



# Mark - Lesson 2A

## Chapter 2:1-12

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- Last week we discussed the first Messianic miracle – the healing of the Leper.
  - After the leper's healing, he was to go straight to the priest and to provide the sacrifices Moses commanded.
    - This would begin Jesus' formal announcement to the religious leaders about Jesus being the Messianic King.
    - However, due to the disobedience of the Leper, instead of making the religious leaders aware of Jesus' Messianic miracle, he made everyone else aware.
  - This ultimately prevented Jesus from being able to enter into the major cities and therefore caused Him to remain in the outskirts of the cities.
    - Tonight, we have a chance to witness God not only redeem what would seem like lost opportunity and provide a timely experience.
    - We will continue to see within this gospel account that there is never a wasted experience with God.
  - Tonight, we will witness Jesus not only demonstrate His healing power, but above all, He will demonstrate His authority to forgive sins.
    - If I were to put a tag on the text tonight it would be: A Paralytic Man and a Divine Prerogative. Turn with me to Mark 2:1-12.

**Mark 2:1** When He had come back to Capernaum several days afterward, it was heard that He was at home.

**Mark 2:2** And many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them.

**Mark 2:3** And they \*came, bringing to Him a paralytic, carried by four men.

**Mark 2:4** Being unable to get to Him because of the crowd, they removed the roof above Him; and when they had dug an opening, they let down the pallet on which the paralytic was lying.

**Mark 2:5** And Jesus seeing their faith \*said to the paralytic, "Son, your sins are forgiven."

**Mark 2:6** But some of the scribes were sitting there and reasoning in their hearts,

**Mark 2:7** "Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?"

**Mark 2:8** Immediately Jesus, aware in His spirit that they were reasoning that way within themselves, \*said to them, "Why are you reasoning about these things in your hearts?"

**Mark 2:9** Which is easier, to say to the paralytic, 'Your sins are forgiven'; or to say, 'Get up, and pick up your pallet and walk'?

**Mark 2:10** But so that you may know that the Son of Man has authority on earth to forgive sins"—He \*said to the paralytic,

**Mark 2:11** "I say to you, get up, pick up your pallet and go home."

**Mark 2:12** And he got up and immediately picked up the pallet and went out in the sight of everyone, so that they were all amazed and were glorifying God, saying, "We have never seen anything like this."

- Let's Pray
- The greatest question that man has pondered on for centuries is, "What is beyond this life?"
  - To know where one will be for eternity is predicated upon the premise of this one question: "Have your sins been forgiven?"
    - For who can forgive sins but God and God alone.
  - Rabbi Johannon B. Zakkai was faced with this startling reality towards the end of his very life.
    - In the Encyclopedia Judaica, a moving account is given of his death.
  - He compares the judgement of two rulers: One is an earthly human king versus that of God Himself as Cosmic King.
    - He begins with the earthly king and how his judgement, anger, and rule does not last forever.
    - And how this king can be persuaded and bribed with money.
  - He then pivots to the Cosmic King, the King of Kings, God Himself.
    - And in his explanation of this King's judgement, you can hear a different tune.
    - This is what the later half of the account reads:

**Now that I am being taken before the supreme King of Kings, who lives and endures forever and ever, whose anger is an everlasting anger, who if He imprisons me imprisons me forever – who if He puts me to death puts me to death forever, and whom I cannot persuade with words or bribe with money – nay more, when there are. Two ways before me, one leading to Paradise and the other to Gehinnom, and I do not know by which I shall be taken, shall I not weep?**

- This Rabbi who lived during the time of Jesus' ministry on earth, towards the end of his life, was not sure of his very own salvation.
  - He ultimately was not convinced that his very own sins had been forgiven.
    - What a dreadful thought that is. To not know where you will be beyond this life.
  - The only way in which one can enter the kingdom of God is if they repent of their sins and turn to Christ as their Lord and Savior.
    - There is no other way.
  - No amount of money, works, and gifts can allow a person to enter the Kingdom.
    - It is only through forgiveness of sins by God alone and that is found in Christ alone.
  - Tonight, we will see Jesus not only continue in his ministry of healing, but we will witness him do what only He can and that is to forgive the sins of sinners.
    - With that being said, pick me up at Mark 2:1-3.

**Mark 2:1** When He had come back to Capernaum several days afterward, it was heard that He was at home.

**Mark 2:2** And many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them.

**Mark 2:3** And they \*came, bringing to Him a paralytic, carried by four men.

- Mark lets us know that Jesus has returned to Capernaum after several days of His preaching tours in the region.
  - Jesus' travels have been quite extensive being that the news of Him healing the leper has been traveling so fast after a matter of a few days.
    - And as one can imagine, news of this messianic miracle getting out would have grasped the attention and following of many people.
  - With the rise of Jesus' following, it provided more opportunities for Jesus to preach the gospel of God to more people.
    - This very reaction is directly connected to what Jesus told Peter needed to be accomplished in verse 38.
    - Preaching the gospel of God was priority – and so it was.
  - The text mentions that with Jesus returning to Capernaum, that He made it back home.
    - Now, scripture doesn't say if Jesus had a physical dwelling place of His own.
    - However, we can assume that the text referencing "His" home could potentially be Peter's residence from our previous study.
  - It is in verse 2 that Mark makes mention that accompanying Jesus' arrival to Peter's home was a plethora of people.
    - Some have traveled to hear Him preach, some are coming to be healed, while others have come to simply observe and spectate.
  - Mark tells us that Peter's home has become so full that there was no longer any room – not even near the door.
    - To understand how much space we are dealing with, it may help to provide a graphic of what potentially what would have been Peter's home at the time.
  - Archeologist have recently discovered beneath the remains of a church built during the Byzantine period the foundations of a family dwelling
    - And it is said that this family dwelling, more than likely, belonged to Simon Peter.
    - Research shows, like most first-century homes, Peter's home was encased around two courtyards and a cluster of buildings.
  - It is in verse 3 that Mark says, amongst this growing crowd of people, four men carrying a paralytic came to the home.
    - Mark does not give us where these men and the paralytic have traveled from.
    - Whether near or far, it could be assumed that carrying this man for any amount of distance took time and much strength.
    - So, it is safe to say that the goal was to get the paralytic to Jesus as soon as

possible – as fast as possible.

- One question that you might be wrestling through is who could have been amongst this large crowd of people?
  - We will see a little later on who all is within this large crowd.
  - Let's keep moving. Check out verses 4-5

**Mark 2:4 Being unable to get to Him because of the crowd, they removed the roof above Him; and when they had dug an opening, they let down the pallet on which the paralytic was lying.**

**Mark 2:5 And Jesus seeing their faith \*said to the paralytic, “Son, your sins are forgiven.”**

- A lot to unpack, but let's begin in the first half of verse 4.
  - Mark tells us that because the crowd was too large to press through, these men had to get creative.
    - Desperate times called for desperate measures.
  - These men carrying this paralyzed man were not going to let a group of people prevent them from bringing their friend to Jesus to be healed.
    - So they did what anyone would have done at that moment – find a window or a back door??
    - No! They decided the best way to get the paralyzed man to Jesus was to make room through the roof.
  - The text says they “removed the roof” by way of digging. The Greek wording here insinuates a demolition project was taking place on the roof.
    - Roofs during the first century contained a simple composite unlike our roofing structures today.
    - The roof was typically made from wooden beams with thatch and clay laced perpendicular to each other.
  - It's interesting to note that the text mentions no concern regarding the men's disposition in destroying the roof above Jesus' head.
    - There was no shame regarding their means and methods.
    - They simply knew they had a problem that needed to be met and that Jesus had the answer and ability to meet their friend's need.
  - We can't read verse 4 and not be encouraged by what has just been done.
    - This scene is so spectacular that Jesus' response recognizes this reality and the effort behind it.
    - Check out what Jesus says in verse 5. “And Jesus said seeing their faith said to the paralytic, Son your sins are forgiven...” Let's stop there.
  - The text says that Jesus sees “their faith”.
    - This brings about a question, “What is faith and more specifically, in this context?”

- The Greek word for “faith” here is *pistis*. It means to have strong confidence in and reliance on someone or something.
  - In other words, the one in whom is the object of our faith (Jesus Christ) is the one by which can bring about what we can’t see right now.
  - The writer of Hebrews tells us what faith is this way:

**Hebrews 11:1 Now faith is the assurance of things hoped for, the conviction of things not seen.**

- The friends of this paralyzed man realized that the only way that he could be healed was if they got him to Jesus.
  - Contextually, this type of faith is in regard to placing “trust” in someone.
  - For example, every week you go to a church service and sit in a particular row in a particular seat.
    - You have faith that the creator or designer of that chair knows what they are doing and have the confidence to sit in that chair without falling.
    - It’s the same faith you have with your doctor that fills your prescription with what you need to make you feel better.
  - In the same way, these men have come to the realization that what they heard about Jesus is trustworthy and the claims are true.
    - And Jesus can visibly see the faith of these men based upon their actions.
  - It’s exactly what James mentions regarding faith where he says:

**James 2:26 For just as the body without the spirit is dead, so also faith without works is dead.**

- ◦ Faith requires action. Check out verse 5.
  - And Jesus, seeing their faith, \*said to the paralyzed man, “Son, your sins are forgiven.”
  - This is the first mention of faith in Mark’s gospel that’s directly linked to acting or responding rather than with knowing or feeling.
- However, Jesus’ response to the faith of these men who brought the paralyzed man before Him, is a response that was not anticipated or expected.
  - This is definitely not the answer that the paralytic was expecting at the onset.
- Imagine, at this point, the paralytic’s eyes are closed and his heart probably racing?
  - He has been in this condition for who knows how long and it could be estimated that they have traveled some miles to get here.
  - They have been blocked by the crowd on the first level to the point that he watches his friends dig a hole in the roof.
  - And Jesus responds to him by saying, “Son, your sins are forgiven.”

- To the crowd, this seems like a missed opportunity, but to Jesus this was the opportunity.
  - This was the opportunity and the appointed time to demonstrate for those in the crowd, who Jesus truly was.
- The man came thinking that his physical problem was the issue, however, Jesus lets him and others know the greatest problem was first a spiritual one.
  - The man came with a physical, temporary problem; however, Jesus would address the spiritual need which would lead to eternal benefit.
  - At that very moment, the man's sins were forgiven because Christ forgave!
- "The teaching that disease was a consequence of sin was held especially to explain general epidemics and those illnesses with obscure origin and fatal results, such as leprosy".
  - Rabbinical teaching of that day was that the forgiveness of sins proceeds the healing.
- And what Jesus was demonstrating was that the only way in which one can truly be made whole is if they are wholly forgiven by God.
  - Jesus didn't say your sin is forgiven; He said your sins are forgiven.
  - This paralyzed man has been made completely whole, spiritually, by Jesus.
- Notice, the man's physical condition has not changed, yet. We will witness this later on as a means of demonstration and revelation. Right now, know that:
  - He has not had to go to be ceremonially cleansed.
  - He did not need to provide a sacrifice by the priest.
  - He did not have to perform to get God's attention or approval.
  - The 4 men simply demonstrated faith and upon faith in Christ, forgiveness was provided for the paralytic.
- If you recall in last week's teaching, we discussed the healing of the leper.
  - We saw a similar connection drawn regarding sin and suffering.
- We discovered that Jesus' anger in that situation was not based upon the man's physical condition, but rather sin itself.
  - It is sin itself that has brought about the corruption and spiritual separation of humanity as a whole.
  - And it is sin that has caused separation between man and God.
- And although sin has caused both physical and spiritual separation it is only through God and by God that restoration can take place.
  - It is here, where Jesus makes it known plainly and clearly to the crowd, who He is – and there is a special reason as to why.
- Notice what begins to emerge from the situation after Jesus has just publicly forgiven the paralytic of his sins.
  - Check out verses 6-7.

### **Mark 2:6 But some of the scribes were sitting there and reasoning in their**

hearts,

**Mark 2:7 “Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?”**

- We find within verse 6 who is among these great number of people in Peter’s home and why Jesus addressed the paralytic the way He did, first.
  - A question that comes to mind is “How and why did the scribes make their way in this gathering to hear Jesus teach?”
    - Wouldn’t there have been better things for them to do with their time other than listening to Jesus?
    - We find that the answer to the question can be found once again in our last teaching.
  - If you recall, the Leper did not go straight to the priest as Jesus commanded him to.
    - Instead, the Leper took it upon himself to be Jesus’ personal evangelist and told many people about what he had just experienced.
    - This would have been breaking news!
    - All the major networks and news stations would have been out interviewing this man to know the truth and seeking the facts.
  - Well with word of mouth traveling fast in the region, it would only be a matter of time until the priest and religious leaders in Jerusalem and Judea would hear about what Jesus did.
    - This would have triggered huge scriptural awareness for them according to this Messianic sign.
    - Friends, this would give way to the means of another Sanhedrin investigation.
  - Why? Because the healing of the leper was only to be accomplished by Messiah Himself.
    - So the only way to get the news and the whereabouts of where Jesus was, was to follow the chatter throughout the region and begin investigating.
  - If you recall from our earlier teaching in Mark, the Investigation was done in two stages, similar to the investigation that was done regarding John’s baptisms.
    - The first stage was simple observation.
    - The religious leaders and scribes were not allowed to ask questions regarding these Messianic claims, they simply were to take note.
    - In the second stage, they were permitted to ask questions.
  - So, what we first observe is why there were so many people in the crowd.
    - One, there’s much interest in the midst to see what Jesus was doing.
    - But most importantly, the curiosity of the religious leaders have been peaked in an effort to launch yet another Sanhedrin investigation.
  - As a side note from earlier, we see that the inability for the paralytic to get to Jesus was mainly due to the “gatekeeping” of the religious leaders.
    - Religiosity has a tendency to prevent those who truly want to hear the gospel



from getting to the gospel.

- It creates barriers for people to not hear the word preached because of the “gatekeepers” blocking the way to Jesus.
- We must warrant against this and allow the Holy Spirit to do His work and get out of the way.
- One key thing that we can see from the leper’s disobedience is that it did not hinder the plans of God.
  - Not only were crowds gathering to hear Jesus, but this created the perfect opportunity for the religious leaders to be exactly where God wanted them to be.
  - This simply goes to show us that despite man’s foolishness, God still gets the glory.
- Moving further along in verse 6, we see that after Jesus has forgiven the paralytic’s sins, the scribes begin to “reason in their hearts”.
  - The religious leaders do not mumble a word.
  - Remember, these investigations begin by simply observing the claims that have been made regarding a Messianic movement.
  - So their second best option is to tell Jesus off in their minds.
- We all have had this moment before. Someone says something you don’t agree with or disrespects you, you tend to reason your response in your mind.
  - You “tell them off” or give them a piece of your mind, internally.
- However, like a good storyteller, Mark provides us the internal dialogue that the religious leaders are having within their hearts.
  - Verse 7 provides the discussion verbatim, check out the text, again:

### **Mark 2:7 “Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?”**

- Understand, the religious leaders have just witnessed Jesus telling a paralyzed man, “Your sins are forgiven.”
  - This was a “clutch your pearls moment” because that phrase “Your sins are forgiven” was a buzz word for the scribes and pharisees.
  - They initially came to observe the Messianic claims made, based upon word of the Leper being healed.
    - However, this was Jesus’ moment to bait and hook the religious leaders in after the Leper’s failure of obeying Jesus’ command.
    - And what better way to stir the pot than to have all the people a part of the party, including the religious leaders, to witness this authoritative moment.
  - The religious leaders, as you can imagine, are looking at Jesus with a sense of unbelief.
    - “The audacity of this man forgiving sins!”
  - The religious leaders knew according to Old Testament Judaism that no man, not

even Messiah had the authority to forgive the sins of the people.

- In order to truly understand verse 7 in its fullness, we have to understand the weightiness of verse 5.
- Remember, Jesus is speaking in his native language, which is Hebrew, not English.
  - The Hebrew phrase “Your sins are forgiven” is written in the passive form and this similar instance is only in one section of the Hebrew bible.
  - It is found in Leviticus 4-6.
- The focus of Leviticus Chapters 4-6 deals specifically with atonement.
  - And the way in which atonement was made possible was through blood sacrifice.
- The word “forgiven” in Hebrew is the word *salach*.
  - This word is used only by God meaning that He is the only One in Whom provides forgiveness through the means He provides.
  - This forgiveness of sins was provided in a salvific sense.
- The pharisees knew the point that Jesus was making when He forgave the sins of the paralytic.
  - Jesus was claiming the authority that God Himself asserted in Leviticus 4-6.
  - In other words, Jesus just dropped the bomb on them that He is God.
- This is why the religious leaders are speaking in their hearts that this statement coming from Jesus was so blasphemous.
  - No one could forgive sins in a salvation sense but God alone.
- Friends, herein lies the point that Jesus was trying to make with the Leper’s situation from last week’s teaching:
  - If the Leper would have obeyed Jesus’ command and went to the priest immediately, Jesus’ Messianic claim would have been made known to the leaders at that time.
  - They would have drawn the proper conclusions by following Leviticus 13-14 as the law commanded, checked the records in the synagogue, and would have come face to face with the truth.
- In other words, the Law itself would have shown them that their Messiah was right before their very eyes.
  - We see despite the disobedience of the Leper, Jesus is still able to make His announcement.
  - The question now would be, “Would the religious leaders take Him at His word or not?”
- We will see in the next few verses, that Jesus is going to turn up the heat on the religious leaders.
  - They will have to come face to face with the claims Jesus is making.
  - Check out verses 8-11.

**Mark 2:8** Immediately Jesus, aware in His spirit that they were reasoning that

way within themselves, \*said to them, “Why are you reasoning about these things in your hearts?

**Mark 2:9** Which is easier, to say to the paralytic, ‘Your sins are forgiven’; or to say, ‘Get up, and pick up your pallet and walk’?

**Mark 2:10** But so that you may know that the Son of Man has authority on earth to forgive sins”—He \*said to the paralytic,

**Mark 2:11** “I say to you, get up, pick up your pallet and go home.”

- Mark mentions right after verse 7, that the matters of the hearts of these religious leaders were made known before all who were present in the gathering.
  - He mentions that Jesus was made aware in His Spirit of what the men were thinking to themselves.
    - This was in fact another Messianic claim that Jesus has made in acknowledging the thoughts of the religious leaders.
  - As a matter of fact Dr. Edershim in his book: Life and Times of Jesus The Messiah, summarizes the Talmud:Sanhedin 93b by saying the following:

**“It is inferred that the Messiah knew the thoughts of the heart”**

- ◦ Check out what Isaiah 11:3 says this:

**Isaiah 11:3** And He will delight in the fear of the Lord,  
And He will not judge by what His eyes see,  
Nor make a decision by what His ears hear

- We also see a similar instance in 1 Samuel 16:7:

**1 Samuel 16:7** But the Lord said to Samuel, “Do not look at his appearance or at the height of his stature, because I have rejected him; for God does not see as man sees, since man looks at the outward appearance, but the Lord looks at the heart.”

- It is only God that can know the thoughts of man’s heart.
  - So for Jesus to publicly make known the reasoning of those things in their hearts makes it clear that Jesus is clearly God in flesh.
  - It is clear from what we have just observed that Jesus’ claim to deity in a passive way is easily evident in multiple places within the first chapter of Mark alone.
  - So, Jesus aware in His Spirit of what these religious leaders are thinking calls them out on their stuff.
    - He brings their very questions to the table, publicly.
    - This would be the means by which Jesus would publicly demonstrate amongst the religious leaders who He was.

- Jesus then proceeds to answer the question in their heart with a question of His own.
  - Look at verse 9

**Mark 2:9 Which is easier, to say to the paralyzed man, ‘Your sins are forgiven’; or to say, ‘Get up, and pick up your pallet and walk’?**

- This method of questioning was a typical method of Jewish education within rabbinic schools of thought – answering a question with a question.
  - The reasoning behind this train of thought was for one to reason within themselves and to provide the right answer on their own.
    - And the question Jesus ask is, “Is it easier to say to the paralyzed man, your sins are forgiven, or pick up your pallet and walk?”
  - It could be clear at first glance that, hands down, saying “Your sins are forgiven” is the easiest of the two.
    - Telling someone their sins are forgiven verbally can produce no visible evidence of them having been forgiven.
  - It would be harder to tell a man who is paralyzed “Get up and walk” as if with authority, only to visibly see that you had no power to make it happen.
    - So from this brief exchange, it is clear that Jesus is trying to make a point here.
  - The rabbinic logic that Jesus uses is known as *kal v’chomer* which means “from light to heavy”
    - It is the idea that if I can accomplish the more difficult thing, then I am capable of the easier thing.
    - For example, if I tell you I could bench press 120 lbs but you don’t believe me, I could prove the lesser by lifting more.
    - By doing this, it proves that I could easily perform the lesser weight.
  - In this same way, Jesus forgiving the sins of the paralyzed man was the easier of the two to claim, in that sense.
    - In one instance, no one can physically prove that the paralytic has been forgiven, unless Jesus accomplished the greater.
  - On the other hand, saying the paralyzed man is healed would require burden of proof.
    - It’s like we mentioned last week, “I’ll believe it when I see it”.
  - So Jesus makes this moment the perfect opportunity to demonstrate who He is by backing up His statement having the authority to forgive sins.
    - Check out verse 10 and 11.

**Mark 2:10 But so that you may know that the Son of Man has authority on earth to forgive sins”—He \*said to the paralyzed man,**

**Mark 2:11 “I say to you, get up, pick up your pallet, and go home.”**

- Here is where we witness the mic drop moment between what Jesus said and what He did.
  - Jesus not only provides a question with a question, but He also provides the answer for them to see the truth claims being made for all to see.
  - Remember, when one comes across the truth, there are only two responses.
    - Either the truth will be made known and accepted, or rejected. There is no gray area.
  - Jesus says, (paraphrasing), “I want you to know that the Son of Man has authority on earth to forgive sins”
    - In other words, Jesus wanted the religious leaders to see that He, in fact, has all authority both to forgive sins, and to heal.
  - Notice the title that Jesus uses in verse 10. He uses the title Son of Man.
    - The phrase “Son of Man” is found 93 times in Ezekiel.
    - It also appears within apocalyptic literature such as the book of Enoch.
    - And is connected to the Jewish expectations of the Messiah, even before Christ is on the scene.
  - So, Jesus’ use of this title before the religious leaders is for them to know both verbally and visually that Jesus is the God-man.
    - And what better way for Jesus to drop the mic than in verse 11 and 12.
    - He tells the paralyzed man “I say to you get up, pick up your pallet, and go home.
    - Watch what happens in verse 12.

**Mark 2:12 And he got up and immediately picked up the pallet and went out in the sight of everyone, so that they were all amazed and were glorifying God, saying, “We have never seen anything like this.”**

- Immediately after Jesus gives the word for the paralytic to rise up and walk, the text tells us that in the sight of all, the man got up and walked!
  - If ever there was a point to be clearly made evident before all, but most especially the religious leaders, this would be the moment.
    - Not only did Jesus prove the more difficult task in front of the crowd, but He proved what only God could do – forgive sins.
  - Friends, there was no unseeing what was just witnessed in front of them all.
    - It’s not as if this miracle was performed in a closed setting with just Jesus and the religious leaders.
    - For that particular scenario would have allowed the religious leaders to potentially control the narrative and deny what they had seen.
  - Remember, demonstration leads to revelation. The scribes and pharisees had to provide a verdict.
    - What we must not forget regarding this scene is that the pharisees can only observe.

- They can't speak or inquire out loud due to the process of investigation for the Sanhedrin.
- These religious leaders are forced to reason within their hearts the very questions they have just posed about Jesus.
  - It's that sobering reality you experience when you have nothing else to do but to grapple with the claims you have just witnessed regardless of your previous position.
  - The religious leaders' position aside, it is clear that everyone else who came to observe Jesus' teaching and power were moved beyond words.
- The text mentions that they all began to glorify God saying, "We have never seen anything like this!"
  - Interesting fact, when the text mentions the term amazed, regarding the crowd's response, it means that their view on the matter changed.
  - They moved from some possibly questioning or wanting to see if all that has been heard is true, to now seeing for themselves that it is true.
- It's one thing to watch a movie trailer and to build your assumptions on a minute and a half clip.
  - You must see the entire movie which provides the true evidence as to if the trailer was accurate or not.
- In this case, the movie trailers of what people had heard about Jesus superseded their expectation as they saw for themselves just how great He was!
  - Jesus, before all, not only demonstrated that He has victory over sickness and physical ailments, but He has the authority to forgive sin.
- The question becomes: "Why would this matter become problematic for the religious leaders of that day?"
  - Shouldn't knowing Messiah had arrived be worthy of praise and relief?
  - To the average person anticipating Messiah and His coming, absolutely! This means that victory and justice have arrived.
  - However, this victory and justice that has arrived first comes at a high cost and not in the way most expected.
- As a side note: Jesus used the term "Son of Man", this term not only established divine origins, but it also designated His office and position as God's Son.
  - The way in which sins could be forgiven and men and women could enter the kingdom would first be through the humiliation of the Son.
  - It would come through the rejection, piercing, and crushing of the Son of Man.
- The fact that Jesus doesn't even use the title in the first person shows us that Jesus wasn't trying to flaunt who He was.
  - He was simply being who He was. An obedient servant and Son of God!
- And it would be through this demonstration that the religious leaders would return to Jerusalem with their verdict regarding this Messianic Movement.
  - This movement, regarding Jesus Christ, is a significant movement!
  - This movement would be the very threat to the people and religious leaders'

true paralysis – The paralysis of the Heart.

- The verdict is in and from it, the pharisees would now move to stage 2 of their investigation which required interrogation.
  - We will begin to see the religious leaders see Jesus as a threat against the very religious structure of that day.
- Here would mark the very beginnings of how they will silence the very Messiah that has come to save them.
  - We will dive into this part of the Sanhedrin investigation, in our next teaching. Let's Pray.

#### Citation:

- Wessel, p. 632.
- James R. Edwards, *The Gospel according to Mark*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002), 76.
- Abrahams, *Studies in Pharisaism and the Gospels*, pp.108-109.