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Salvation Is The Greatest Miracle

Mk. 2:1-12

Jesus has just left the demoniac at Gadara clothed and sane, crossed the Sea of Galilee on a boat and has returned to His own city Capernaum

The next thing Mark records is the encounter of the paralytic at Capernaum focusing on the very purpose of the Incarnation, to forgive our sins.

So lets look at the healing of the paralytic that is characterized by three things. Mk. 2:1-12

- I. The occasion that drew the paralytic. vs. 1-2
- II. The compassion for the paralytic. vs. 3-5
- III. The consternation over forgiving the sins of the paralytic. vs. 6-12

I. The occasion that drew the paralytic. vs. 1-2

* The parallel passages. Matt. 9:2-8; Lk.5:17-26

- A. The return of Jesus to Capernaum. vs. 1
 1. The time is stated, “And again he entered Capernaum after some days”. vs. 1a
 - a. The word again confirms the frequency of Jesus going out and coming back to Capernaum.

- 1) The word again “palin”, means to repeat, in this case to enter Capernaum one more time.
- 2) The word appears 142 times in the New Testament.

- b. The name Capernaum means the “village of Nahum” in Hebrew, weather it refers to the prophet Nahum is not certain, but in Greek it is one word “Kapernaoum” “the village of comfort”, the headquarter of the ministry of Jesus. Matt. 4:13
 - 1) Capernaum is called “His city”. Matt. 9:1
 - 2) The city was located on the north-west shore of the Sea of Galilee, Tiberias or Gennesaret, near the flow of the Jordan into the lake.
 - 3) The city was on the major road that went from Damascus to Egypt and the Mediterranean and was a seat of custom to collect Taxes, Matthew was one of these tax collectors. Matt. 9:9; Mk. 2:13-15
- c. The exact number of days are not given.
 - 1) The inference is a few days after Jesus had returned from delivering the two demon possessed men at Gadara. Matt. 8:28-34

- 2) Without any doubt Jesus took some time to rest, grieving over the rejection of Him by the Gadarenes by asking Him to leave, caring more for the loss of their pigs than the deliverance of the demoniacs.
2. The news spread about the arrival of Jesus, “and it was heard that He was in the house.” vs. 1b
 - a. The fame of Jesus had already spread like a wildfire and He could no longer walk open in public.
 - 1) That is why Jesus told the demons to be muzzled when they identified Him a, “Jesus of Nazareth, the Holy One of God.” Mk. 1:24
 - 2) It was the same reason Jesus told the leper not to tell anyone. Mk. 1:44
 - b. The house is not identified as to who it belonged to.
 - 1) Some think it was Peter’s house.
 - 2) It could have been the house of Jesus, his mother, brothers and sister, they had moved also to Capernaum. Jn. 2:12
 - 3) The house is not important, it is Jesus.

B. The response of the people at Capernaum.
vs. 2

1. The immense crowd to see Jesus, “Immediately many gathered.” vs. 2a
 - a. The key word of Mark “immediately” is translated so 36 times out of 41.
 - b. The word many “polus”, means a great and large number.
 - c. It did not take long for people to gather once aware Jesus was present.
2. The crowded condition is described, “so that there was no longer room to receive *them*, not even near the door.” vs. 2b-c
 - a. Mark alone gives this detail of there being no room, “even at the door”.
 - b. The outside of the house was without doubt swamped with people pushing and shoving.
 - c. The crowd probably extended a good distance from the house.
3. The proclamation of Jesus, “And He preached the word to them.” vs. 2d
 - a. The word preached “laleo”, is simply the description of the mechanics of speech, to utter a voice, emit sound by the use of the tongue to declare the words of the gospel to them.
 - b. The tense is the durative imperfect, ongoing during this time.
 - c. Luke provides a commentary, “Now it happened on “a certain day”, as He was teaching, that there were Pharisees and teachers of the law

sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was present to heal them.” Lk. 5:17

Illustration

A magnet draws metal to itself, it will not affect aluminum, wood or plastic, in the same way Jesus draws sinners to Himself that are genuinely convinced of their own sinfulness in need of salvation as they hear the gospel.

* Like some at the crowd, but not all were sincere!

Application

1. People come to church for many different reasons.

- a. Some come just because they are lonely and want to be with other people.
- b. Others come to seek out a wife or a husband.
- c. Still other just to see what they can get from the church or individual in the church.
- d. Then there are those that come they hear the gospel, are convicted of their sins, repent and get saved.

* “Faith come by hearing and hearing by the word of God.” Rom. 10:17

2. The way God saves people is completely just and fair, unlike the claims of religion or philosophy.

- a. Religions love to point out the many things a person must do to show God they are worthy

of Him and to be absolved of their sins, be it works, rituals, baptisms, sufferings, etc.

- b. Philosophy merely tell a person how good they are, “that man is basically good”, this is humanism, believing in oneself!
- c. These do not deal with the problem of sin in relation to a holy God that demands sinless perfection.
 - * Paul says, “Beware lest anyone cheat you through philosophy and empty deceit, according to the traditions of men, according to the basic principles of the world, and not according to Christ.” Col. 2:8

The occasion that drew the paralytic was the presence of Jesus!

II. The compassion for the paralytic. vs. 3-5

A. The arrival of the paralytic to Capernaum. vs. 3-4

- 1. The impaired man was brought to the house by others, “Then they came to Him, bringing a paralytic who was carried by four *men*.” vs. 3
 - a. The friends of the paralytic had heard about Jesus being back without any doubt, indicated by the words, “Then they came to Him”, Jesus.

- 1) They probably had been waiting for Jesus to return to Capernaum, knowing He would sooner or later.
 - 2) They wasted no time once they heard He was back.
 - 3) Matthew has the word behold “idou”, emphasizes the immediate demand to see or observe the arrival of the paralytic.
 - 4) The late Pastor Chuck Smith use to say that people always identified Jesus with the person with the greatest need.
- b. The physical condition of the man is stated, “a paralytic”.
- 1) The word paralytic “paralutikos”, refers to and describes a relaxing of the nerves to weaken the body till a person could not walk or move and was very painful.
 - 2) Thereby making walking, speaking and grabbing things impossible, making life most difficult.
2. The method the men used to get the paralytic to Jesus in view of the crowded condition is described. vs. 4
- a. The men were undeterred, “And when they could not come near Him because of the crowd.” vs. 4a

- 1) They had brought their friend for Jesus to heal him and would not be discouraged.
 - 2) They were not going back without getting their friend to Jesus.
- b. The men took the paralytic up to the roof, “they uncovered the roof where He was.” vs. 4b
- 1) Houses had outside stairs to the roof.
 - 2) The word uncovered “apostegazo”, means they took off or broke up the clay tiles and tree branches laid over the beams.
 - 3) Luke confirms this and gives added information that helps us, “And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with *his* bed through the tiling into the midst before Jesus.” Lk. 5:19
- c. The men eased the paralytic down, “So when they had broken through, they let down the bed on which the paralytic was lying.” vs. 4
- 1) They probably tied ropes to his bed “lrabbatos”, that was a poor man’s mattress filled with straw, a pallet for one person.

- 2) Houses were split-level, at the end was a raised platform for the family to sleep and animals were brought in at night to prevent the stealing of them.
- 3) Jesus probably was on the raised area as they let the paralytic down on his bed in the middle of the room in front of Jesus.

B. The response of Jesus to the need of the paralytic. vs. 5

1. Jesus needed no one to give Him any information, “When Jesus saw their faith.” vs. 5a
 - a. The word saw, “eido”, means perceived the faith of his friends that brought him.
 - 1) These men believed Jesus could heal the man, active faith.
 - 2) These men were either loving friends or family, we do not know.
 - 3) Matthew says Jesus told the man, “be of good cheer”. Matt. 9:2
 - b. All three synoptic gospels record the faith of the four friends.
 - 1) Sometimes in Scripture it is the faith of the individual.
 - 2) Sometimes it is the faith of others.
 - 3) Still other times it is God’s sovereign will to heal someone.

2. Jesus addressed the man tenderly, “He said to the paralytic, “Son.” vs. 5b
 - a. The word Son “teknon” is a term of endearment and affection, a favorite of First John.
 - b. Jesus knew the horrible condition and suffering the man had experienced, and how long, so He had compassion.
3. Jesus addressed the most important need of the man, “your sins are forgiven you.” vs. 5c
 - a. Without doubt his friend said to each other, no, no, we brought him to be healed.
 - b. But Jesus knew that if He merely healed the man to physical health he would still be lost and dead in his trespasses and sins. Eph. 2:1-2
 - c. Jesus could see the active faith of his friend for the man’s healing, but most important Jesus also saw the man’s faith to be forgiven of his sins and be saved.

* Jesus knew what was in his heart as well as every man. Jn. 2:24-25
 - d. The proclamation of Jesus was certain, “Son your sins are forgiven you.”
 - 1) The word sins “hamartia”, which literally means to miss the mark.

- a) The mark God requires is perfection, but through the fall of Adam, sin-nature became part of every person's nature at birth, passed down by both parents.
 - b) The product of sin-nature are sins of every kind, thoughts, words, deeds and actions that first are against God then against man.
- 2) The word forgiven "aphemi", means to send away or depart.
- a) The tense weather present perfect or the passive present, indicate his sins no longer existed.
 - b) They were blotted out and dismissed, removed, as far is the east from the west, placed in the depths of the ocean. Is. 43:25; Ps. 103:12; Mic. 7:10

Illustration

Nothing reveals and illustrates the compassion of God more than the book of Genesis at the fall, as God allowed Adam and Eve to repent of their sin and be reconciled to God in fellowship with the promise of a future Redeemer for the entire world of sinners, the Seed of the woman. Gen. 3:15

Application

1. There will never be one person that will be able to charge God with not giving them an opportunity to repent from their sins and be saved.
 - a. The invitation is to the entire world of humanity, all are sinners by nature. Jn. 3:16
 - b. The place, time or occasion will take place, God knows and I believe there is more than just one opportunity to repent in life.
 - c. The way to repent and be saved is by hearing or reading of the gospel, the Good news of God.
 - * Paul says, "For this reason I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith." Rom. 1:16-17
2. Every person in hell right now knows they could have repented and been in heaven, but chose not to and that they sent themselves to hell to be separated from God for eternity.
 - a. There are no doubters in hell right now.
 - b. There will not be any doubters in the Lake of Fire, after the White-Throne Judgment.
 - c. There will be no one who will dare to accuse God of being unjust or unfair, they will be absolutely silent.
 - * "As it is written: "There is none righteous, no, not one; they have all turned aside;

they have together become unprofitable; there is no one who does good, no, not one.” Rom. 3:10-12

3. There are people that unless they see signs and wonders will not believe, Jesus does not commit Himself to these for salvation.

- a. Jesus says this, “Then Jesus said to him, “Unless you *people* see signs and wonders, you will by no means believe.” Jn. 4:48
- b. Jesus told Thomas, “Because you have seen me, you have believed. Blessed are those who have not seen and yet have believed.” Jn. 20:29

* The book of Hebrews say, “Now faith is the substance of things hoped for, the evidence of things not seen.” Heb. 11:1

The compassion for the paralytic was forgiveness by Jesus!

III. The consternation over forgiving the sins of the paralytic. vs. 6-12

- A. The protest against Jesus for declaring He forgave the sins of the paralytic. vs. 6-9
 - 1. The objectors and enemies of Jesus, “And some of the scribes were sitting there and reasoning in their hearts.” vs. 6
 - a. The word reasoning “dialogizomai”, means to bring together and resolve in one’s mind, to deliberate.

* Remember Luke said the Pharisees and teachers of the law, the scribes, came out of every town of Galilee, Judea and Jerusalem. Lk. 5:17

- b. The word Hearts “kardia”, refers to the seat of man’s rational and moral activity and will of the old man and his sin-nature.
 - 1) They did not say a word, but in their hearts!
 - 2) The heart is deceitful and desperately wicked, God alone knows the full potential of our evil! Jer. 17:9
 - 3) Nothing has changed since the fall and before the flood, “Then the LORD saw that the wickedness of man was great. In the earth, and that every intent of the thoughts of his heart was only evil continually.” Gen. 6:5
 - 4) Jesus said, “But those things which proceed out of the mouth come from the heart, and they defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” Matt. 15:18-19
- 2. Their words of their accusation are recorded, “Why does this *Man* speak

blasphemies like this? Who can forgive sins but God alone?" vs. 7

- a. The word blasphemies "blasphemia", as we have noted many times means impious, reproachful, vile speech against God.
 - 1) In this case injurious towards God by claiming to do what God alone can do, forgive sins.
 - 2) In affect making Himself equal with God, God Himself.
 - 3) Blasphemy against God was punishable by stoning. Lev. 24:15
- b. The idea in the hearts and mind of these religious men that Jesus declared to have forgiven the sins of this man and departed forever offended and incensed them.
 - 1) Their hatred of Jesus would only grow with time.
 - 2) This growing hatred for Jesus would culminate in trying Jesus for blasphemy and crucifying Him.
3. Their thoughts were exposed and revealed, "But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts?" vs. 8
 - a. The word immediately "eutheos", instantly, a key word of Mark.

- b. The word perceived "epignous", means to know fully, a participle aorist active, literally "having known.
 - 1) Do not miss it, Jesus perceived "in His spirit".
 - 2) Matthew says, "knowing their thoughts". Matt. 9:4
- c. When? Immediately! Jesus was Omniscient and knew what was and is in every person. Jn. 2:24-25
 - * God knows our thought from afar, from their origin. Ps. 139:2
- d. The question of Jesus was "Why do you reason about these things."
 - 1) The word reason "dialogizomai", as in verse six that means to bring together and resolve in one's mind, to deliberate.
 - 2) These things refer to their wicked thoughts and motives.
4. The simple question of Jesus follows, "Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'?" vs. 9
 - a. Both phrases "to say" are in the aorist, a single effective statement.
 - b. The easier to say logically and rationally would be to say, "your sins are forgiven", no visible proof is provided.

- c. The more difficult is to say, “arise, take up your bed and walk”, having to verify the visible healing by the person getting up and walking!
* The terms, “take up” and “walk” are imperative commands, from the lesser to the greater!
 - d. Jesus places the priority on the unseen forgiveness of a man’s sins.
 - 1) That separate man from God.
 - 2) That brings problems and destruction to life.
- B.** The confirmation of the authority of Jesus to forgive sins. vs. 10-12
- 1. The evidence that Jesus had authority to forgive sins was provided by Him, “But that you may know that the Son of Man has power on earth to forgive sins”--He said to the paralytic, “I say to you, arise, take up your bed, and go to your house.” vs. 10-11
 - a. Jesus confirmed His authority to forgive sins by the authority to heal by the visible evidence to heal.
 - 1) The word power “exousia”, means authority, the right or permission to act with authority, in this case His own, the highest, being God Incarnate, the Messiah.

- 2) The title Son of Man appears for the first of fourteen times in Mark.
 - b. Mark presents Jesus as the “Servant of man”, indicating his human nature by the Incarnation.
 - 1) But distinct from all others of mankind, the Last Adam, both phrases have the article, “a son of a man”, the God-Man.
 - 2) Son of man is a prophetic title for the Messiah, Jesus used it for Himself constantly. Dan. 7:13; Ps. 8:5; Matt. 19:28; 24:27, 37, 39
2. The paralytic arose, “Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, “We never saw *anything* like this!” vs. 12
- a. Mark tells us, “in the presence of them all”, Luke say “rose up before them”, opposite them”. Lk. 5:25
 - b. The word amazed “existemi”, means to stand out of, we get the word ecstasy from it.
 - c. The word glorified “doxazo”, means to praise, extol and magnify God, giving Him all the honor and credit for the healing.
 - d. They never witnessed such authority among the Pharisees, scribes or Rabbis, to forgive sins and heal!

- e. Sin entered by one man Adam and death through sin and the symptoms of sin is aging, decay, sickness and ultimate death. Rom. 5:12

Illustration

No unsaved person blurts out the name Buddha, Allah or Krishna when they hit their finger with a hammer, they blurt out, "Jesus Christ"!

* "Therefore God also has highly exalted Him and **given** Him the **name** which is above every **name**, that at the **name** of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father." Phil. 2:9-11

Application

1. When you got saved, some people were not very happy about it or for you.
 - a. They protested that it was not fair you were forgiven for everything bad you ever did.
 - b. They were infuriated that this included the evil or bad things you did against them.
 - c. They were very vocal that you needed to pay for what you did, despising and hating you.
 - * "In regards to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you. They will give an account to Him who is

ready to judge the living and the dead." 1Pet. 4:4-5

2. When you got saved there follow a new life, though not sinless or perfect, you no longer lived the way you did before being saved.
 - a. Your life demonstrated a loyalty to Jesus as your Lord and Savior, not man.
 - b. Your standard for life was the Scriptures, not your own opinions.
 - c. Your answers to people come from the Bible, the only source of absolute truth.
 - * Peter says, "But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear." 1Pet. 3:15

The consternation was over declaring forgiveness of the sins of the paralytic by Jesus!

Conclusion

This is the healing of the paralytic characterized by three things.

- I. The occasion that drew the paralytic was the presence of Jesus!
- II. The compassion for the paralytic was forgiveness by Jesus!
- III. The consternation over declaring forgiveness of the sins of the paralytic by Jesus!