** – their faith rewarded
- ⇒ Jesus said that the violent take the kingdom by force (Matt. 11:12).
- ⇒ The faith of the paralytic & his friends was manifested by their ‘works.’

- ⇒ 5:34 – salvation the result of faith in Christ (faith a necessity, Heb. 11:2)
- ⇒ Luke 17:19 – though healing often linked w/ faith (6:5), it is not dependant.
- ⇒ “Son/child” – an affectionate term of endearment & compassion & pity.

2:6-7 – ‘who is able to forgive sins except one, God?’ – Cf. Deut. 6:4; John 10:30-33
If the element of controversy was still largely latent in the account of the leper, w/ Jesus’ return to Capernaum it comes into the open, in His 1st direct confrontation w/ the scribes, and their accusation of blasphemy. Though, see Luke 5:17

They were correct in their 2nd assertion: Psa. 103:3-5; Psa. 130:4-5; Mic. 7:18-19

- ⇒ Isa. 43:25 – “I, I am He who blots out your transgressions for My own sake, & I will not remember your sins.”
- ⇒ Dan. 9:9 – “to the Lord our God belong mercy & forgiveness.”

2:8 – only God can search the inward man’s thoughts & motives, Psa. 139:23

- ⇒ This should have pricked their consciences, but alas they were too hardened

2:9-11

- ⇒ Any charlatan can pronounce the forgiveness of sins.
- ⇒ 1st use of “Son of Man,” Jesus’ most-oft used [distinctive] term for Himself.
- ⇒ At that time, not in current use in Judaism as messianic title (“Son of David”)
- ⇒ Called Son of God in 1:1. The eternal Son of God needed to become the Son of Man to save His people (Heb. 2:9; 8:31, etc).
- ⇒ In Dan. 7:13-14, the figure described is one to whom is given unique authority over the peoples of the earth. Forgiveness, hitherto thought to be an exclusively heavenly function, can now be exercised upon the earth b/c of the presence of the Son of Man.
- ⇒ As if the people now parted like the Red Sea to let him through.

2:12 – the response to His εὐχουσι,α → Again, note “immediately” & complete healing

His actions force a choice on the observers, & thus on the readers: do you believe?

- ⇒ Luke 5:25 says the paralytic went home, glorifying God. Do we?

APPLICATIONS

1. This miracle teaches us of the privilege of intercession. The friends interceded on the man’s behalf. They were instruments of healing.
2. We see what true faith in Christ looks like – no obstacle can stop it.
3. Jesus handled the interruption w/o complaining. How do we handle them?
4. Jesus can forgive our sins w/o healing us: spiritual healing is separate from physical healing. Being made whole spiritually is what eternally counts.
5. Just to see a miracle doesn’t mean you believe in the one who can do miracles. Verse 12 says they were all amazed, but did they really believe? Matt. 11:23
6. Many people will never come to Jesus unless someone brings them. Most won’t come of their own accord; let us then go to the cripples & show them the Savior
7. Sometimes ministry is costly (Peter’s roof)
8. Ultimately, Mark’s primary purpose is Christology; who is this Man? The Christological implications hinted at earlier are now brought to light: Jesus’

authority in healing sickness make the bold claim that He does what only God can. In the N.C., Salvation is more than just a belief in 'God.' It must be faith in Christ

9. Jer. 31:34 – the heart of the N.C. is God's forgiveness of sins. Thus He fulfills.