

## THIRTY THINGS YOU NEED TO KNOW ABOUT JESUS

#13 THE PARALYTIC AND HIS FRIENDS | MT 9:2-8, MK 2:1-12, LK 5:18-26

### A SIMPLE FAITH AND A SPECTACULAR FORGIVENESS | MARK 2:1-5

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- After the healing of the leper, this event took place “after *some* days” (KJV), not likely “several days” (NASB), v. 1.
- All we know is that Jesus was in a house. “At home” (NASB) is too specific.
- Most likely Jesus was Peter’s home, though certainty is impossible.
- If it was a larger home, it would have had a courtyard with a covered area on all sides, leading to rooms around. One of these rooms would be the guest quarters, in which Jesus was likely staying.
- Only incidental to the story, but don’t miss the nature of what is happening. Four men (four being the number of “earthiness”) carry the man to Jesus. We are in need of a God’s power to forgive and heal, but we can only do what we are capable of doing. We must do what we can, trusting God to do the rest.
- The men were so committed to see Jesus that they “dug an opening” (NASB) or “had broken it up” (KJV). This word is used in Galatians 4:15 as “plucking out.” While the idea of digging is involved in the word, it could also imply removing (or plucking) tiles from a tile roof. If this was a moderate home or larger, it likely would have had a tiled-roofed courtyard.
- The forgiveness of sins was to display His Divinity. The healing (v. 11) was to prove this claim. Since the Jewish belief was that sin was expiated in suffering, if the healing took place first, then “your sins are forgiven” would have only been a statement of the obvious. The forgiveness of sins first was necessary to show the Divinity of Jesus.
- The word “forgive” is literally “to send away.” While the Priest could declare sins covered (atoned), he could not send away those sins in his own power of position. Jesus was doing that which a priest was not able to do under the Torah (Law).

### A SCRIBAL REASONING WITH A SINISTER RESULT | MARK 2:6-12

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- The Scribal reasoning was accurate: no one can forgive sins but God alone (v. 7). Their reasoning was reasonable! The word is *dialogizomai*, which is “through reckoning.” Strong’s (#3049) says that the root word, *logizomai*, “deals with reality. If I “logizomai” or reckon that my bank book has \$25 in it, it has \$25 in it.

*Otherwise I am deceiving myself. This word refers to facts not suppositions.”*

Indeed, the FACT was (and is) that only God can forgive sins.

- This is an acknowledgment that all sin is ultimately a sin against God.
- In V. 8, Jesus is “perceived in His spirit” of the Scribal thinking. The Rabbis taught that the Messiah would be able to read thoughts, based on Isaiah 11:3.
- Jesus asked, “Why reason ye these things in your hearts?”
  - Matt 9:4 says, “wherefore think ye evil in your hearts?”
  - Their *facts* were right, but their *intent* toward Jesus was evil, not even allowing the examination of the evidence about Jesus as Christ.
  - A mental reckoning must be followed by a heart reckoning, in that order.
- Be careful when you go with your heart and not your mind. “Reasoning in your heart” is a dangerous path.
  - Mark 8:16-17 – the heart was leading to doubt
  - Acts 7:39 – the heart lead to idolatry
  - Luke 21:14 – a warning not to allow the heart to lead (NASB incorrectly uses *mind*).
- Verses 9-10 show that neither statement is *easier*, but the declaration of forgiveness before the healing of the paralysis was *essential* to make the claim Jesus was making: *Jesus is the Son of Man and thus has authority on earth to forgive sins.*