



**Sunday School Lesson**  
**Mark 2:1-12**  
 by Lorin L. Cranford  
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**I Can Walk Again!**



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This third lesson of the unit, "Christmas in Mark," in Smyth-Helwys Formations Sunday School lessons continues the study of the first two chapters of the gospel of Mark with a look at another healing miracle of Jesus found in [2:1-12](#).

With Mark's launching of Jesus' public ministry in Galilee with a summation of its essence in 1:14-15, we have noticed the gospel writer depicting the first year of this 2 1/2 activity with a strong theme on Jesus' authority. It begins with an amazing call to four relatively wealthy and secure Galilean fishermen to pull up stakes and walk with him as students (1:16-20). Next we see Jesus, with these four -- Peter, Andrew, James and John -- in a synagogue in their home town, decisively demonstrating not only profound insights into the Hebrew Bible, but also over the world of demons (1:21-28). Next, he shows his power over physical sickness in the dramatic healing of Peter's mother-in-law (1:29-31) at the disciples' home in Capernaum. That provokes a crowd of people from that region of the northwestern shores of the Sea of Galilee to come to Peter's home seeking the help of this new Teacher (1:32-34). The next morning Jesus slips out to go pray in solitude in a nearby deserted area. When Peter finds him and wants him to return to Capernaum, Jesus instead takes the group on a preaching and healing tour of the entire province of Galilee (1:35-39). During that trip they encounter a leper, whom Jesus heals (1:40-45). In our passage, 2:1-12, they return back to Capernaum where Jesus takes up residence in a home.

The consistent emphasis in each of the passages is the amazement that Jesus' actions and words created among those present (NRSV):

Mk. 1:22: "The people who heard him were amazed

at the way he taught, for he wasn't like the teachers of the Law; instead, he taught with authority."

Mk. 1:27: "The people were all so amazed that they started saying to one another, "What is this? Is it some kind of new teaching? This man has authority to give orders to the evil spirits, and they obey him!" "

Mk. 1:28: "And so the news about Jesus spread quickly everywhere in the province of Galilee."

Mk 1:45: "But the man went away and began to spread the news everywhere. Indeed, he talked so much that Jesus could not go into a town publicly. Instead, he stayed out in lonely places, and people came to him from everywhere."

Mk. 2:12b: "They were all completely amazed and praised God, saying, "We have never seen anything like this!" "

Also this Markan passage is paralleled by Matthew ([9:1-8](#)) and Luke ([5:17-26](#)). Thus, we will look at them, as we do a comparative study of all three texts. This will provide better insight into Mark's way of telling this story.

**I. Context**

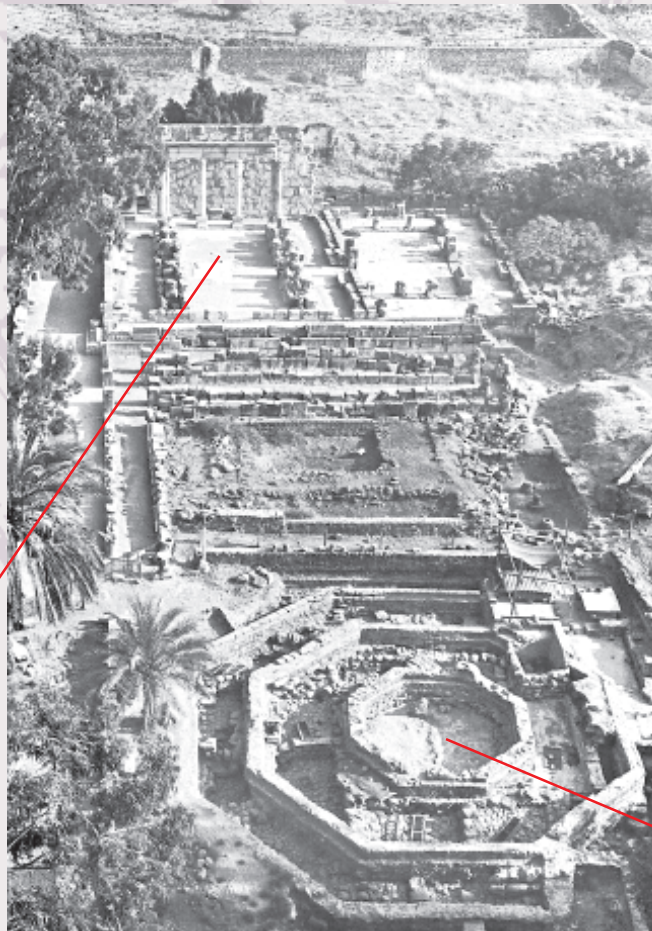
In this third study of the series in Mark we will depend upon the previous examination of the external history and literary setting of the previous studies. Only new material occasioned by the study of a different passage will be treated in detail; otherwise,

a summation of the [previous material](#) will suffice.

### a. Historical

The **external history** of the Markan gospel focuses upon the early church tradition that placed John Mark as the composer of this document. This tradition reaching back to [Papias](#) (ca 110-130s) and as quoted by [Eusebius](#) (260-340 AD) places Mark in Rome in the 60s just prior to the execution of the apostle Peter. The gospel is understood to be a reflection of Peter's recollections of Jesus' life and ministry that Mark put in writing either before or just after Peter's martyrdom at the hands of the Roman emperor Nero. Modern scholarship has been cautious about accepting all aspects of this tradition, since hardly any of them can be proven objectively from corroborating evidence. Internal analysis from a narrative critical methodology provides a somewhat different perspective suggesting that the writer of this material was situated in either Galilee or north of there possibly in Antioch. At least, the narrational vantage point places both the narrator and the reader here geographically. For example, when elsewhere Jesus always comes to Galilee in Mark, he doesn't go to Galilee. This in contrast to Luke, who places the narrator and reader in Jerusalem and thus Jesus always goes to Galilee.

In regard to the **internal history** of 2:1-12, the Markan geographical setting is Capernaum. This village was "a city on the northern shore of the Sea of Galilee (Matt. 4:13), where Jesus based much of his ministry. It was the location of a tax office (Matt. 9:9), and a contingent of soldiers commanded by a centurion was stationed there (Luke 7:2)" [A.C. Myers, *The Eerdmans Bible Dictionary*, rev. ed., p. 190]. The ruins of the Jewish synagogue continue to exist to today, as the photo illustrates. Myers also describes the NT significance of the village:



Jesus called Capernaum "his own city" (Matt. 9:1). Here, too, presumably close to the synagogue, was the home of Peter's mother-in-law (Matt. 8:14 par. Mark 1:29; Luke 4:38). A paralytic who wished to be healed was lowered through the roof of a house in Capernaum where Jesus was staying (Mark 2:1-3), perhaps the home of Peter and Andrew. In the same city lived the centurion whose servant Jesus healed of paralysis (Matt. 8:5-13 par. Luke 7:1-10), the official whose son he healed (John 4:46-54), and Jairus, the ruler of the synagogue, whose daughter Jesus restored to life (Mark 5:41-42). Another resident was the converted tax collector, Levi (also called Matthew; cf. Matt. 9:9 par. Mark 2:14), who invited business associates and sinners to dine with Jesus. Once, addressing a very large crowd on Capernaum's shoreline, Jesus had to teach from a ship in the harbor (Matt. 13:2 par.).

Although Jesus performed many mighty works in Capernaum — themselves cause for local pride (Matt. 11:23 par. Luke 10:15) — he also warned the city's inhabitants of potential humiliation and perhaps punishment for failure to repent (cf. Matt. 11:23-24).

The Markan shift in 2:1-12 from 1:21-39 is the Preaching Tour that covered the province of Galilee. One episode from the tour is preserved by Mark in 1:40-45 and targets the cleansing of [a leprous man](#). Our story begins with the words: "When he returned to

Capernaum after some days,..." Below we will explore the comparison to Matthew's and Luke's setting of this episode, which challenges a clear understanding of how long the interval was between Jesus' presence in [Capernaum](#) before the tour and when he returned to Capernaum. But all three synoptic gospel writers are in agreement that the episode took place in Capernaum. Matthew is clearer than Luke who simply says (5:17): "On one of those days, as he was teaching..." Matthew's identifying statement (9:1) is "And getting into a boat he crossed over and came to his own city." What constituted Jesus' home is not clear. The

likelihood is that it was Peter's home. The remains of this are thought to exist in the bottom part of the picture to the left, which is just below the Jewish synagogue at the top of the picture.

**b. Literary**

The literary context for 2:1-12 is interesting, especially in comparison to Matthew and Luke. From my outline of [the life of Christ](#), one can see the setting of our passage better.

From just a quick glance at the sequence of events in each of the synoptic gospels, one can see that Matthew and Luke have their own distinctive way of describing this part of Jesus' ministry. The beginning of public ministry in Galilee is marked by very similar pericopes: Matt. (#17); Mk. (#04); Lk. (#21). A

high point of the first phase of his ministry, the calling of the Twelve becomes the place where the three gospel writers come back together in their stories. Most likely this material covers the first year of Jesus' activities in Galilee.

On the assumption that Matthew and Luke had access to Mark's gospel, the distinctives of these two writers becomes even more evident. Luke will follow the Markan sequence more than Matthew does. With the pericope of our study, the Lukan sequence is exactly the same as Mark's. From the cleansing of the leper (Mt. #48; Mk. #09; Lk. #27) to the question about fasting (Mt.#56; Mk. #12; Lk. #30), Matthew inserts considerable material while following the essential Markan sequence. Matthew does narrate two preaching tours by Jesus; one in 4:23-

	<b>Matthew:</b>	<b>Mark:</b>	<b>Luke:</b>	<b>John:</b>
<b>I. Background and preparation for ministry</b>	<b>1:1-2:23</b> (4%) <sup>2</sup>	<b>1:1-2:52</b> (11%)	<b>1:1-18</b> (2%)	
<b>II. Beginning of public ministry</b>	<b>3:1-4:11</b>	<b>1:1-13</b>	<b>3:1-4:14</b>	<b>1:19-4:54</b>
<b>III. Galilean ministry</b>	<b>4:12-18:35</b> (51%)	<b>1:14-9:50</b> (53%)	<b>4:14-9:56</b> (24%)	<b>4:46-7:9</b> (15%)
<b>A. Phase One: To the Choosing of the Twelve</b>	<b>4:12-12:21</b>	<b>1:15-3:19a</b>	<b>4:14-7:50</b>	<b>4:46-5:47</b>
17. <i>Prophetic preaching</i> 4:12-17	04. <i>The Gospel of the Kingdom</i> 1:14-15	21. <i>Popular teaching</i> 4:14-15	John doesn't describe these events.	
18. Four fishermen called 4:18-22	05. Four fishermen called 1:16-20	22. Rejection at Nazareth 4:16-30		
19. <i>Preaching and healing tour in Galilee</i> 4:23-25	06. Sabbath exorcism at Capernaum 1:21-28	23. Sabbath exorcism at Capernaum 4:31-37		
20 - 47. Sermon 5:1-7:29	07. Peter's mother-in-law and others healed 1:29-34	24. Peter's mother-in-law and others healed 4:38-41		
48. Leper cleansed 8:1-4	08. <i>Preaching and healing tour in Galilee</i> 1:35-39	25. <i>Preaching tour in Galilee</i> 4:42-44		
49. Centurion's servant healed 8:5-13	09. Leper cleansed 1:40-45	26. Four fishermen called 5:1-11		
50. Peter's mother-in-law healed 8:14-17	10. <i>Paralytic healed and forgiven</i> 2:1-12	27. Leper cleansed 5:12-16		
51. Conversation with would-be follower 8:18-22	11. Calling of Levi 2:13-17	28. <i>Paralytic healed and forgiven</i> 5:17-26		
52. Calming the storm 8:23-27	12. Question about fasting 2:18-22	29. Calling of Levi 5:27-32		
53. Gadarene demoniacs healed 8:28-34	13. Plucking grain on the Sabbath 2:23-28	30. Question about fasting 5:33-39		
54. <i>Paralytic healed and forgiven</i> 9:1-8	14. Man with withered hand healed 3:1-6	31. Plucking grain on the Sabbath 6:1-5		
55. Calling of Matthew 9:9-13	15. Withdrawal and more healings 3:7-12	32. Man with withered hand healed 6:6-11		
56. Question about fasting 9:14-17	16. <i>The Twelve chosen</i> 3:13-19a	33. <i>The Twelve chosen</i> 6:12-16		
57. Ruler's daughter and a woman healed 9:18-26				
58. Two blind men healed				



9:27-31

59. Mute demoniac healed

9:32-34

60. Tour of Galilee with compassion for people 9:35-38

61. *The Twelve chosen* 10:1-4

35 (#19) and the other in 9:35-38(#60).

When Jesus' fame spread so that the crowds became a demanding hindrance to him (Mt. 4:25 // Mk. 1:45 // Lk. 5:16), Jesus went into a desert place for some time apart.

In **Matthew**, the Sermon on the Mount becomes a part of this (Mt. 5:1-7:29). Then comes a series of episodes at Capernaum (8:1-17) before Jesus withdraws to the other side of the Sea of Galilee (8:18-34). Upon returning to Capernaum from the eastern side of the Sea of Galilee, Jesus encounters the paralyzed man seeking healing (9:1-8).

In **Luke**, no clear time sequence is presented. In 4:44, Jesus is preaching in the synagogues. Then in 5:1-16 comes a couple of episodes, each of which is introduced in very generalized terms: 1) (5:1) "and it happened that while the crowd was pressing in upon him..." (Εγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτὸν...). 2) (5:12) "and it happened that while he was in one of the cities..." (Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μίᾳ τῶν πόλεων...). Next the paralytic man episode is presented in very generalized terms (5:17): "And it happened on one of the days..." (Καὶ ἐγένετο ἐν μίᾳ τῶν ἡμερῶν...).

In **Mark**, the healing of the leper episode is presented without clearly defined time markers (1:40): "And a leper came to him..." (Καὶ ἔρχεται πρὸς αὐτὸν λεπρός...). But distinct time markers are presented in regard to Jesus' departure from Capernaum (1:38): "And he said to them, 'Let us go on to the next towns, that I may preach there also; for that is why I came

out.'" Then the return to Capernaum, which sets the stage for the healing of the paralytic is clearly marked (2:1): "And after having entered Capernaum again after the space of some days..." (Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν...).

Once again we cannot know with clear certainty the exact time frame for the occurrence of the healing of the paralytic in Mk. 2:1-12. The different sequencing of the various pericopes, along with vague introductory time and place markers, leaves us somewhat in the dark regarding exactly when this event took place.

We are once more confronted with the reality that precise chronology was of far less importance to the gospel writers than it usually is to us today. Their concern was with theological sequencing of these events.

Our passage comes, along with those in the previous study (1:21-39), as a part of a larger emphasis upon Jesus' demonstration of authority and power that could be attributed only to the presence of the Heavenly Father in his life and ministry. Mark begins with a summary of Jesus' message in 1:14-15 and concludes this section with the decisive call to twelve men to give up everything and follow him (3:13-19a). The justification for such a radical action is based on the portrait of Jesus as an unusual man with extraordinary gifts that stem directly from God himself.

Our passage should then be interpreted within that literary context as a part of the painting of this portrait of Jesus.

## II. Message

The episode itself naturally falls into three segments: (1) Jesus' teaching the crowds (vv. 1-2); (2) the healing of the paralytic (vv. 3-5); and (3) the controversy erupting over Jesus' pronouncing forgiveness of sins (vv. 6-12).

### a. Back home teaching, vv. 1-2

#### Greek Text

<2:1> Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. <2:2> καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.

#### NASB

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

#### NRSV

1 When he returned to Capernaum after some days, it was reported that he was at home. 2 So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them.

#### NLT

1 Several days later Jesus returned to Capernaum, and the news of his arrival spread quickly through the town. 2 Soon the house where he was staying was so packed with visitors that there wasn't room for one more person, not even outside the door. And he preached the word to them.

## Notes:

For details on the time and place markers here in Mark, see the above [Internal History](#) section. We need to get the Matthean and Lukan parallels on the table before beginning to analyze Mark.

**Matt. 9:1-2:** “Jesus got into the boat and went back across the lake to his own town, where some people brought to him a paralyzed man, lying on a bed.”

**Mk. 2:1-2:** “Several days later Jesus returned to Capernaum, and the news of his arrival spread quickly through the town. Soon the house where he was staying was so packed with visitors that there wasn't room for one more person, not even outside the door. And he preached the word to them.”

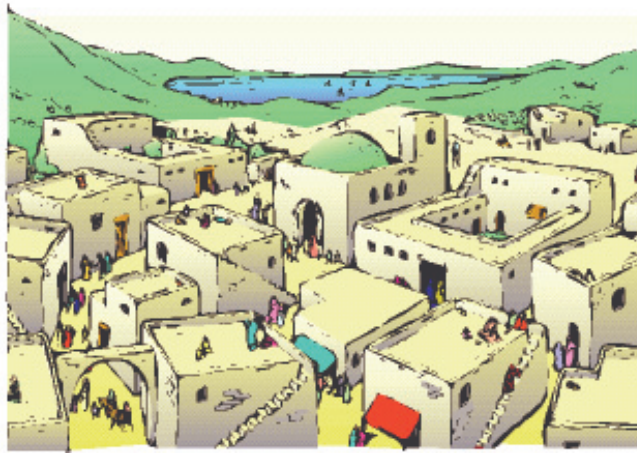
**Lk. 5:17** “One day when Jesus was teaching, some Pharisees and teachers of the Law were sitting there who had come from every town in Galilee and Judea and from Jerusalem. The power of the Lord was present for Jesus to heal the sick.”

Mark's statement in verse one simply states: “was heard that he was at home” (ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν). The introductory statement is set up by a *place marker* “after having come again into Capernaum” (εἰσελθὼν πάλιν εἰς Καφαρναοῦμ) and a *time marker* “through the space of days” (δι' ἡμερῶν).

The place marker is intended by Mark to note Jesus' return to [Capernaum](#) after the preaching tour. The rather vague time marker is intended to indicate the passing of some time between these two visits to Capernaum. We must learn to be comfortable with generalized references. Mark, however, is more precise than either Matthew or Luke at this point.

The phrase ἐν οἴκῳ can be translated either “at home” or “in a house.” Most likely the latter idea is in mind and thus this is looking back to 1:29 where Jesus entered into [Peter's home](#). The implication is that Peter's home in Capernaum became Jesus' base of operations for much of the time spent in Galilee. Matthew makes this point even clearer in 9:1: “And after getting into a boat he crossed the sea and came to his own town.”

The core statement that news of Jesus' being in Capernaum sets up the second core statement in verse two: “and many gathered around...” (καὶ συνήχθησαν πολλοί). Widespread awareness that Jesus had returned to Capernaum resulted in the



gathering of a large crowd of people at Peter's home once more, the same way it had happened earlier ([Mk. 1:32-34](#)). Mark does note that with this second time the crowds were so large that “there was no longer room for them, not even in front of the door” (ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν). Luke omits this emphasis with

his statement (5:17) “as he was teaching.” For Luke the emphasis fell upon the criticism of the Pharisees of Jesus' actions. His introductory statement in v. 17 gets them into the picture: “some Pharisees and teachers of the Law were sitting there who had come from every town in Galilee and Judea and from Jerusalem.” Mark and Matthew will not omit the subsequent criticism, but Luke alerts the reader up front to expect this, since they have gathered in numbers to listen to Jesus.

The climatic core statement of this segment is “and he was teaching them the word” (καὶ ἐλάλει αὐτοῖς τὸν λόγον). Literally, the text says that *he was speaking to them the word*. The significance of this is that Jesus was speaking the Word of God to those who had gathered, including his critics. What was that? In the Markan literary strategy we know the essence of that from the very outset of Jesus' ministry in Galilee. In [Mk 1:14-15](#) a summary statement is given of the essence of Jesus' preaching and teaching during his Galilean ministry: “Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, ‘The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news’” (Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ). The heart of Jesus' proclamation was that God is moving in human history to send His Son who brings the good news of God's Kingdom. God is asserting his authority and rule in this world. Being a part of that rule of God is at the heart of salvation. This message demands that people begin a lifelong response of repenting and believing. That repent and believe are much more than an initial response to this message is made clear by the present tense of the Greek verbs mak-

ing the demand to repent and believe. Those who accept God's rule over their lives will then need to enter a life-long pilgrimage of sensitivity to sin and unbroken entrustment of their lives to the God who reigns.

Jesus was making this point in Peter's house to the crowd. How many accepted that demand is not clear. The two reactions described later in the text focus upon the healing action of Jesus rather than his message. One group is critical of Jesus' claim to grant God's forgiveness to the paralytic; the crowds are amazed at the healing even while recognizing that it came from God. Whether or not any became followers of Christ is not mentioned.

What can we learn from this? One insight here should be self evident, but may be overlooked. When Jesus spoke God's message to crowds of people, he didn't need a church in which to do it. That's not to say that a worship building could not be, or was not, used by Jesus. On the previous visit Jesus had worked from the platform of a Jewish sabbath service in the synagogue building in Capernaum (Mk. 1:21-28). Perhaps it was the very building in the picture here. But we must never confine Jesus to the four walls of our church building. In a private home Jesus proclaimed God's message just as powerfully as in a religious facility.



Secondly, we are challenged by Jesus' example. Even though critics were in the audience, Jesus didn't alter or water down his words. Their hostility did not deter him from doing what he needed to do and speaking the words he needed to speak. Often when we sense hostility and opposition our tendency is to modify our words so that

they generate less negative reaction. No so with Jesus. But also not so was a deliberate, offensive confrontational approach. Our Lord didn't have any "chip on his shoulder" causing him to seek a fight. Instead, he steadfastly spoke what was necessary for the listeners to understand how to genuinely serve God in a life changing manner.

Finally, we see from this incident in the context of the larger Galilean ministry that popularity and curiosity are not sustainable foundations for religious commitment. The people were curious about this new, different religious teacher who healed individuals. That curiosity motivated them to go see him, whenever he was close by. One of the saddest verses in the gospels is that question of Jesus in [John 6:66-67](#) toward the end of his Galilean ministry: "66 Because of this many of his disciples turned back and no longer went about with him. 67 So Jesus asked the twelve, 'Do you also wish to go away?'" Superficial interest in religion is the kiss of death to authentic religious commitment -- both then and now.

## b. Healing a paralytic, vv. 3-5

### Greek Text

<2:3> καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων. <2:4> καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο. <2:5> καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.

### NASB

3 And they came, bringing to Him a paralytic, carried by four men. 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. 5 And Jesus seeing their faith said to the paralytic, "Son, your sins are forgiven."

### NRSV

3 Then some people came, bringing to him a paralyzed man, carried by four of them. 4 And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. 5 When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven."

### NLT

3 Four men arrived carrying a paralyzed man on a mat. 4 They couldn't get to Jesus through the crowd, so they dug through the clay roof above his head. Then they lowered the sick man on his mat, right down in front of Jesus. 5 Seeing their faith, Jesus said to the paralyzed man, "My son, your sins are forgiven."

## Notes:

This part of the healing narrative stresses two important things: 1) depth of friendship and 2) Jesus' claim to forgive sins.

Matthew and Luke also emphasize these elements, as the parallels below stress.

**Mt. 9:2** "...where some people brought to him a paralyzed man, lying on a bed. When Jesus saw how much faith they had, he said to the paralyzed man, 'Courage, my son! Your sins are forgiven.'"

**Mk. 2:3-5** "Then some people came, bringing to him a paralyzed man, carried by four of them. And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. When Jesus saw their faith, he said to the paralytic, 'Son, your sins are forgiven.'"

**Lk. 5:18-20** "Some men came carrying a paralyzed man on a bed, and they tried to carry him into the house and put him in front of Jesus. Because of the crowd, however, they could find no way to take him in. So they carried him up on the roof, made an opening in the tiles, and let him down on his bed into the middle of the group in front of Jesus. When Jesus saw how much faith they had, he said to the man, 'Your sins are forgiven, my friend.'"

Traditionally four friends have been understood to have carried their friend, but only Mark gives the number. The Greek texts do not identify the men. Their identity was unimportant to the point of the story. R.T. France (*Mark*, in the *New International Greek Testament Commentary*) reminds us that "κράββατον (vv. 4, 9–12; Matthew calls it a κλίνη, Luke a κλινίδιον) was a colloquial term for a basic poor person's bed (Acts 9:33), usually mentioned as being portable (6:55; Jn. 5:8–11; Acts 5:15)." The physical condition of the man is described as a παραλυτικὸν (paralytic). France also reminds us that "παραλυτικός describes the man's condition, inability to walk, without more specific indication of its cause, which might be through one of a number of paralyzing diseases or through injury; Luke's term παραλυτικός is no more specific. Whatever the cause, the man is unable to move about, and is clearly recognised by the crowd as seriously disabled (vv. 9–12)."



Luke follows Mark's emphasis upon the men to get their friend into see Jesus even by having to lower him down from a hole in the roof. Quite interestingly, it is the faith of the friends which prompts Jesus' declaration of forgiveness of sins of the paralyzed man. Presumably the man's faith is included in the reference "their faith" (Mt. 9:2 // Mk. 2:5 // Lk. 5:20).

Considerable discussion over the centuries of interpretation has taken place regarding the significance of faith in this miracle, as well as in the others where it is stressed by the gospel writers. Robert Guelich (*Mark in the Word Biblical Commentary*) has a helpful assessment of the role of faith in the miracle:

Formally the effort to reach Jesus functions as a nonverbal request for healing (Pesch, 1:158). Materially, however, these actions are designated as "faith" that becomes the basis for the subsequent assurance and healing.

Some would limit "faith" to the confident trust in Jesus' healing power (e.g., Taylor, 194; Pesch, 1:158), a trust or attitude—even when unexpressed (e.g., 1:29–31, 40–45)—that existed by definition in each healing miracle when one made an intentional effort to gain Jesus' help. Others define "faith" in such contexts more broadly and Christologically as being paradigmatic for true faith in the proclamation about Jesus. The passages would then give basis for and clarify faith in Jesus to those who hear them (Maisch, *Heilung*, 74–75; Gnllka, 1:99).

Both the broader and narrower definition fail to do justice to the use of "faith" in Mark's miracle stories. The noun or verb appears in four healing narratives (2:1–12; 5:25–34; 5:21–24, 35–43; 10:46–52; cf. 6:5–6a). It always involves actions that transcend human obstacles or limitations and cross social boundaries (crowds—2:4 and 10:48; futility and shame—5:26–27, 33; death—5:35). And in each case faith is seen in the actions taken to receive Jesus' help rather than on any specific Christological content. The woman's actions in 5:25–34 prove to be an expression of her "faith" and a paradigm for similar efforts by others in 3:10 and 6:56 to "touch"

Jesus (see *Comment* on 5:34). Yet Mark's careful location of the story of Jesus' rejection in Nazareth after a series of healing stories shows that more than conduct was involved in healing faith (see *Comment* on 6:5–6a). Faith denoted an attitude expressed in conduct (cf. *Comment* on 6:6). Theissen (*Miracle Stories*, 132) has noted that faith (πίστις/πιστεύειν) preceding the miracle sets the NT miracle stories off from their counterparts where faith always follows the miracle.

For Jesus to declare forgiveness of sins was to claim a right given exclusively to God alone. The Greek expression (Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι) is capable to two senses of meaning: 1) I assure you that God has forgiven you; 2) I grant you God's forgiveness. It is the latter understanding by the Pharisees present that prompts the controversy (vv. 6ff.). But it isn't clear that that's precisely what Jesus intended by this statement. It may very well be that the expression is left inclusive deliberately by all three gospel writers who use the exact expression: ἀφίενταί σου αἱ ἁμαρτίαι.

The significance of these verses to our day is great. The determination of friends to help one in need is challenging indeed. They were persistent in getting their sick buddy to Jesus. The text suggests this persistence was born of the deep conviction that Jesus could -- and would -- solve their friend's health needs. To their amazement, spiritual deliverance came with physical deliverance.

This text affirms again Jesus' concern for the whole person, rather than just for an individual's "soul." In fact, such language is unbiblical in that it segregates off the "soul" as though it were some quasi-detached element of human existence. Our concern should match that of our Lord. We must care for every aspect of a person's life.

Additionally, we must walk carefully in the linkage between the spiritual and the physical in this text. That Jesus saw them connected is unques-

tionable. Exactly what that connection is remains the theological mine field that prompts caution. As noted by Robert Guelich above, the gospel writers here set faith as coming before the declaration of both forgiveness of sins and of healing. Thus faith is the fountainhead of deliverance, of both the spiritual and the physical. Forgiveness of sins is never granted apart from an entrustment of one's life to God through Christ. Miraculous healing of physical ailments also grows out of that same entrustment of self to God. The murky water here is whether a cause and effect connection between sin and sickness exists. The ancient world tended to make such a connection as evidenced by the religious nature of physical healing prevalent universally in the Mediterranean world. Most doctors were religious oriented persons. Quite interesting at this point is [the web site](#) "History of ancient Medicine in Mesopotamia & Iran." In ancient Greece also, medical training and practice was strongly linked to the [temple of Asklepios](#) as a religiously oriented practice.

All that the gospel texts affirm clearly is that both deliverances grow out of faith expression and may be present at the same time in the individual. To see a causal connection here requires the definition of the man's sins as leading to his paralysis. But none of the gospel writers in their depictions make such a connection. In fact, Jesus explicitly denies such a connection in [John 9:1ff.](#): "1 As he walked 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 Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him." To be sure, certain sinful actions produce physical harm, e.g., alcoholism. But to link every sin to some particular physical consequence is another matter. To be sure, some attempted in ancient Jewish scribalism, but it was emphatically denied by Jesus.

### c. Controversy over forgiveness, vv. 6-12

Greek Text	NASB	NRSV	NLT
<p>&lt;2:6&gt; ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, &lt;2:7&gt; Τί οὕτως οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; &lt;2:8&gt; καὶ</p>	<p>6 But some of the scribes were sitting there and reasoning in their hearts, 7 "Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?" 8 Immediately Jesus, aware in His spirit</p>	<p>6 Now some of the scribes were sitting there, questioning in their hearts, 7 "Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?" 8 At once Jesus perceived in his spirit that</p>	<p>6 But some of the teachers of religious law who were sitting there said to themselves, 7 "What? This is blasphemy! Who but God can forgive sins!" 8 Jesus knew what they were discussing among themselves, so</p>



εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς. Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <2:9> τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει; <2:10> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς - λέγει τῷ παραλυτικῷ, <2:11> Σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. <2:12> καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε εἶδομεν.

**Notes:**

These verses record both the reaction to Jesus' declaration about forgiveness and the healing action of the paralytic as a proof of the legitimacy of Jesus' declaration about forgiveness.

Again the other two gospel writers utilize Mark in their own distinctive ways, and thus we need to get all three accounts on the table.

**Mt. 9:3-8.** "3 Then some teachers of the Law said to themselves, 'This man is speaking blasphemy!' 4 Jesus perceived what they were thinking, and so he said, 'Why are you thinking such evil things? 5 Is it easier to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? 6 I will prove to you, then, that the Son of Man has authority on earth to forgive sins.' So he said to the paralyzed man, 'Get up, pick up your bed, and go home!' 7 The man got up and went home. 8 When the people saw it, they were afraid, and praised God for giving such authority to people."

Mark's account is longer and more detailed than the others, but the essential dependency of Matthew and

that they were reasoning that way within themselves, said to them, "Why are you reasoning about these things in your hearts? 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'? 10 "But so 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, get up, pick up your pallet and go home." 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."

**Mk. 2:6-12.** "6 Now some of the scribes were sitting there, questioning in their hearts, 7 'Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?' 8 At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, 'Why do you raise such questions in your hearts? 9 Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Stand up and take your mat and walk'? 10 But so 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, stand up, take your mat and go to your home.' 12 And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, 'We have never seen anything like this!'"

they were discussing these questions among themselves; and he said to them, "Why do you raise such questions in your hearts? 9 Which is easier, to say to the paralytic, "Your sins are forgiven," or to say, "Stand up and take your mat and walk"? 10 But so 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, stand up, take your mat and go to your home." 12 And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, "We have never seen anything like this!"

**Lk. 5:21-24.** 21 The teachers of the Law and the Pharisees began to say to themselves, "Who is this man who speaks such blasphemy! God is the only one who can forgive sins!" 22 Jesus knew their thoughts and said to them, "Why do you think such things? 23 Is it easier to say, 'Your sins are forgiven you,' or to say, 'Get up and walk'? 24 I will prove to you, then, that the Son of Man has authority on earth to forgive sins." So he said to the paralyzed man, "I tell you, get up, pick up your bed, and go home!"

Luke on Mark is clear. Mark's 'scribes' become Matthew's 'teachers of the Law' and Luke's 'teach-

he said to them, "Why do you think this is blasphemy? 9 Is it easier to say to the paralyzed man, 'Your sins are forgiven' or 'Get up, pick up your mat, and walk'? 10 I will prove that I, the Son of Man, have the authority on earth to forgive sins." Then Jesus turned to the paralyzed man and said, 11 "Stand up, take your mat, and go on home, because you are healed!" 12 The man jumped up, took the mat, and pushed his way through the stunned on-lookers. Then they all praised God. "We've never seen anything like this before!" they exclaimed.



ers of the Law and the Pharisees.’ These men were not openly verbalizing their disagreement with Jesus. Writing to a Jewish readership who understood blasphemy, Matthew omits the explanation of its meaning contained in Mark. Luke retains that explanation for the benefit of his non-Jewish readership. The ancient Jewish concept of blasphemy (Gk. βλασφημέω / βλασφημία) was to slander God by misrepresentation. In English language usage, we ‘blaspheme’ God, while we ‘slander’ people. But the two things are the same action, just different objects. Ancient Jewish belief was that only God has the right and authority to forgive sins, since they are committed against Him, and stand as an offense toward Him.

Jesus recognized this hostility and took the initiative in getting it out in the open. A teachable moment was thus created. He posed the question, “Why do you raise such questions in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Stand up and take your mat and walk?’” He placed himself squarely between the proverbial horns of a dilemma. He placed his claim to forgive sins solidly on the basis of his ability to heal this man. If he couldn’t produce the latter, then the former was in doubt as well. Of course, the working assumption of his critics was that he couldn’t forgive and thus wouldn’t be able to heal. But they wouldn’t be persuaded which ever way the dilemma was resolved. Still, the dramatic action of healing would be convincing to the other people present. Deeper here is also a pattern of Jewish argumentation, as Robert Bratcher and Eugene Nida (*Mark*, in the *Translator’s Handbook* series), points out: “Which is easier? The question answers itself: it is easier to say ‘Your sins are forgiven’ because this statement is not susceptible of proof, while to say ‘Rise, take up your pallet and walk’ would expose Jesus to ridicule should the paralytic not be able to obey the order. By proving he could do the harder Jesus proved he could do the (apparently) easier

(on this type of argumentation cf. Daube *New Testament and Rabbinic Judaism*, 68: Rabbinic *qal wa-homer* “light and heavy”; cf. Lagrange). Thus Jesus appealed to a line of reasoning that his critics used often to make their point. And the crowds were familiar with that pattern of argumentation.

The decisive moment in the narrative comes with Jesus’ command to the paralytic: “I say to you, rise, take up your pallet and go home” (Σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου). Most likely, eyes all through the crowd were riveted on the paralytic. What would he do?

The answer wasn’t long in coming. Mk. 2:12a: “And he got up and immediately picked up the pallet and went out in the sight of everyone...” (καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων...). Matthew is not quite as dramatic (9:7): “The man got up and went home” (καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ). But Luke highlights the action more (5:25): “At once the man got up in front of them all, took the bed he had been lying on, and went home, praising God.” (καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ’ ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν). Jesus answered his own question with this dramatic healing. And he did it merely by verbal command. No physical contact was needed.

The crowd’s reaction is Mark’s climax: “...so that they were all amazed and glorified God, saying, ‘We have never seen anything like this!’” (ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε εἶδομεν). Matthew follows Mark here (9:8): “When the people saw it, they were afraid, and praised God for giving such authority to people” (ιδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις). Luke mixes Matthew and Mark with his own twist (5:26): “They were all completely amazed! Full of fear, they praised God, saying, ‘What marvelous things we have seen today!’” (καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεὸν καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι Εἶδομεν παράδοξα σήμερον). The language of all three writers reflects in the fear expression the sense of awe from standing in the presence of the divine. When we do indeed stand in Jesus’ presence, there will be this same overwhelmedness! Then we can praise God indeed!

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### Greek Text

<2:1> Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. <2:2> καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον. <2:3> καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων. <2:4> καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο. <2:5> καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφίενται σου αἱ ἁμαρτίαι. <2:6> ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, <2:7> Τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; <2:8> καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <2:9> τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφίενται σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει; <2:10> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς - λέγει τῷ παραλυτικῷ, <2:11> Σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. <2:12> καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε εἶδομεν.

### NASB

1 When He had come back to Capernaum several days afterward, it was heard that He was at home. 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. 3 And they came, bringing to Him a paralytic, carried by four men. 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. 5 And Jesus seeing their faith said to the paralytic, "Son, your sins are forgiven." 6 But some of the scribes were sitting there and reasoning in their hearts, 7 "Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?" 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? 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'? 10 "But so 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, get up, pick up your pallet and go home." 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."

### NRSV

1 When he returned to Capernaum after some days, it was reported that he was at home. 2 So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them. 3 Then some people came, bringing to him a paralyzed man, carried by four of them. 4 And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. 5 When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." 6 Now some of the scribes were sitting there, questioning in their hearts, 7 "Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?" 8 At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, "Why do you raise such questions in your hearts? 9 Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Stand up and take your mat and walk'? 10 But so 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, stand up, take your mat and go to your home." 12 And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, "We have never seen anything like this!"

### NLT

1 Several days later Jesus returned to Capernaum, and the news of his arrival spread quickly through the town. 2 Soon the house where he was staying was so packed with visitors that there wasn't room for one more person, not even outside the door. And he preached the word to them. 3 Four men arrived carrying a paralyzed man on a mat. 4 They couldn't get to Jesus through the crowd, so they dug through the clay roof above his head. Then they lowered the sick man on his mat, right down in front of Jesus. 5 Seeing their faith, Jesus said to the paralyzed man, "My son, your sins are forgiven." 6 But some of the teachers of religious law who were sitting there said to themselves, 7 "What? This is blasphemy! Who but God can forgive sins!" 8 Jesus knew what they were discussing among themselves, so he said to them, "Why do you think this is blasphemy? 9 Is it easier to say to the paralyzed man, 'Your sins are forgiven' or 'Get up, pick up your mat, and walk'? 10 I will prove that I, the Son of Man, have the authority on earth to forgive sins." Then Jesus turned to the paralyzed man and said, 11 "Stand up, take your mat, and go on home, because you are healed!" 12 The man jumped up, took the mat, and pushed his way through the stunned onlookers. Then they all praised God. "We've never seen anything like this before!" they exclaimed.

### ESV

1 And when he returned to Capernaum after some days, it was reported that he was at home. 2 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. 3 And they came, bringing to him a paralytic carried by four men. 4 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. 5 And when Jesus saw their faith, he said to the paralytic, My son, your sins are forgiven. 6 Now 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? 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? 9 Which is easier, to say to the paralytic, Your sins are forgiven, or to say, Rise, take up your bed and walk? 10 But 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". 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!

### TEV

1 A few days later Jesus went back to Capernaum, and the news spread that he was at home. 2 So many people came together that there was no room left, not even out in front of the door. Jesus was preaching the message to them 3 when four men arrived, carrying a paralyzed man to Jesus. 4 Because of the crowd, however, they could not get the man to him. So they made a hole in the roof right above the place where Jesus was. When they had made an opening, they let the man down, lying on his mat. 5 Seeing how much faith they had, Jesus said to the paralyzed man, "My son, your sins are forgiven." 6 Some teachers of the Law who were sitting there thought to themselves, 7 "How does he dare talk like this? This is blasphemy! God is the only one who can forgive sins!" 8 At once Jesus knew what they were thinking, so he said to them, "Why do you think such things? 9 Is it easier to say to this paralyzed man, 'Your sins are forgiven,' or to say, 'Get up, pick up your mat, and walk'? 10 I will prove to you, then, that the Son of Man has authority on earth to forgive sins." So he said to the paralyzed man, 11 "I tell you, get up, pick up your mat, and go home!" 12 While they all watched, the man got up, picked up his mat, and hurried away. They were all completely amazed and praised God, saying, "We have never seen anything like this!"

**Mt. 9:1-8**

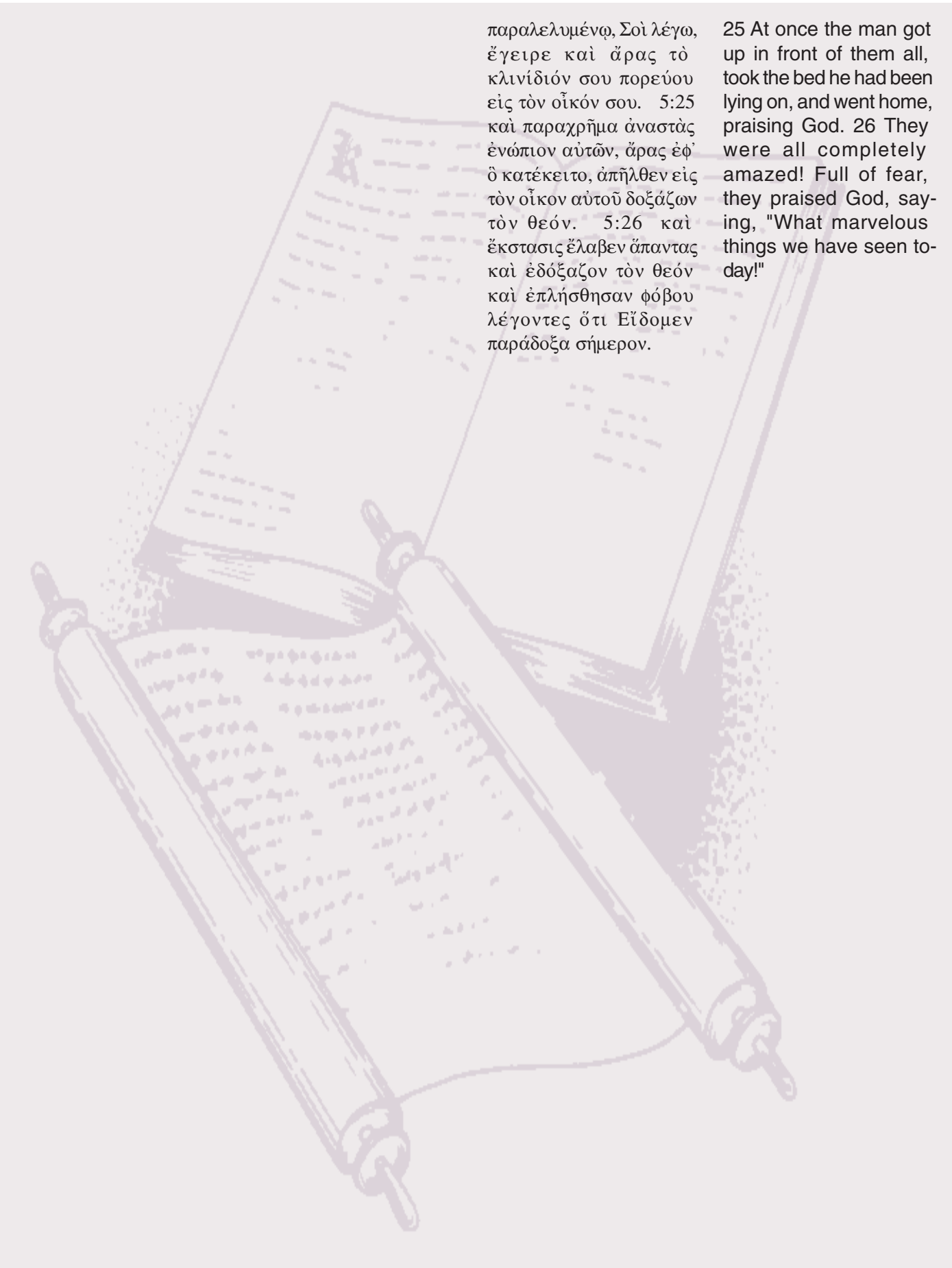
<9:1> Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. <9:2> καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. <9:3> καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. <9:4> καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἰνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; <9:5> τί γὰρ ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἄφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγειρε καὶ περιπάτει; <9:6> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας - τότε λέγει τῷ παραλυτικῷ, Ἐγερθεὶς ἄρον σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου. <9:7> καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ. <9:8> ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

1 Jesus got into the boat and went back across the lake to his own town, 2 where some people brought to him a paralyzed man, lying on a bed. When Jesus saw how much faith they had, he said to the paralyzed man, "Courage, my son! Your sins are forgiven." 3 Then some teachers of the Law said to themselves, "This man is speaking blasphemy!" 4 Jesus perceived what they were thinking, and so he said, "Why are you thinking such evil things? 5 Is it easier to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? 6 I will prove to you, then, that the Son of Man has authority on earth to forgive sins." So he said to the paralyzed man, "Get up, pick up your bed, and go home!" 7 The man got up and went home. 8 When the people saw it, they were afraid, and praised God for giving such authority to people.

**Luke 5:17-26**

5:17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐλληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. 5:18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτόν] ἐνώπιον αὐτοῦ. 5:19 καὶ μὴ εὐρόντες ποίας εἰσενεγκῶσιν αὐτὸν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 5:20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. 5:21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός; 5:22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτοῦς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 5:23 τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἐγειρε καὶ περιπάτει; 5:24 ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας - εἶπεν τῷ

17 One day when Jesus was teaching, some Pharisees and teachers of the Law were sitting there who had come from every town in Galilee and Judea and from Jerusalem. The power of the Lord was present for Jesus to heal the sick. 18 Some men came carrying a paralyzed man on a bed, and they tried to carry him into the house and put him in front of Jesus. 19 Because of the crowd, however, they could find no way to take him in. So they carried him up on the roof, made an opening in the tiles, and let him down on his bed into the middle of the group in front of Jesus. 20 When Jesus saw how much faith they had, he said to the man, "Your sins are forgiven, my friend." 21 The teachers of the Law and the Pharisees began to say to themselves, "Who is this man who speaks such blasphemy! God is the only one who can forgive sins!" 22 Jesus knew their thoughts and said to them, "Why do you think such things? 23 Is it easier to say, 'Your sins are forgiven you,' or to say, 'Get up and walk'? 24 I will prove to you, then, that the Son of Man has authority on earth to forgive sins." So he said to the paralyzed man, "I tell you, get up, pick up your bed, and go home!"



παραλελυμένω, Σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου. 5:25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. 5:26 καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι Εἶδομεν παράδοξα σήμερον.

25 At once the man got up in front of them all, took the bed he had been lying on, and went home, praising God. 26 They were all completely amazed! Full of fear, they praised God, saying, "What marvelous things we have seen today!"

## Mark 2:1-12 Diagram

2:1 Καὶ  
εἰσελθὼν πάλιν  
εἰς Καφαρναοὺμ  
δι' ἡμερῶν  
1 ἠκούσθη  
ὅτι ἐν οἴκῳ ἐστίν.

2:2 καὶ  
2 συνήχθησαν πολλοὶ  
ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν,  
3 καὶ  
ἐλάλει αὐτοῖς τὸν λόγον.

2:3 καὶ  
4 ἔρχονται  
φέροντες  
πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων.

2:4 καὶ  
5 μὴ δυνάμενοι προσενέγκαι αὐτῷ  
διὰ τὸν ὄχλον  
ἀπεστέγασαν τὴν στέγην  
ὅπου ἦν,  
καὶ  
6 ἐξορύξαντες  
χαλῶσι τὸν κράβαττον  
ὅπου ὁ παραλυτικὸς κατέκειτο.

2:5 καὶ  
7 ἰδὼν...τὴν πίστιν αὐτῶν  
ὁ Ἰησοῦς...λέγει τῷ παραλυτικῷ,  
α Τέκνον,  
ἀφίενταί σου αἱ ἁμαρτίαι.

2:6 δέ  
8 ἦσαν τινες τῶν γραμματέων  
ἐκεῖ  
καθήμενοι  
καὶ  
διαλογιζόμενοι  
ἐν ταῖς καρδίαις αὐτῶν,  
β 2:7 Τί οὕτως οὕτως λαλεῖ;  
γ βλασφημεῖ·  
δ τίς δύναται ἀφιέναι ἁμαρτίας  
εἰ μὴ εἷς ὁ θεός;

2:8

καὶ

εὐθύς

ἐπιγινούσ... τῷ πνεύματι αὐτοῦ

οὕτως

ὅτι... διαλογίζονται  
ἐν ἑαυτοῖς

9

ὁ Ἰησοῦς... λέγει αὐτοῖς,

Τί ταῦτα διαλογίζεσθε

ἐν ταῖς καρδίαις ὑμῶν;

ζ

ι 2:9

τί ἐστὶν εὐκοπώτερον,

/-----|  
εἰπεῖν τῷ παραλυτικῷ,

Ἀφίενταί σου αἱ ἁμαρτίαι,

|  
ἢ  
εἰπεῖν -----,

Ἐγείρε

καὶ

ἄρον τὸν κράβαττόν σου

καὶ

περιπάτει;

2:10

δὲ  
ἵνα εἰδῆτε

ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
ἀφίεναι ἁμαρτίας  
ἐπὶ τῆς γῆς

10

λέγει τῷ παραλυτικῷ,

Σοὶ λέγω,

ἔγείρε

ἄρον τὸν κράβαττόν σου

καὶ

ὑπάγε

εἰς τὸν οἶκόν σου.

θ 2:11

2:12

καὶ

11

ἠγέρθη

καὶ

εὐθύς

ἄρας τὸν κράβαττον

12

ἐξῆλθεν

ἔμπροσθεν πάντων,

ὥστε ἐξίστασθαι πάντας

καὶ

δοξάζειν τὸν θεὸν

λέγοντας

η

ὅτι οὕτως οὐδέποτε εἶδομεν.