

Title: The Book of Mark: Part 5, The True Mission of Jesus' Kingdom
Speaker: Corey Brown
Passage: Mark 2:1-12
Big Idea: Mark 2:1-12 shows us Three responses to Jesus' Kingdom Authority



Thus far what we have seen in the gospel of Mark is Jesus has come proclaiming the kingdom of God. Mainly seeing Jesus heal people.

BIG IDEA

Mark 2:1-12 shows us **Three** responses to Jesus's Kingdom Authority



With these three responses, we will see the three authoritative statements that Jesus makes which elicits these responses.

¹And when he returned to Capernaum after some days, it was reported that he was at home. ²And many were gathered together, so that there was no more room, not even at the door. And he was preaching the word to them. ³And they came, bringing to him a paralytic carried by four men. ⁴And when they could not get near him because of the crowd, they removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay. ⁵And when Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." ⁶Now some of the scribes were sitting there, questioning in their hearts, ⁷"Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?" ⁸And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question these things in your hearts? ⁹Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your bed and walk?' ¹⁰But that you may know that the Son of Man has authority on earth to forgive sins"—he said to the paralytic—¹¹"I say to you, rise, pick up your bed, and go home." ¹²And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, "We never saw anything like this!"

Mark 2:1-12

Remember in chapter 1 we see Jesus go off to a solitary place to pray and be alone with God. Now we see Jesus coming back to the disciples in Capernaum, the base of Jesus' Kingdom operation, or where it all started.

Mark 2.1-2, “And when he returned to Capernaum after some days, it was reported that he was at home. And many were gathered together, so that there was no more room, not even at the door. And he was preaching the word to them.”

The statement of Jesus coming home is not about where Jesus’ home is, but rather about where Jesus would be staying in this event that Mark shares. Jesus is most likely staying in the homes of Peter, or the brothers, James and John.

Many people heard that Jesus was back in town, and knew of his miraculous healings, so they swarmed to him. To the point that there was no room left in the house he was at, and crowds had formed outside the home. These people were looking to see healings performed, but instead Jesus preaches to them the Word of God.

The word used for preaching denotes less of a directional telling of facts, but a dialogue with the crowds around him. Imagine a Q&A time. Jesus speaks kindly to them about the Kingdom of God, which is the reason he has come.

There are three types of teaching from Jesus that Mark records in his gospel:

1. Preaching and proclaiming truths in lesson form
2. Teaching with instruction and parables
3. Dialoguing with others and explaining truths

Mark 2.3-4, “And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, they removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay.”

The ‘they’ in this passage are the friends of the paralytic. These people are looking for something specific. They are looking for healing. They have heard the stories, and believe that Jesus can heal their friend.

So, when they cannot get past the crowd, they take matters into their own hands and climb to the roof and begin to tear it apart and lower their friend down. This would have caused a commotion, and for whosever home it was, Peter’s or the brother’s, James and John, it would have been upsetting.

As they are digging through the roof, Jesus stops what is happening and says:

Mark 2.5, “And when Jesus saw their faith, he said to the paralytic, ‘Son, your sins are forgiven.’”

Jesus sees “their faith”. This could be the faith of the four men who brought the paralytic, or it could be the five of them, including in the “their”, the faith of the paralytic.

Then, Jesus turns his attention to the paralytic and calls him “son”. Mark does not want us to miss the meaning of this title. Jesus calling him son does not mean that he is engaging with a child, most likely the paralytic is a young man. Jesus calling him son reflects this mans need for care.

The greek, “teknon”, means child, or one needing care from a parent or one in authority.

In the use of the word son, Jesus is saying, my child, you are under my care and authority.

Jesus then says, “your sins are forgiven.”

In this culture, any kind of paralysis or physical ailment was often seen as a result of some sin committed by the individual or the parents, that would have passed down a curse. These illnesses hindered people from taking part in jewish practices and rituals, and made them outcasts.

Jesus tells him that his sins are forgiven. This is the first time we see in this encounter that Jesus has power and authority beyond healing. He claims power and authority over sin.

The crowds hearing these words would have been shocked. For a man to say this went against a deeply rooted idea in Jewish thought, that only God could forgive sins.

Mark 2.6-7, “Now some of the scribes were sitting there, questioning in their hearts, ‘Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?’”

The scribes were a group of professional, rabbinical, scrutinizers. Their job was to look at the law, know it, then test what other teachers were saying against it. When Jesus says that the paralytic's sins are forgiven, they perk up, because they know that only God can forgive sins.

Mark records that they do not say anything out loud, rather, they question in their hearts, or think in their minds, that Jesus is speaking blasphemy. It is an internal battle as they balance the gravity of what Jesus just said and the shock and disbelief that he claimed that authority.

They question how a “man”, translated to Adam, could claim authority that only God has. A human cannot be God, and cannot have this authority.

Isaiah 43.25 “I, I am he who blots out your transgressions for my own sake, and I will not remember your sins.”

These are God's words to the Israelites through the prophet Isaiah. This is why the scribes are battling in their minds these words Jesus shares, as only God has the authority and power to forgive sins. Jesus is not just saying that he has the authority to forgive sins, he is claiming to be God.

Jesus responds to the scribes, even though they do not verbalize their thoughts.

Mark 2.8, “And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, ‘Why do you question these things in your hearts?’”

Jesus knows what they are thinking, he has the authority to know the hearts of men, but also, he knows that what he is saying will upset these scribes. This is the second time that Jesus shows that he is more than man.

Mark 2.9, “Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your bed and walk?’”

Jesus is not being combative. Rather he makes a factual statement that it is easier to say your sins are forgiven than telling the paralytic man to walk.

Nobody could verify if the man's sins were indeed forgiven. This man was an outcast and unable to participate in the Jewish sacrificial system to purify and cleanse from sin. Jesus is asking which of these two actions proves him to be a liar.

Mark 2. 10-11, “‘But that you may know that the Son of Man has authority on earth to forgive sins’—he said to the paralytic—‘I say to you, rise, pick up your bed, and go home.’”

Jesus does not leave it there, he continues saying, “that you may know”. This phrase was often used in the Old Testament when God performed signs and wonders in the presence of his people, or his people's enemies. These signs and wonders were performed to prove that there is a God.

So, Jesus uses this phrase to show the people that the “Son of Man”, that Jesus, has the authority on earth to forgive sins.

This title “Son of Man”, is one of Jesus' favourite titles for himself, and comes from Daniel 7.

Daniel 7.13-14, “I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.”

This vision in Daniel 7 is about the enemies of God’s people coming against them in greater and greater degrees. But the main point is that there is one who comes before the throne of the “Ancient of Days” who can withstand his glory, who can stand in God’s presence unhindered, and without being consumed in holy fire.

This Son of Man has the right to inaugurate a kingdom for God on earth, a kingdom that he has all “dominion” and authority over, a rule and reign that involves all peoples across the nations of the world who will serve Him, and a kingdom that will not pass away.

The scribes would have known exactly what Jesus is claiming. Jesus is claiming to be God’s king for the world.

Jesus does not let the people wonder. He instead proves his authority by telling the paralytic to pick up his mat and walk home.

The word rise in the greek is, egeire. It is the same word used in the meaning of rising from death to life. While Jesus is not necessarily suggesting that here, this symbolism should not be lost on us. Jesus is signifying that his Kingdom ministry is about life from death, about healing, significantly, healing from sin.

Mark 2.12, “And he rose and immediately picked up his bed and went out before them all, so that they were all amazed and glorified God, saying, ‘We never saw anything like this!’”

The man got up in full view of everyone there. Mark recounts this to validate this story with several eyewitnesses.

This miracle bewildered and astonished everyone. How could it not?

So, here are the three responses to Jesus’ True Kingdom Mission:

1. **Anger at His Claim to Deity**
• Mk 2:5b-7 - Scribes & Pharisees

2. **Faith in Jesus as Messiah**
• Mk 2:5a - Paralytic & Friends

3. **Astonished at his Ability but Not Changed**
• Mk 2:12 - The Crowds



Mark's recounting of this miracle leaves us to question our response.

The Gospel call is not just for us as we come to faith, it is for us all the time.

So, are you amazed by Jesus' work in your life, but not changed through it?

Do you have faith in Christ as the only One who can make the way?

Are there areas in your life where Jesus is claiming his Deity over you and you won't submit to him?

To follow Jesus, is to follow him fully. We cannot move forward looking for a better option, He is *the* Option.