

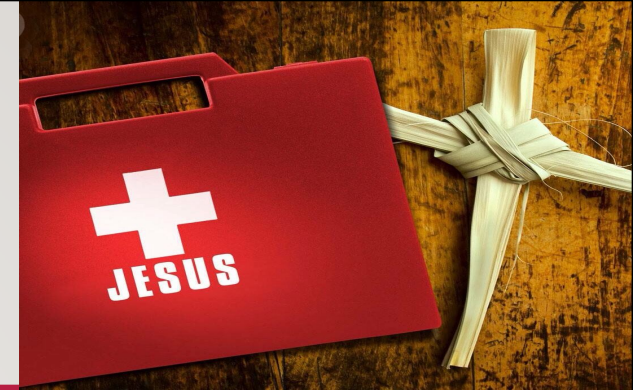
SPIRITUAL PARALYSIS

MARK 2:1-12 LESSON | 9.30.20

DANNY SCOTTON JR | ALPHA BAPTIST CHURCH



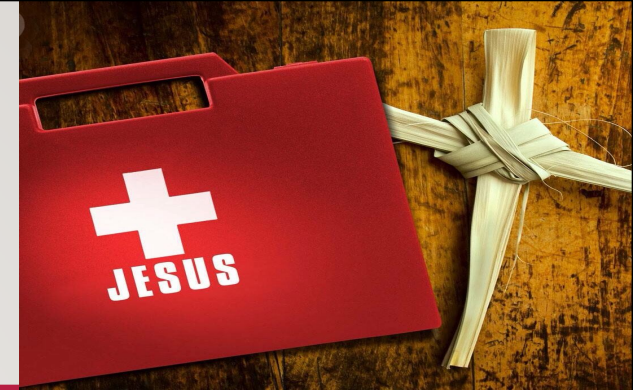
CONTEXT



- Mark I gives readers a taste of Jesus' ministry and the (mostly positive) response to it (Witherington, 113)
- Teaching (Mk 1:12-22, 27; Hurtado, 35; cf. Witherington, 113)
- Healing (Mk 1:29-34, 40-45; Hurtado, 35; cf. Witherington, 113)
- Driving out Demons (Mk 1:23-28, 34; Hurtado, 35; cf. Witherington, 113)
- The emphasis is on Jesus' **authority** (Witherington, 113; Stein, 121)
- In Mark I, Jesus' **fame** as a miracle worker grows (Mk 1:28, 32-34, 37-39, 45; Hurtado, 35; cf. Witherington, 113).
- Though one would think the Jews would be looking forward to the arrival of the long-awaited Messiah... (English, 64)
- In Mark 2, Jesus' **opposition** grows (Witherington, 113; Hurtado, 35; English, 64)



CONTEXT



- Five Controversial Episodes in Mk 2:1-3:6 (Witherington, 113; Bock, 419; Schnabel, 64; Stein, 114; Strauss, 117) – not necessarily in order (Witherington, 114; English, 64)
 - Forgiving sin (Mk 2:1-12)
 - Fellowshiping with the unclean/sinful (Mk 2:13-17)
 - Fasting (Mk 2:18-22)
 - Working on the Sabbath (Mk 2:23-28)
 - Healing on the Sabbath (Mk 3:1-6)
- This opposition climaxes in a plot to kill him (Mk 3:6; Witherington, 113; France, 122; Strauss, 117)
- Then the Pharisees went out and began to plot with the Herodians **how they might kill Jesus.** (Mk 3:6, NIV; Witherington, 113; English, 67; Cole, 120; Schnabel, 64; France, 122; Stein, 122)
- Mark 2:1-3:6: “Jesus Meets His Critics in Galilee” (Witherington, 113) – a section bracketed by statements about His popularity (Mk 1:45, 3:7; Schnabel, 64; Strauss, 117)

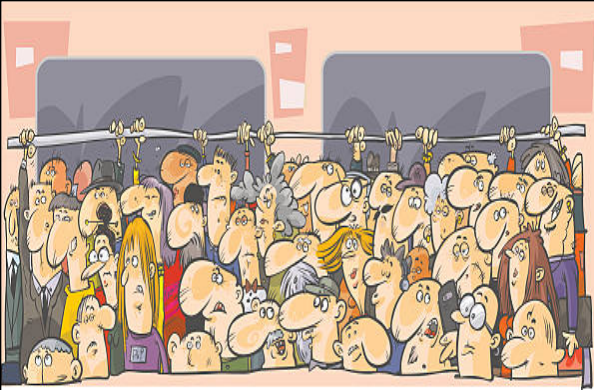


MARK 2:1

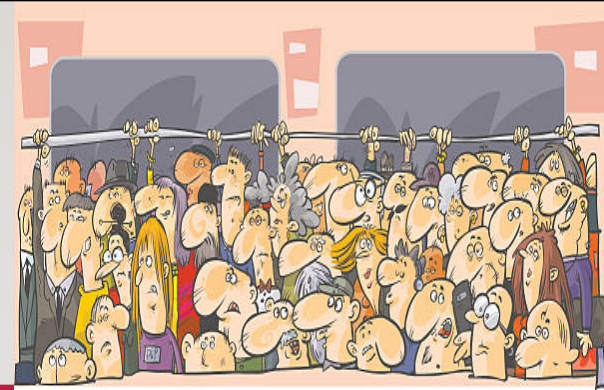
JESUS IN THE HOUSE



- **And having gone into Capernaum again, after some days it was heard that He was at home. (Mk 2:1, AT)**
- Lit. “in a house” (UBS, 72; Porter, 113)
- Jesus grew up in Nazareth (Evans, 186; Cole, 120), which was several miles SW (Evans, 186)
- Jesus’ home/headquarters seems to have been in Capernaum (Evans, 186; Bock, 418; Hurtado, 35, 40; Cole, 120; Strauss, 120)
- Not sure whether it was His home... (Evans, 186) or the home of one of His disciples (Evans, 186; Witherington, 114)
- Likely not His since He almost certainly had no wife or children (Evans, 186)
- May have been Peter’s, which He visited and healed his mother-in-law (Mk 1:29-31; Evans, 186; Witherington, 114; Lane, 93; Brooks, 58; Edwards, 74; Stein, 116; Strauss, 120)
- Jesus’ first preaching tour through Galilee was complete (cf. Mk 1:38-39, 41-45; Schnabel, 64; Bock, 418; Lane, 93) **after some days** (Guelich, 84; France, 122; Stein, 116)



MARK 2:2 PACKED HOUSE



- **And so many were gathered that they could no longer make room – not even by the door – and He was speaking the word to them. (Mk 2:2,AT)**
- As before, Jesus draws a large crowd (Mk 1:32-33, 37; Evans, 186; Schnabel, 64; Stein, 117; cf. Edwards, 74) – just being in the crowd does not necessarily mean they repent and believe (cf. Mk 1:15, Edwards, 74)
- **The word** (*ton logon*): likely the Gospel message (cf. Mk 4:14-20; Ac 6:4; Gal 6:6; Col 4:3; Evans, 186; cf. UBS, 73; Mk 4:33, 8:32; Bock, 418; Hurtado, 40; Schnabel, 64; Lane, 93; Brooks, 58; Edwards, 75; Guelich, 84; France, 122; Stein, 117)
- and saying: "The [appointed] time has been fulfilled and the Kingdom of God has come[/come near]. Repent and believe in the Gospel!" (Mk 1:15,AT; Evans, 186; Hurtado, 40; Schnabel, 64, 66; Brooks, 58; Edwards, 75; Guelich, 84; Stein, 117; Strauss, 120)
- Not told that Jesus was healing or driving out demons – He was preaching the word (Evans, 186; Witherington, 114; Cole, 120; Edwards, 75) – which was His primary mission (cf. **Mk 1:38**; English, 66; Witherington, 114; Cole, 120; Strauss, 120)
- Likely not the whole town inside or outside the door (Keener, 133) or doorway (Witherington, 114; Lane, 93; Edwards, 74), but it was packed



MARK 2:3 GOOD FRIENDS

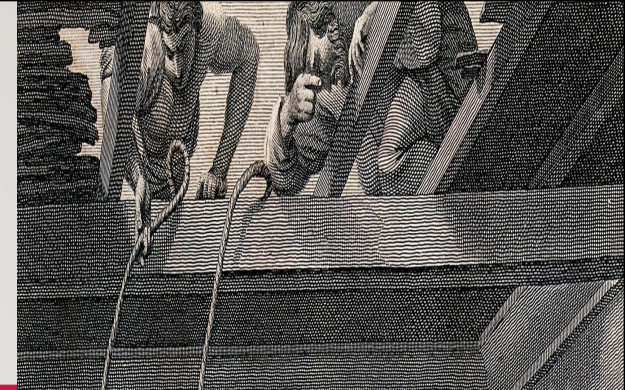


- **And some people come bringing to Him a paralyzed man, being carried by four of them (Mk 2:3,AT)**
- During this time, “poverty and disease went hand in hand” (Kernaghan, 55)
- Not sure if this man was a beggar (Kernaghan, 55) but beggars were often handicapped or suffered from a chronic disease (Kernaghan, 55)
- Not sure about the nature of the man’s illness (Schnabel, 65; Lane, 93; Brooks, 58; France, 123; Strauss, 120)
- Anyone ever ask you for a ride?

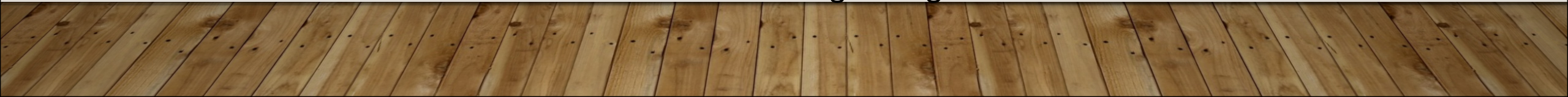


MARK 2:4

TEAR THE ROOF OFF

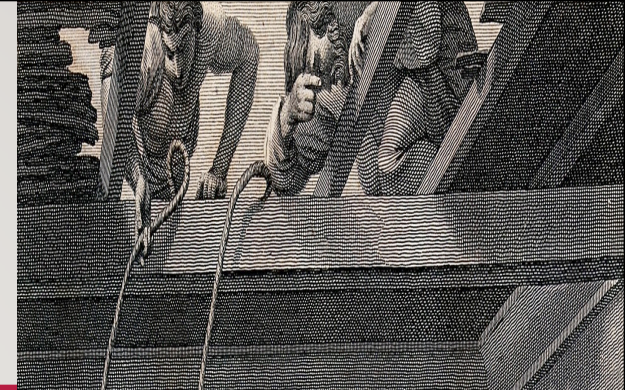


- **And not being able to bring [the man] to Him through the crowd, they remove [a part of] the roof where He was and, having dug through, they lower the mat where the paralyzed man was lying (Mk 2:4,AT)**
- Lit. “unroofed the roof” (Witherington, 114; Bock, 418; Schnabel, 65; Stein, 117). Not the entire roof, just a part of it (LN, 519; Witherington, 114; Bock, 418; Hurtado, 35; Schnabel, 65). Roofs often were accessible via outside steps (Keener, 133; Evans, 186; Bock, 418cf. UBS, 75; Lane, 93; Brooks, 58; Stein, 117; Strauss, 120) – where items could be sun-dried (Evans, 186; Edwards, 74; Strauss, 120)
- Typically roofs were flat (UBS, 75; LN, 88; Bock, 418; Brooks, 58; Edwards, 74; Stein, 117). and were strong enough for people to walk (Keener, 133) and even sleep on (France, 123; Strauss, 120)
- Roofs had wooden rafters/heavy beams (UBS, 75; LN, 88; Schnabel, 65; Edwards, 74; France, 123; Garland, 93; Strauss, 120) plastered with mud/sod (UBS, 75; Witherington, 114; Hurtado, 41; Schnabel, 65; Brooks, 58; Edwards, 74; Guelich, 85; France, 123; Stein, 117; Garland, 93), branches/thatch (Keener, 133; Evans, 186; Brooks, 58; France, 123; Garland, 93; Strauss, 120), sometimes mixed with lime or stone (LN, 88). Not hard to dig through (UBS, 75; Keener, 133; Brooks, 58)

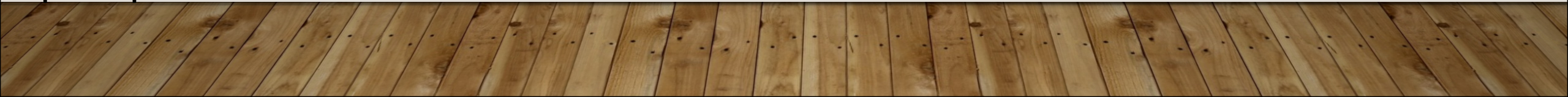




MARK 2:4 TEAR THE ROOF OFF



- When they could not find a way to do this because of the crowd, they went up on the roof and lowered him on his mat **through the tiles** into the middle of the crowd, right in front of Jesus. (Lk 5:19, NIV; UBS, 75; Evans, 186; Hurtado, 40; Stein, 117)
- They likely showered the people with **dirt** and **disrespect** (Edwards, 75). They would likely be liable to cover the repair (Keener, 133).
- Material things **not as important as healing** (cf. **Mk 5:1-20**; France, 123; Stein, 117). Did Jesus keep preaching (France, 123)?
- **Mat** (κράβαττος | *krabbatos*): “cots or **stretchers** on which a sick or convalescent persons might be resting or on which they could be transported” (LN, 66; cf. Witherington, 114). Usually described a poor person’s mat (France, 123; Stein, 117)





MARK 2:5 FAITH IN ACTION



- **And having seen their faith, Jesus says to the paralyzed man, "Child, your sins are forgiven." (Mk 2:5, AT)**
- Faith is important in the healing accounts of Mark (cf. woman with issue of bleeding: Mk **5:25-34**, Jairus: 5:21-24, 35-43, Blind Bartimaeus: 10:46-52; Evans, 186; Bock, 418; cf. Mk 9:14-29; Schnabel, 66; Brooks, 58; France, 123; Stein, 117; Strauss, 120) and Mark uses both the noun and the verb (cf. Mk 1:15, 4:40, 11:22-24; Bock, 418; Guelich, 85)
- Many **overcome obstacles**, cross social boundaries, and/or go to great lengths to come to Jesus (Evans, 186; Bock, 418; Guelich, 85; Stein, 117; Garland, 93; Strauss, 120; cf. Edwards, 75). The paralytic is the first example of this kind of **faith in action** (Evans, 186; cf. **Jas 2:26**; Cole, 121; Edwards, 76; Garland, 93)
- Likely not faith in Jesus as the Savior of the world, God's Son, or even the Messiah of Israel (Evans, 186), but in Jesus' message about the inbreaking kingdom of God, which He was able to manifest via healing (Evans, 186; Stein, 118)
- Faith is not mere **knowledge** about Jesus, but "**active trust**" in Jesus (Edwards, 76; cf. Garland, 93). It's an "attitude expressed in conduct" (Guelich, 85)



MARK 2:5 FAITH IN ACTION



- Some think the faith Jesus sees is primarily that of the four (UBS, 76; Hurtado, 35; Cole, 121; Lane, 93; Brooks, 58; France, 124; Strauss, 121; cf. Witherington, 114).
- Several others in Mark petition Jesus on behalf of others ((cf. Jairus: Mk 5:21-43, Syrophonecian woman: 7:24-30; cf. Mt 8:5-13; Jn 4:46-53; Edwards, 76; Stein, 118)
- But this does not mean that the paralytic does not have faith himself (UBS, 76; Cole, 120; Brooks, 58; France, 124; Strauss, 121); He likely did (English, 66; Schnabel, 66; Stein, 118). Hard to imagine he went unwillingly (Edwards, 76)
- Their faith is **evident** in their “undeterred determination” to **actively** approach to Jesus (cf. 2 Ki 4:27-28; Keener, 133; Evans, 186; Kernaghan, 55; Witherington, 114; Bock, 418; Lane, 93; Edwards, 75; Guelich, 85; France, 124; Garland, 93)
- Kind of funny to think of them digging a hole through the roof (Hurtado, 35)



MARK 2:5 SIN AND SICKNESS



- Surprising that the man comes for healing, but Jesus speaks of forgiveness (Evans, 186; Witherington, 115; Hurtado, 36; Lane, 94; Edwards, 77; Garland, 96; Strauss, 119)
- Imagine a doctor starting talking to us about sin! (Garland, 96)
- In this time period, people often associated disease with sin (Kernaghan, 55; Witherington, 117; cf. Job 4:7; Jn 9:2; Edwards, 78; cf. Guelich, 82; France, 124; Stein, 115; Garland, 97 FN)
- Many would assume that he was paralyzed because of a sin he (or his family) committed (Kernaghan, 55; Witherington, 117)
- A latter rabbinic saying: “No one gets up from his sick-bed unless **all his sins are forgiven**” (*b. Ned. 41a*; Witherington, 117; cf. Evans, 187; Bock, 419; Stein, 115; Garland, 97 FN)
- Because of the purity laws in Leviticus, sick people could not fully participate in activities in the Temple and synagogues (Witherington, 117)



MARK 2:5 SIN AND SICKNESS



- Sin **can** lead to disease and death in the OT (cf. Num. 12:9–15; 2 Sam. 24:10–15; 2 Chr. 7:13–14; 26:16–21; Isa. 38:16–17; Schnabel, 66 FN; cf. Lane, 94; Brooks, 58; France, 124; cf. Ex 15:26; Dt 7:15; 28:22–28; 32:39; Ps 107:17; Garland, 97; Strauss, 121)
- 13 “When I shut up the heavens so that there is no rain, or command locusts to devour the land or **send a plague** among my people, 14 if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will **forgive their sin** and will **heal their land**. (2 Ch 7:13–14, NIV; Schnabel, 66; cf. Is 19:22, 38:17, 57:18f; Lane, 94; Brooks, 58; France, 124; Stein, 115)
- He said, “**If you listen carefully to the LORD your God and do what is right in his eyes**, if you pay attention to his commands and keep all his decrees, **I will not bring on you any of the diseases** I brought on the Egyptians, for **I am the LORD, who heals you.**” (Ex 15:26, NIV)
- **If you pay attention to these laws and are careful to follow them**, then the LORD your God will keep his covenant of love with you, as he swore to your ancestors. (Dt 7:12, NIV) 15 The LORD will **keep you free from every disease**. He will **not inflict on you the horrible diseases** you knew in Egypt, but he will inflict them on all who hate you. (Dt 7:15, NIV)



MARK 2:5 SIN AND SICKNESS



- Sin can lead to disease and death in the NT (cf. Jn 5:14; Ananias and Sapphira: Acts 5:1–11; 1 Cor. 11:30; 1 John 5:16; Schnabel, 66 FN; France, 125; **cf. Jas 5:15-16**; Brooks, 58; cf. Guelich, 82; Stein, 115; cf. Ac 12:20-23; Garland, 97; Strauss, 121)
- 29 For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. 30 That is why many among you are weak and **sick**, and a number of you have **fallen asleep**. (1 Cor 11:29-30, Schnabel, 66 FN; France, 125; Stein, 115; Strauss, 121)
- 19b Then Herod went from Judea to Caesarea and stayed there. 20 He had been quarreling with the people of Tyre and Sidon; they now joined together and sought an audience with him. After securing the support of Blastus, a trusted personal servant of the king, they asked for peace, because they depended on the king's country for their food supply. 21 On the appointed day Herod, wearing his royal robes, sat on his throne and delivered a public address to the people. 22 They shouted, "**This is the voice of a god, not of a man.**" 23 **Immediately, because Herod did not give praise to God, an angel of the Lord struck him down, and he was eaten by worms and died.** (Ac 12:19b-23, NIV)



MARK 2:5 SIN AND SICKNESS



- Healing and forgiving are often **synonymous** (Is 19:22, 38:17, 57:18-19; Lane, 94; Garland, 97; cf. Stein, 115; Brooks, 58; France, 124)
- I said, “Have mercy on me, LORD; **heal** me, for I have **sinned** against you.” (Ps 41:4, NIV; Lane, 94; cf. Jas 5:15; Brooks, 58; cf. France, 124; **cf. Lk 4:18**; Stein, 115)
- “Return, **faithless** people; I will **cure** you of **backsliding**... (Jer 3:22a, NIV; Lane, 94)
- “I will **heal** their **waywardness** and love them freely, for my anger has turned away from them. (Hos 14:4, NIV; Lane, 94; Stein, 115)
- 4 Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. 5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and **by his wounds we are healed**. (Is 53:4-5, NIV; France, 124)



MARK 2:5 SIN AND SICKNESS



- Sickness is not **necessarily** caused by sin (Witherington, 117; Schnabel, 66; Stein, 115; Strauss, 121) in the OT: Job (Schnabel, 66; Brooks, 58; France, 125; Garland, 97; Strauss, 121) nor in the NT (Lk 13:1–5; John 9:2–3; 2 Cor. 12:7; Gal. 4:4–14; esp. Gal 4:13; Schnabel, 66 FN; France, 125; Strauss, 121)
- As you know, it was because of an **illness that I first preached the gospel to you**, (Gal 4:13, NIV)
- As he went along, he saw a man blind from birth. 2 His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” 3 “**Neither this man nor his parents sinned,**” said Jesus, “but this happened so that the works of God might be displayed in him. (Jn 9:1-3, NIV; Witherington, 117; Schnabel, 66; Brooks, 58; Guelich, 82; Stein, 115)



MARK 2:5 SIN AND SICKNESS

BY HIS WOUNDS



WE ARE HEALED

- We don't know, but the man **may** have been ill because of his sin. Jesus would know! (Schnabel, 66; Edwards, 77; France, 125; Garland, 97; Brooks, 58; Strauss, 121; contra Kernaghan, 60)
- We don't know, but the man **may** have been aware that his condition was due to sin (Schnabel, 66; France, 125)
- Jesus primarily comes for forgiveness and spiritual salvation (Witherington, 118) as He ushers in the kingdom of God
- Healings are **secondary** and **confirm** the gospel of the kingdom (Witherington, 118)
- Disease, decay and death are present in the world because of **sin** at the **Fall** (France, 125; Lane, 94; cf. Gen 3:17-18; Strauss, 125 cf. Witherington, 118; Edwards, 77; Strauss, 121). Regardless, the man's/mankind's **main ailment** was/is **sin** (Kernaghan, 59; cf. Stein, 115)
- Therefore, just as sin entered the world through one man, and **death through sin**, and in this way death came to all people, because all sinned— (Rom 5:12, NIV; Stein, 115)
- Jesus comes to bring about the **reversal of the Fall** and its side effects/symptoms (Lane, 94; Guelich, 86; cf. Witherington, 118; Edwards, 77; Garland, 98; Strauss, 121)
- “Consequently every healing is a driving back of death and an invasion of the province of sin” (Lane, 94)

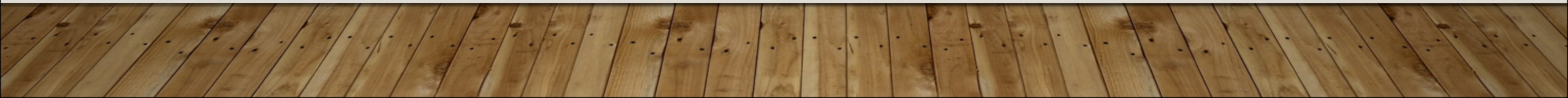




MARK 2:5

WHATCHU TALKIN' BOUT JESUS?



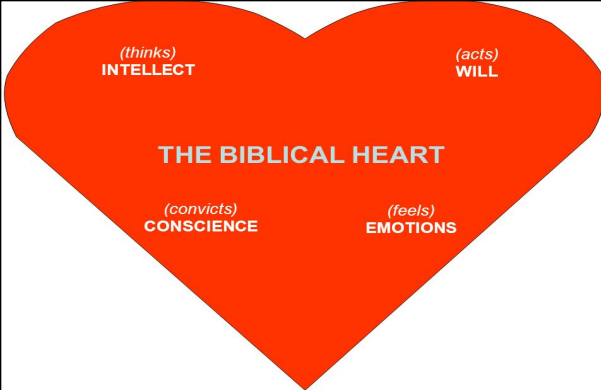
- *Child (teknon)*: “a term of endearment” (UBS, 76; Schnabel, 65; Brooks, 58; Edwards, 76) – not necessarily indicative of age (Brooks, 58), but often from a superior (Edwards, 76; Keener, 133). Likely is reassuring (France, 125; cf. Mk 5:34, 10:24; Lk 16:25; Jn 13:3; Stein, 118)
- Teachers of the law know that **only God** can forgive sin (Keener, 133). However, God’s agents could **pronounce** forgiveness of sin (Keener, 133) – e.g. priests on *Yom Kippur* (Witherington, 115)
- Some see Jesus’ words as a divine passive. Thus, Jesus would be saying: **God has forgiven your sin** (Zerwick, 76; Lane, 95; Brooks, 58; Guelich, 83-93, 95-96; cf. Bock, 418)
- He shall burn all the fat on the altar as he burned the fat of the fellowship offering. In this way the **priest will make atonement** for the leader’s sin, and he will be forgiven. (Lev 4:26, NIV cf. Lev 4:31; Bock, 418; Schnabel, 67; cf. Lev 16; 17:11; Garland, 94)
- Then David said to Nathan, “I have sinned against the LORD.” Nathan replied, “**The LORD has taken away your sin.** You are not going to die. (2 Sam 12:13, NIV; Witherington, 116; Schnabel, 67; Lane, 95; France, 125; Stein, 118; Garland, 94 FN; Strauss, 121)
- However Jesus was not a priest and there was no sacrifice (Keener, 133; cf. France 125). No clear evidence of repentance (Keener, 133)
- Thus, on this view, the teachers of the law would be charging Jesus with **presumption** (Evans, 187; Witherington, 115; Lane, 95).





MARK 2:5 WHATCHU TALKIN' BOUT JESUS?

- In the Gospels, Jesus never says “I forgive your sins” (UBS, 76)
- However, given the reaction of the teachers of the law and Jesus’ response in Mk 2:10 (Evans, 187; Schnabel, 66; Stein, 118; Strauss, 121)...
- Here Jesus is likely claiming divine authority to forgive sin – not merely **pronouncing** forgiveness, but **bringing about** forgiveness (Evans, 187; Schnabel, 66; France, 125; cf. Lk 7:48-49; Stein, 114; Garland, 94; Strauss, 121)
- Shows the diminished role of the Temple (Kernaghan, 56)
- John the Baptist also offered a means of forgiveness apart from the Temple (cf. Mk 1:4; Kernaghan, 56; Hurtado, 36)
- Jesus went beyond what John the Baptist claimed. John did not claim to forgive sin (Kernaghan, 56; cf .



MARK 2:6

WAIT A MINUTE



- **Now some of the teachers of the law were there – sitting and debating in their hearts: (Mark 2:6, AT)**
- **Debating:** (διαλογίζομαι | *dialogizomai*): like dialogue. “Ponder, consider, reason” (NIDNTTE, 123). “Inward deliberation or questioning” (UBS, 77)
- In Hebrew thought (and much of ancient literature) the heart is the “center of intellectual activity” (UBS, 7) – “human cognition and volition, the seat of the intellectual, spiritual and emotional life” (Schnabel, 67; cf. Brooks, 58; Stein, 119; Strauss, 121). They were thinking to themselves silently (UBS, 77; Stein, 120)
- 9 So give your servant a **discerning heart** to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours?” (1 Ki 3:9, NIV)
- Teachers of the law were mentioned in Mk 1:22; unlike them, Jesus teaches with **authority** (*exousia*) (France, 122; Stein, 119; Garland, 93; Strauss, 121)
- They were experts who copied Scripture and made judgments based on the Law (Bock, 418; Hurtado, 41; Lane, 95; Garland, 94; cf. Cole, 121). Scribes devoted their lives to the study and application of the Law to all of life (Hurtado, 36; Garland, 94)
- Teachers of the law will be the one who will cause Jesus trouble later (cf. Mk 3:22; Witherington, 115; Bock, 418; France, 122).

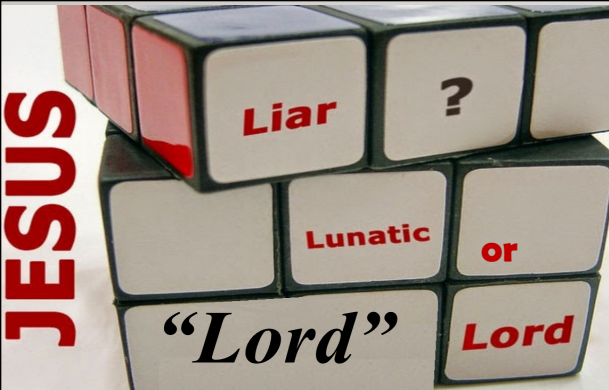
WHO DO YOU THINK YOU ARE



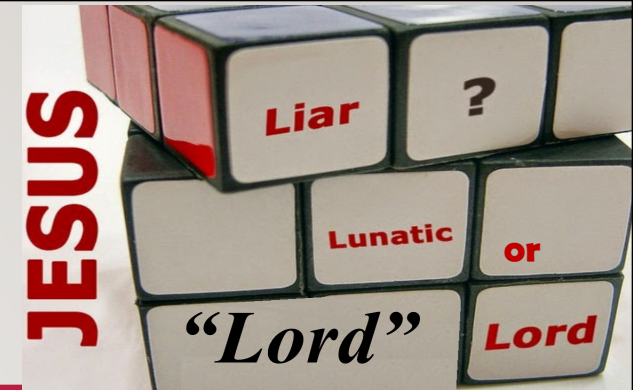
MARK 2:7 WHO DOES THIS GUY THINK HE IS?

WHO DO YOU
THINK
YOU ARE?

- "Why does this guy speak in this way? He blasphemes! Who is able to forgive sins except the one God?" (Mk 2:7, AT)
- "This guy" is contemptuous (Robertson, 697; UBS, 78; Witherington, 115)
- Blaspheme (βλασφημέω | *blasphēmeō*): to profane God (UBS, 78; Brooks, 59). During this time, blasphemy could refer to broad variety of acts that dishonored the name of God (Keener, 133; cf. Mk 3:28-29, 7:22, 15:29; Hurtado, 41)
- Not just pronouncing the divine name (YHWH) irreverently, but also idolatry, disrespect, (Schnabel, 67), claiming to do what God can do (France, 126), etc.
- Virtually nothing in Jewish literature suggests that any person – even the Messiah or the Son of Man – could forgive sin (Witherington, 116; Lane, 95, 98; Edwards, 78; Guelich, 87; Stein, 121)
- Teachers of the law: *This* guy is assuming authority that belongs to God alone (NIDNTTE, 516-517; Keener, 133; Bock, 418; Hurtado, 36; Guelich, 87; Stein, 119; Strauss, 122)
- 33 "We are not stoning you for any good work," they replied, "but for **blasphemy**, because you, **a mere man, claim to be God.**" (Jn 10:33, NIV; France, 126; cf. Jn 5:18; Stein, 119; Strauss, 122)



MARK 2:7 (ULTIMATELY) GOD FORGIVES, WE DON'T



- Could be “God alone” (UBS, 78). But “one God” recalls Dt 6:4 (Schnabel, 67): 4 Hear, O Israel: The LORD our God, the **LORD** is one. 5 Love the LORD your God with all your heart and with all your soul and with all your strength (Dt 6:4-5, NIV; Schnabel, 67; Guelich, 87; France, 126; Strauss, 122)
- **Only God can forgive sin** because ultimately **all sin is against God** (Witherington, 116; cf. **Ps 51:4**; Edwards, 78)
- People can forgive others for wrongs people have done to them (cf. Mt 6:14; Lk 6:37; Col 3:13; Stein, 119; cf. Hurtado, 36), but **only God can forgive sin** (Ex 34:6-7; Bock, 419; English, 66; Schnabel, 67; Edwards, 78; cf. Ps 32:15; Ps 51:1-4; Is 6:7; Dn 9:9; Zec 3:4; Garland, 94 FN; cf. Hurtado, 37; Guelich, 87; Cole, 121; Brooks, 59)
- **“I, even I, am he** who blots out your transgressions, for my own sake, and remembers your sins no more. (Is 43:25, NIV; Bock, 419; cf. Dn 9:9; English, 66; Schnabel, 67; Guelich, 87)
- **I** have swept away your offenses like a cloud, your sins like the morning mist. Return to me, for I have redeemed you.” (Is 44:22, NIV; Bock, 419; Schnabel, 67; Guelich, 87; Garland, 94 FN)
- who **forgives all your sins and heals all your diseases**, (Ps 103:3, NIV; Evans, 187; English, 66; Brooks, 58; Lane, 94; Edwards, 78; Guelich, 82; France, 124; Stein, 115; Garland, 94 FN)
- **Who is a God like you**, who pardons sin and **forgives the transgression** of the remnant of his inheritance? You do not stay angry forever but delight to show mercy. (Mic 7:18, NIV; Edwards, 78; Garland, 94)
- If Jesus is not divine, He is blaspheming. He must be “either God, or mad, or bad” (Cole, 121)



MARK 2:7 BLASPHEMY



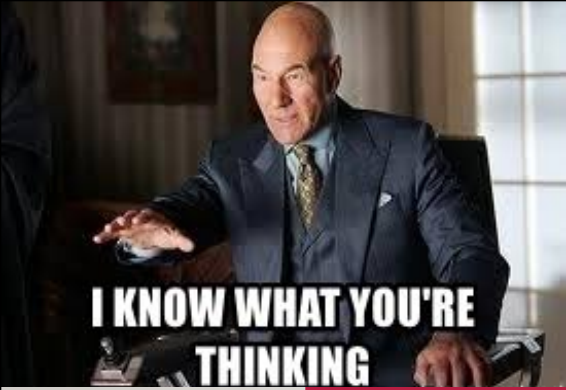
- 10 Now the son of an Israelite mother and an Egyptian father went out among the Israelites, and a fight broke out in the camp between him and an Israelite. 11 The son of the Israelite woman **blasphemed** the Name with a curse; so they brought him to Moses. (His mother's name was Shelomith, the daughter of Dibri the Danite.) 12 They put him in custody until the will of the LORD should be made clear to them.
- 13 Then the LORD said to Moses: 14 "Take the **blasphemer** outside the camp. All those who heard him are to lay their hands on his head, and the **entire assembly is to stone him**. 15 Say to the Israelites: 'Anyone who curses their God will be held responsible; 16 anyone who **blasphemes** the name of the LORD is to be **put to death**. The entire assembly must stone them. Whether foreigner or native-born, when they **blaspheme** the Name they are to be **put to death**. (Lev 24:10-16, NIV; Keener, 133;



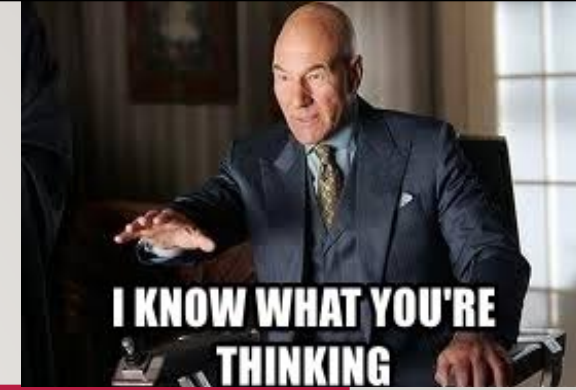
MARK 2:7 BLASPHEMY



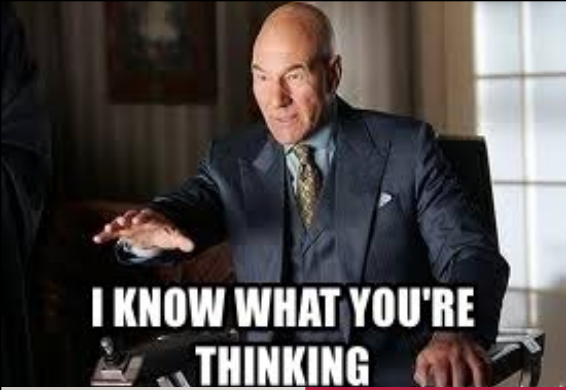
- 17 “ ‘Anyone who takes the life of a human being is to be put to death. 18 Anyone who takes the life of someone’s animal must make restitution—life for life. 19 Anyone who injures their neighbor is to be injured in the same manner: 20 fracture for fracture, eye for eye, tooth for tooth. The one who has inflicted the injury must suffer the same injury.
- 21 Whoever kills an animal must make restitution, but whoever kills a human being is to be put to death. 22 You are to have the same law for the foreigner and the native-born. I am the LORD your God.’ ” 23 Then Moses spoke to the Israelites, and **they took the blasphemer outside the camp and stoned him.** The Israelites did as the LORD commanded Moses. (Lev 24:17-23, NIV; Keener, 133)



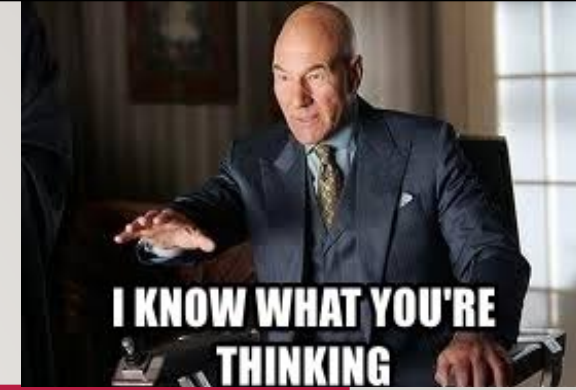
MARK 2:8 I KNOW WHAT YOU'RE THINKING



- **And, straight away Jesus, having recognized in His spirit that they were debating within themselves in this way, He says to them, "Why do you debate these things in your heart?" (Mk 2:8, AT)**
- **In His spirit:** in His spirit; not the Holy Spirit (UBS, 79; Brooks, 59; Guelich, 87; Stein, 120) . His spirit: the source/seat of one's inner life, as opposed to the physical (UBS, 79) – in Himself (Guelich, 87), a synonym for "heart" (Stein, 120)
- Jesus shows that He has **immediate, supernatural** knowledge of their thoughts (cf. Mk 5:30; 12:15; Schnabel, 67; Witherington, 115; Bock, 419; Edwards, 78; France, 126; Garland, 94; but see Mk 13:32; Brooks, 59; cf. **Judas:** Mk 14:18-21; **Samaritan Woman:** Jn 4:16-19; Stein, 120; Garland, 94; Strauss, 122) – like a prophet (cf. 2 Ki 6:12; Keener, 133; cf. Guelich, 87).
- God knows peoples' hearts (cf. 1 Ki 8:39; Ps 7:9; Jer 11:20; Lk 16:15; Ac 1:24, 15:8; Guelich, 88; cf. Rom 8:27; Stein, 122; cf. 1 Ch 28:9; **Ps 139:1-2**; 1 Th 2:4; Rev 2:23; Garland, 94)
- **Before a word is on my tongue you, LORD, know it completely. (Ps 139:4, NIV)**



MARK 2:8 I KNOW WHAT YOU'RE THINKING



- 9 The **heart** is deceitful above all things and beyond cure. Who can understand it? “10 I the **LORD search the heart** and examine the mind, to reward each person according to their conduct, according to what their deeds deserve.” (Jer 17:9-10, NIV; Garland, 94)
- 7 But the LORD said to Samuel, “Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things people look at. People look at the outward appearance, **but the LORD looks at the heart.**” (1 Sam 16:7, NIV; Guelich, 88; Stein, 122; Garland, 94)
- 38 and when a prayer or plea is made by anyone among your people Israel—being aware of the afflictions of their own hearts, and spreading out their hands toward this temple—39 then hear from heaven, your dwelling place. Forgive and act; deal with everyone according to all they do, since you know their hearts (**for you alone know every human heart**), (1 Ki 8:38-39, NIV; Guelich, 88)

TALK
IS
CHEAP

MARK 2:9 TALK IS CHEAP

TALK
IS
CHEAP

- **"Which is easier: to say to the paralyzed man, 'Your sins are forgiven' or to say, 'Rise and take up your mat and walk?' (Mk 2:9, AT)**
- It's easier to **say** "your sins are forgiven" because one does not have to provide proof (UBS, 80; Witherington, 116; Bock, 419; English, 66; Cole, 121; Schnabel, 68; Brooks, 59; Edwards, 79; Guelich, 88; France, 127; Stein, 120; Garland, 95; Strauss, 122). **Any madman can claim to forgive sin** (cf. Kernaghan, 58-59)
- It's harder to **say** "Rise and take up your mat and walk" because if it doesn't happen, one looks stupid (cf. UBS, 80; Evans, 188; Bock, 419; English, 66; Cole, 121; Schnabel, 68; Brooks, 59; Edwards, 79; Guelich, 88; France, 127; Stein, 120; Garland, 95; Strauss, 122)
- By proving what is **harder**, He therefore proves He can do what is **easier** (UBS, 80; Evans, 188; Bock, 419; English, 66; Guelich, 88) (*qal wa-homer/a fortiori* argument; UBS, 80; Schnabel, 68, 69; France, 127; Stein, 120; Strauss, 122) **Healing can be seen, forgiveness cannot** (Bock, 419)

TALK
IS
CHEAP

MARK 2:9 TALK IS CHEAP

TALK
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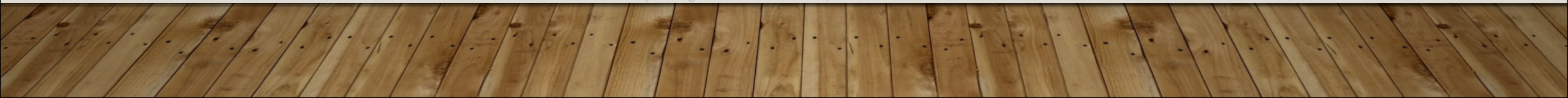
- 20 But a **prophet who presumes to speak in my name anything I have not commanded**, or a prophet who speaks in the name of other gods, **is to be put to death.**”
21 You may say to yourselves, “How can we know when a message has not been spoken by the LORD?” 22 If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That prophet has spoken presumptuously, so do not be alarmed. (Dt 18:20-22, NIV; Garland, 95)
- Yet, it’s **easier** to “heal the body than to restore the soul” via forgiveness (Cole, 122; cf. Witherington, 116; Bock, 419; Lane, 96; Stein, 120; Strauss, 122))



MARK 2:10 SON OF MAN



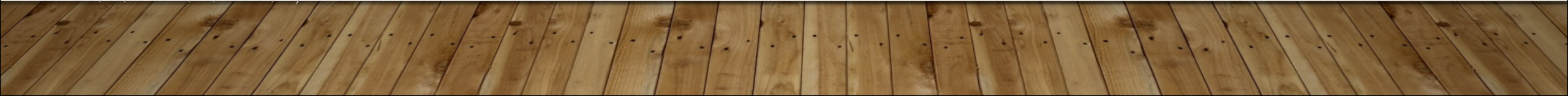
- **But, so that you may know that the Son of Man has authority to forgive sins on the earth..." (He [then] says to the paralyzed man): (Mk 2:10,AT)**
- Son of Man is Jesus' favorite self-designation (Bock, 419; Hurtado, 37; Brooks, 59). Appears in Mark 14 times (Bock, 419; Brooks, 59; Edwards, 80; Guelich, 89)
- In the OT, son of man (Hb. *ben adam*; Ar. *bar 'enaš*) can mean a mere **human being** (Kernaghan, 57; Hurtado, 41; Schanebl, 68; Guelich, 89; Strauss, 123) – not necessarily a male (Hurtado, 41)
- what is mankind that you are mindful of them, **human beings [lit. sons of man/Adam]** that you care for them? (Ps 8:4, NIV; Kernaghan, 57; English, 67; cf. Ps 144:3, 145:12, Brooks, 59)
- In Ezekiel, the prophet is frequently referred to as “son of man” (cf. Ezk 2:1, 3, 6, 8; Hurtado, 41; Brooks, 59; cf. Kernaghan, 57; English, 67; Cole, 122) – over 99 times (Strauss, 123)
- Jesus may just be saying: *This* human being (i.e., myself) has divine authority to forgive sins (Hurtado, 41; Cole, 122) – for He is the Son of God (Mk 1:1; 15:39; Hurtado, 38)
- Son of Man can also be a circumlocution for “I” (Kernaghan, 57; Guelich, 89)





MARK 2:10 SON OF MAN

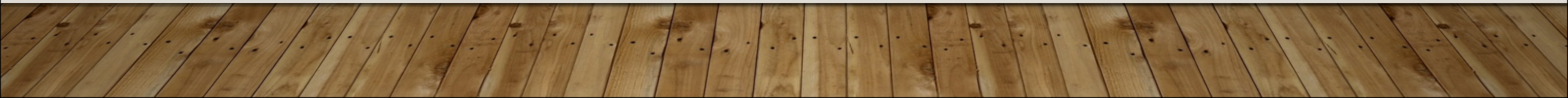
- 13 “In my vision at night I looked, and there before me was one like **a son of man, coming with the clouds of heaven**. He approached the **Ancient of Days** and was led into his presence. 14 He was given **authority [LXX, *exousia*]**, glory and sovereign power; **all** nations and peoples of **every** language **worshiped** him. His dominion is an **everlasting dominion** that will not pass away, and his **kingdom** is one that will never be destroyed. (Dn 7:13-14, NIV; Evans, 187; cf. Dn 7:27; Kernaghan, 57; Bock, 419; English, 67; Cole, 122 FN; Schnabel, 68; Brooks, 59; Edwards, 80; Guelich, 93; France, 127; Garland, 95; Strauss, 123)
- Again the high priest asked him, “Are you the **Messiah**, the **Son** of the **Blessed One**?” 62 “I am,” said Jesus. “And you will see **the Son of Man** sitting at the **right hand** of the **Mighty One** and **coming on the clouds of heaven**.” 63 The high priest tore his clothes. “Why do we need any more witnesses?” he asked. 64 “You have heard the **blasphemy**. What do you think?” They all condemned him as **worthy of death** (Mk 14:61b-64, NIV; Evans, 187; Witherington, 115; Bock, 418, 419; **foreshadowing:** Hurtado, 36, 41; Cole, 122, FN; Schnabel, 67, 68; Lane, 95; Brooks, 59; Guelich, 87, 91)
- Jesus not saying that **any human** has the power to forgive sin (Stein, 121). Since the Son of Man gets **authority** from heaven, **He** has **authority** to forgive sin **on earth** (Evans, 187; Witherington, 116; Schnabel, 68; France, 128; Strauss, 124; cf. English, 67)
- Jesus makes it clear that He’s not just all talk; He has the divine **authority (*exousia*)** to forgive (cf. Mk 1:21, 27; Hurtado, 37; Schnabel, 68; Edwards, 79; Guelich, 90)





MARK 2:10

SON OF MAN SECRET?

- Why would Jesus claim the divine title “Son of Man” from Daniel 7 when elsewhere in Mark He strives to be secretive about His true identity (cf. Witherington, 116; English, 67). Would Jesus have claimed divine authority to forgive sin in the presence of the skeptical teachers of the law? (Witherington, 116)
 - Some say that Mark has inserted words directed to his readers: “but so that **you** may know that the Son of Man has the authority to forgive sins” (Witherington, 116; Lane, 96-97)
 - However, it is more reasonable to see these words as Jesus affirming His divine authority (Bock, 419; Stein, 121) – Mark, nor any other Gospel author call Jesus the Son of Man (Brooks, 60; Strauss, 123)
 - Previously, Jesus chooses not to reveal the full nature of His identity; here He does want to reveal the full nature of the healing/forgiveness He brings about (English, 67)
 - Why choose “Son of Man”? It’s **ambiguous** (Brooks, 59; Edwards, 79; cf. Mk 8:27-30; Garland, 95; Strauss, 123) – had no political/military/messianic connotations (at the time) (Edwards, 79; France, 127-128; Garland, 95; Strauss, 123). It **both** reveals and conceals His identity (Stein, 121)
 - Son of Man has “overtones of both **humanity** and **deity**. By using it, Jesus forced persons to make up their own minds as to what kind of person he was.” (Brooks, 59) “Was He a man or **The Man?**” (Brooks, 59)
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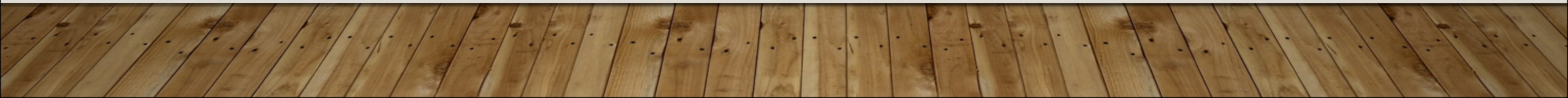


MARK 2:10

SON OF MAN



- “Son of Man” title occurs in three contexts
 1. Concerning Jesus’ divine authority in **earthly** ministry (e.g., to forgive sin (Mk 2:1-12) and to alter Sabbath laws (Mk 2:28) (Brooks, 60; Edwards, 80; Stein, 121; Garland, 96; Strass, 123; cf. Guelich, 89)
 2. Concerning Jesus’ **suffering, death, and resurrection** (Mk 8:31, 9:9, 12, 31, 10:33-34, 45, 14:21 (2x); Brooks, 60; cf. Bock, 419; Cole, 122; Edwards, 80; Garland, 96; cf. Dn 7::25-27; Strauss, 123; cf. Guelich, 89)
 3. Concerning Jesus’ **glorious return to save and judge** (Mk 8:38, 13:26, 14:62; Brooks, 60; Edwards, 80; Garland, 96; cf. Hurtado, 41; Guelich, 89; Strauss, 123)
- The Son of Man is “the one who is truly human must suffer and die. But this same person is more than a man, and he must also be raised from the dead and return in glory.” (Brooks, 60)
- Each of the three refers to a “divine attribute” or “divinely ordained purpose” (Edwards, 80)





MARK 2:11 GET UP!



- "...to you, I say: Rise, take up your mat, and go home." (Mk 2:11, AT)
- To you is emphatic (UBS, 82)
- Jesus healing/forgiveness is a prophetic **sign** of the manifestation of the inbreaking kingdom of God (Garland, 94)
- Then will the **lame leap** like a deer, and the mute tongue shout for joy. Water will gush forth in the wilderness and streams in the desert. (Is 35:6, NIV; cf. Jer 31:8; Lane, 99; Strauss, 125)
- 22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our **king**; it is he who will **save us**. Your rigging hangs loose: The mast is not held secure, the sail is not spread. Then an abundance of spoils will be divided and even the **lame** will carry off plunder. (Is 33:22-23, NIV; Garland, 94). No one living in Zion will say, "**I am ill**"; and the **sins of those who dwell there will be forgiven**. (Is 33:24, NIV; Garland, 94)
- No longer will they teach their neighbor, or say to one another, 'Know the Lord,' because they will all know me, from the least of them to the greatest," declares the Lord. "For I will **forgive their wickedness** and will **remember their sins no more**." (Jer 31:34, NIV; Garland, 94; cf. Is 40:2-3; Strauss, 125)



MARK 2:12 NEVER SEEN NOTHIN' LIKE IT



- **And he was raised and, straight away, having took up the mat, he went out in front of everyone. As a result, this caused everyone to be beside themselves and they glorified God saying, "We have never seen anything like this!" (Mk 2:12, AT)**
- Immediate healing with just a word (cf. Heb 11:3; Cole, 123; cf. Schnabel, 69; France, 129) Right in front of their eyes – in public (Evans, 188; Schnabel, 69; France, 129)
- **Besides themselves** (ἐξίστημι | *existēmi*): lit. to “be outside oneself” (EDNT, 7; cf. UBS, 83). They **lost their minds** w/ amazement (cf. NIDNTTE, 153)
- People are often **astonished** at Jesus (cf. Mk 1:22, 27; UBS, 83; cf. Mk 5:20, 42; Hurtado, 42; cf. Mt 9:8; Cole, 123; cf. Mk 5:42, 6:51, 12:17; Strauss, 124) – but this does not amount to true faith (Hurtado, 42). They have never seen anything like it (Is 64:4; Mt 9:33; 1 Cor 2:9; Stein, 121)
- **Everyone** may (Schnabel, 69; Lane, 99; Stein, 121) or may not (Brooks, 60; France, 129) include the teachers of the law. They would have been **shamed** (Strauss, 124)



MARK 2:12 NEVER SEEN NOTHIN' LIKE IT

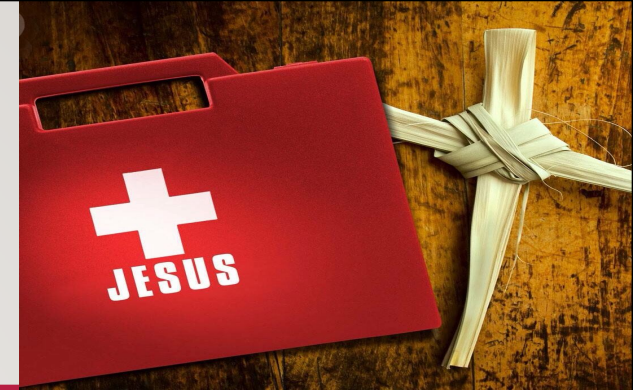


- If Jesus had led people away from God, the charges of blasphemy may have been more justified (Kernaghan, 59). But, in the end, **God was glorified** (Kernaghan, 59; Garland, 95)
- Teachers of the law knew that, **ultimately**, only God can forgive sin – and that, **ultimately**, only God can heal (Keener, 133; cf. Schnabel, 66; Edwards, 79; Garland, 97)
- 16 Then the LORD said to Moses, “Tell Aaron, ‘Stretch out your staff and strike the dust of the ground,’ and throughout the land of Egypt the dust will become gnats.” 17 They did this, and when Aaron stretched out his hand with the staff and struck the dust of the ground, gnats came on people and animals. All the dust throughout the land of Egypt became gnats. 18 But when the magicians tried to produce gnats by their secret arts, they could not.
- Since the gnats were on people and animals everywhere, 19 the magicians said to Pharaoh, “This is **the finger of God.**” But Pharaoh’s heart was hard and he would not listen, just as the LORD had said. (Ex 8:16-19, NIV)
- This is the “**finger of God**” (cf. Ex 8:19; Cole, 123; cf. Schnabel, 69), proving “Jesus does what only God can do” (Edwards, 79; cf. France, 129; Strauss, 124)



MARK 2:1-12

SPIRITUAL PARALYSIS: CONCLUSION



- As with touching the leper, Jesus “shatter[s] the social and religious conventions of his day” (Kernaghan, 59)
- Spiritual sickness is a greater issue than physical sickness (Kernaghan, 59; Garland, 99); Spiritual health > physical health. Sin may or may not lead to sickness (cf. 2 Cor 12:7-10; Strauss, 126)
- Religious people can (knowingly or unknowingly) oppose God (English, 67)
- **Good actions can lead to evil reactions** (English, 68). “The idea that if the church ‘got her act right’ society would embrace her may well be illusory” (English, 68). Rightly preaching the gospel and living godly leads to persecution (cf. English, 68; cf. 2 Tim 3:12)
- Again, Jesus’ works confirm/validate His words (Kernaghan, 60; cf. Lk 7:22, Mt 11:5; Cole, 120; Guelich, 86; Lane, 99; Brooks, 58) and his **authority** (Hurtado, 37; Strauss, 125) – even authority to forgive/heal sin (Strauss, 117, 125)
- Faith is an attitude expressed in conduct – active trust (Strauss, 117) – in spite of difficulties (Strauss, 125)
- The healing of the paralyzed man is “an **illustration of the forgiveness** with which it is linked” (Hurtado, 37)
- The man is **bound** to his **bed** in **physical paralysis**, others are **bound** to **sin** in **spiritual paralysis** (Hurtado, 37) “...his release from the paralysis is a vivid picture of release from sins and guilt.” (Hurtado, 37)