

Mark 2:1-12

- the Son of Man has authority on earth to forgive sins -

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Introduction

- ❖ The theme of this story is not about healing but forgiveness and the true identity of Jesus, the Son of Man.
 - Mark 2:1-12 is a unified story. Multiple arguments have been advanced against the pericope's integrity.¹ Guelich summarizes the arguments: "Structurally, one can remove the content and characters of 2:6–10 without affecting the basic story, and the choral response in 2:12 appeals to the healing in 2:1–5, 11, with no response to the act of forgiveness. Syntactically, the change in persons in 2:10, 11 is awkward and unexpected. And in terms of content, two separate issues emerge: healing in 2:1–5, 11–12 and forgiveness of sins in 2:6–10."² Indeed, one can remove 2:6-10, and a basic story of healing remains. But Mark 2:1-5, 11, 12 can not be removed from Mark 2:6-10 and still have a coherent story.
- ❖ "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?" (Mk 2:6).
 - Why were the teachers of the law upset? "The charge seems to revolve around Jesus' directly exercising an exclusively divine prerogative that his accusers argue is not in his authority to execute (see Ex 34:7). Here Jesus gives forgiveness without any cultic requirements (Lev 4-5; the priest making atonement), an approach that points to Jesus'

¹ Guelich, R. A. (1989, Vol. 34A, p. 82).

² Guelich, R. A. (1989, Vol. 34A, p. 82).

own authority.”³

- ❖ So “that you may know that the Son of Man has authority on earth to forgive sins...”
- ❖ The subsequent healing of the paralytic proves the authority of Jesus as the Son of Man.

- ❖ The context, form, and structure as well as the theological, technical and hermeneutical notes given in this sermon outline overlap somewhat with other sermon outlines taken from the Gospel of Mark. This makes it possible to use this outline as a “stand alone” or as part of a series.

Context – controversial aspects of Jesus' ministry (Mk 1:40-3:6)⁴

Theme	“Result”
<i>Cleansing (touching) a man with leprosy</i> (Mk 1:40-45)	A man with leprosy came to him and begged him on his knees, "If you are willing, you can make me clean." Filled with compassion, Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" (1:40, 41) As a result, Jesus could no longer enter a town openly but stayed outside in lonely places (1:45).
<i>Healing a Paralytic and forgiveness of sins</i> (Mk 2:1-12)	“Why does this fellow talk like that? He’s blaspheming! Who can forgive sins but God alone?” (2:6).
<i>Calling of Levi</i> (Mk 2:13-17)	When the teachers of the law who were Pharisees saw him eating with the “sinners” and tax collectors, they asked his disciples: “Why does he eat with tax collectors and ‘sinners’?” (2:16).
<i>Jesus on fasting</i> (Mk 2:18-22)	Now John’s disciples and the Pharisees were fasting. Some people came and asked Jesus, “How is it that John’s disciples and the disciples of the Pharisees are fasting, but yours are not?” (2:18).
<i>Disciples picking grain</i>	The Pharisees said to him, “Look, why are they doing what is unlawful

³ Bock, D. L. (2013, p. 85). *Blasphemy*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.).

⁴ France, R. T. (2002, p. 114).

<i>on the Sabbath</i> (Mk 2:23-27)	on the Sabbath?" (2:24).
<i>Healing on the Sabbath</i> (Mk 3:1-6)	Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath (3:2).
	Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus (3:6).

- ❖ The following controversies can be noted: - Touching a man with leprosy (unclean; Mk 1:40-45);
- Who can forgive sins but God alone (Mk 2:1-12)
- ❖ - Eating with sinners (Mk 2:13-16);
- ❖ - Not fasting (Mk 2:18-22);
- ❖ - Doing what is unlawful on the Sabbath (Mk 2:23-27);
- ❖ - Healing on the Sabbath (Mk 3:1-6).

Form and structure

- ❖ The story consists of an introduction and two parts (scenes):

<i>Introduction/background</i> (verses 1, 2)	A few days later, when Jesus again entered Capernaum, the people heard that he had come home. So many gathered that there was no room left, not even outside the door, and he preached the word to them.
<i>Scene 1</i> (verses 3-5)	Some men came, bringing to him a paralytic, carried by four of them. Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus and, after digging through it, lowered the mat the paralyzed man was lying on. When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven."
<i>Scene 2</i> (verses 6-12)	Now some teachers of the law were sitting there, thinking to themselves, <i>"Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?"</i> Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, "Why are you thinking these things? Which is easier: to say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up, take your mat

and walk'? But that you may know that the Son of Man has authority on earth to forgive sins..."

He said to the paralytic,

"I tell you, get up, take your mat and go home."

He got up, took his mat and walked out in full view of them all.

This amazed everyone and they praised God, saying,

"We have never seen anything like this!"

Technical and hermeneutical notes

General

- ❖ Novakovic states: "The plot of Mark's Gospel is dominated by the repeated misunderstandings of Jesus' words and deeds by the characters in the narrative, including Jesus' own family (Mk 3:19–21, 31–35), his disciples (Mk 4:10–13, 37–41; 6:48–52; 7:18; 8:17–18, 21, 31–33; 9:31–32) and his contemporaries (Mk 2:6, 16, 24; 6:2–3; 15:35)."⁵
 - These "misunderstandings" created opportunities for the revelation of Jesus the Messiah, and especially his authority.

Forgiveness

- ❖ What did the "teachers of the law" mean when they said: "Why does this fellow talk like that? He's blaspheming! **Who can forgive sins but God alone?**"
- ❖ They were teachers of the law, therefore we must look at the Old Testament first. Two notes:⁶
 1. The forgiveness of sins is part of intercessory prayer on behalf of the people or an individual:
 2. - Moses (Ex 34:9). His prayer is based on the self-revelation of the character of God: "And he passed in front of Moses, proclaiming, 'The LORD, the LORD, **the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished;** he punishes the children and their children for the sin of the fathers to the third and fourth generation.'" See also the second commandment (Ex 20:4-6) and Numbers 14:19, 20: "'In accordance with your great love, forgive the sin of these people, just as you have pardoned them from the time they left Egypt until now.' The LORD replied, '**i have forgiven them, as you asked.**'"

Moses was the authority of the teachers of the Law. See also Mark 10:4, 12:19.

- Solomon. In his temple prayer, forgiveness is associated with repentance and God's mercy (1 Kgs 8:30, 34, 36, 50).

- The prophets: Samuel 15:24, 25; Amos 9:9 and Daniel 9:19: "O Lord, listen! O Lord, forgive! O Lord, hear and act! For your sake, O my God, do not delay, because your city and your people bear your Name." Forgiveness is a prerequisite for further Godly action. The prophets also call the people to repent (Hos 14:3).

⁵ Novakovic, L. (2013, p. 404). *Israel*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.).

⁶ Kselman, J. S. (1992). *Forgiveness: Old Testament*. In D. N. Freedman (Ed.).

- The priests: "The priest shall make atonement (expiation) on his behalf and it shall be forgiven him" by God (Lev 4:20, 26, 31; a.o.; after sin offering).

- The scapegoat and the Day of Atonement (Lev 16), where the scapegoat bears away the iniquity of the people.

- Personal prayer. David prays or better begs for forgiveness after he had committed adultery with Bathsheba (Ps 51; see also: Ps 25:6, 7; Ps 32; Ps 41:5).

3. Other terms related to forgiveness are: - "blot out" (Ps 51:1, 9; Isa 44:22 (sweep away)); - "wash away" and "cleanse" (Lev 16:30; Ps 51:2, 7; Jer 33:8; Ezek 36:25, 33; Zech 13:1); - "not remember" (Ps 25:6; - "pardon" (Job 7:21; Isa 55:7; Mic 7:18); - "taken away (sin, guilt)" (2 Sam 12:13; 24:10; Zech 3:4); - "atoned for", "atonement" (Ezek 16:63; Isa 27:9); - "put away" (Ps 103:12); - "cover" (Ps 32:1; 85:3); - "put behind", "throw away", "hurl" (Isa 38:17; Mic 7:19).

❖ Forgiveness in the Gospels:⁷

1. "Forgiveness in the Gospels represents less a static, juridical concept of expunging a record of transgression than a dynamic, social-psychological experience of being released from the deleterious effects of guilt and sinful behavior and restoring broken relations between human beings and God and among themselves"

See especially Matthew 6:14, 15; 18:21-35; Mark 11:25, 26; Ephesians 4:32.

2. Forgiveness thus most closely aligns with: - liberation; - salvation; - reconciliation; - restoration. Because of humankind's deeply flawed nature,
3. "Forgiveness ultimately depends on the gracious love of God mediated through Jesus Christ":

At the Lord's Supper: "Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Mt 26:27, 28).

Exposition

Verse 1-2 (setting)

- ❖ "A few days later" connects this story to the previous one (Mk 1:40-45). Jesus had to withdraw to lonely places. "Yet the people still came to him from everywhere" (MK 1:45). After this period of withdrawal, he returned to his home, Capernaum.

⁷ Spencer, F. S. (2013, p. 284). *Forgiveness of Sins*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.).

- ❖ **“Capernaum”** where Jesus lived for a while (Mt 4:13; 9:1) the home of Peter and Andrew, John and James (Mk 1:29). This home was not very large.
- ❖ **“many gathered that there was no room left, not even outside the door.”** This provides the setting for the five men lowering their friend through a hole made in the roof (2:4).
- ❖ **“and he preached the word to them”**
 - **“the word”** = the message of Jesus, which is summarized in Mark 1:14, 15: “The time has come,” he said. “The kingdom of God is near. Repent and believe the good news!”
 - Earlier: “The people were amazed at his teaching, because he taught them **as one who had authority, not as the teachers of the law.** (Mk 1:22).
 - Mark 2:1-12: “The scribes thus face a formidable challenge to their authority, and the reaction of the crowd suggests that it is in danger of being eroded completely.”⁸
 - See especially Mark 4:14-20; 4:33.
 - The story illustrates the word spoken by Jesus about the nearness and coming presence of the Kingdom of God (Mk 1:14, 15).

Verse 3-5 (scene 1)

- ❖ **“some men.”** This and **“carried by four of them”** indicates that there were more than five men (the paralytic and the four) trying to get to Jesus.
- ❖ **“made an opening in the roof.”** This was not a large house, consisting probably of one room and a courtyard, enclosed by a wall. From the courtyard, one could reach the flat roof. This roof could be used for working and perhaps sleeping in the open air. The construction of the roof consisted probably of beams, thatched with small branches and covered with mud. The man had to demolish a part of the roof before they could lower their friend in front of Jesus. This process must have taken some time, and the attention of all present was probably drawn to this labour.
 - **“digging through.”** This adds to the dramatic effect of the story.⁹
 - This action took some effort and time. It also shows that these men were desperate to get their friend to Jesus.
- ❖ **“When Jesus saw their faith”**

⁸ France, R. T. (2002, p. 122).

⁹ France, R. T. (2002, p. 123).

- Note that Jesus “saw” and “knew in his spirit” (2:8). In both cases one can see in the eyes what is in the heart and the mind. It is prophetic knowledge.
- “faith” = “πίστις”: 2. **state of believing on the basis of the reliability of the one trusted, trust, confidence, faith;**¹⁰ α. of belief and **trust in the Lord’s help** in physical and spiritual distress.¹¹
 - “**saw their faith.**” The friends and the paralytic did not ask or say anything. Their actions showed their faith. Jesus noticed the faith of the whole group of men, not only the faith of the paralytic.
 - Twelftree points to the fact that “all the healing stories include some expression of trust in Jesus before, during, or after the healing.” Besides Mark 2:1-12 (2:5), notably, all occurrences of the noun “faith” (*pistis*) are associated with a miracle story (Mk 2:5; 4:40; 5:34; 10:52; 11:22). Faith is essential not only in Jesus being willing (Mk 2:5; 3:5; 5:36; 7:29; 9:14–29; 10:51), but also in his ability to perform miracles (Mk 6:5–6; cf. Mk 5:34). Miracles are, for Mark, an encouragement—a summons or demand to repentance and faith (cf. Mk 1:15)—to be with Jesus (Mk 3:14; 5:18), to follow him (Mk 10:52), or to serve him (Mk 1:31) based on the eschatological salvation offered in the miracles (Mk 10:48, 51).¹²
 - Guelich points to the fact that this faith (Mark) “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.**”¹³

❖ “Son, your sins are forgiven.”

- This is an unexpected move in the story: “Mention of the forgiveness of sins creates a most unexpected twist in the story. The paralytic has not been brought because he believed his sins needed forgiving but because he wanted his paralysis healed. On hearing the forgiveness of sins, the story abruptly shifts from the paralytic to the scribes.”¹⁴

¹⁰ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 818).

¹¹ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 819).

¹² Twelftree, G. H. (2013, p. 597). *Miracles and Miracle Stories*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.).

¹³ Guelich, R. A. (1989, Vol. 34A, p. 85).

¹⁴ Edwards, J. R. (2002, p. 77).

- **“Son” = “τέκνον”**: 3. **one who is dear to another but without genetic relationship and without distinction in age, child.** a. in the vocative generally as a form of familiar address *my child, my son*¹⁵
- Compare this narrative with the story of Bartimaeus (Mk 10:46-52): "Then they came to Jericho. (...), a blind man, Bartimaeus (...), was sitting by the roadside begging. (..) he began to shout, 'Jesus, Son of David, have mercy on me!' (...) Jesus stopped and said, 'Call him.' So they called to the blind man, 'Cheer up! On your feet! He's calling you.' (...) **'What do you want me to do for you?'** Jesus asked him. The blind man said, **'Rabbi, I want to see.'** **'Go,'** said Jesus, **'your faith has healed you.'** Immediately he received his sight and followed Jesus along the road."
 - In both stories, **“faith”** is decisive. Both men are immediately cured.
 - The second story contains a **conversation** between Jesus and Bartimaeus, which is lacking in Mark 2:1-12.
 - The ‘conversation’ which takes place, is between the thoughts of some of the teachers of the law and Jesus (see below).
 - Rather abruptly and unexpectedly, Jesus says: **“Son, your sins are forgiven.”** The friends and the paralytic didn’t expect this, nor did the people and the teachers of the law, who were listening to the preaching of the word. It is a kind of solemn declaration.
- **“sin” = “ἁμαρτία”**: 1. **a departure from either human or divine standards of uprightness;**¹⁶ the departure of the order given by God.
 - The sins are not mentioned. God knows.
- **“forgive” = “ἀφίημι”**: 2. **to release from legal or moral obligation or consequence, cancel, remit, pardon.** In the Old and the New Testament predominantly in sense of divine forgiveness.¹⁷ See also above.
 - **“Are forgiven”** by God, a divine passive.
 - The forgiveness of sins is the greatest need of mankind and individuals. The forgiveness of sins restores man in his relationship with God and also with others and in wider the community.

¹⁵ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 993).

¹⁶ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 50).

¹⁷ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 156).

- "Who can forgive sins but God alone." According to the Pharisees, only God can declare a man righteous (Ps 32:1, 2; Isa 43:25; 44:22; Mi 7:18, 19; Rom 4:6-8).
- This man had not sinned against Jesus, according to the story. His sins are not made explicit. He and his friends remain anonymous. When they couldn't enter the house, it was not because they were not allowed to as sinners, and therefore excluded (Mk 2:16).
 - The main reason that Jesus declares that his sins are forgiven, is that he wants to confront the "**teachers of the law**" with his God-given authority as the "Son of Man."

Verse 6-12 (scene 2)

- ❖ "**teachers of the law**" are often mentioned together with the chief priests, but here they are probably local teachers of the law but they might have come down from Jerusalem (Mk 3:22).
- ❖ "**thinking to themselves.**" They remain silent, watching and having their thoughts.
- ❖ "**This fellow**" = "οὗτος": **this, this one**, with a connotation of contempt.¹⁸
- ❖ "**He's blaspheming! Who can forgive sins but God alone?**"
 - "Blaspheme" = "βλασφημέω": —**speaking profanely of sacred things**. **3. Speak impiously or irreverently of God, blaspheme.**¹⁹ Jesus was "claiming some kind of equality with God. Any such statement was regarded by the Jews of biblical times as being harmful and injurious to the nature of God."²⁰
 - This is a serious accusation: "Say to the Israelites: 'If anyone curses his God, he will be held responsible; anyone who blasphemes the name of the LORD must be put to death. The entire assembly must stone him. Whether an alien or native-born, when he blasphemes the Name, he must be put to death'" (Lev 24:15, 16; Mk 14:64).
 - And after a while: "Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus" (Mk 3:6).
 - Guelich remarks: "The question accurately reflects the contemporary (1st century) Jewish perception that the forgiveness of sins was exclusively God's prerogative. This was the consistent pattern of the OT and the intertestamental literature. Furthermore, no evidence has emerged to indicate that the Jews expected even the Messiah,

¹⁸ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 740).

¹⁹ Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996, p. 317-318).

²⁰ Louw, J. P., & Nida, E. A. (1996, Vol. 1, p. 433).

regardless of how one defined this expectation, or any other eschatological figure, to have the right to forgive sins.”²¹

- See Psalm 103:3; 130:4; Isaiah 43:25; Daniel 9:9; Micah 7:18, and Luke 5:21; 7:49.
- But, Mark 11:25: “And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins.” The theme of forgiveness is prominent in the Gospel of Matthew (Mt 6:13, 14; 18:15-20; 18:21-35).

- “can” = “δύναμαι”: to possess capability (whether because of personal or external factors) for experiencing or doing something, *can, am able, be capable*.²² b. *enjoy a legal right*.²³ “This usage of the verb is not attested in the first century (2nd onwards) but it does fit here.

❖ “Immediately Jesus knew in his spirit”

- See 1 Samuel 16:7; 1 Kings 8:39; Psalm 7:9.

❖ “Why are you thinking these things?”

- Jesus reveals the critical thoughts of the teachers of the law. It also reveals the authority of Jesus.²⁴

❖ “Which is easier?” The teachers of the law can choose between two options.

- The obvious answer is: ‘Your sins are forgiven.’ This is a spiritual reality which cannot be verified by man and must be received in faith. “Get up, take your mat and walk” is a physical reality which can be verified, when the man gets up and walks out.

❖ “that you may know” is the main message of the narrative.

- “Son of Man” = “ὁ υἱὸς τοῦ ἀνθρώπου”: in reference to Jesus and in an exclusive sense **the Human One, the Human Being**, one intimately linked with humanity in its primary aspect of fragility yet transcending it, traditionally rendered ‘the Son of Man’.²⁵

²¹ Guelich, R. A. (1989, Vol. 34A, p. 87).

²² Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 261-262).

²³ Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996, p. 452).

²⁴ France, R. T. (2002, p. 126).

²⁵ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 1026).

- **“on earth”** Jesus is the one sent into this world.
 - “The question is ‘Who except the One God ...?’ (2:7); the answer is ‘the Son of man’ (2:10).”²⁶
 - “Son of Man” is Jesus' favourite self-designation, It is used eighty-six times in the NT. ²⁷ Often he talks about his mission and destiny in sayings that refer to “the Son of Man” (Mk 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 14:21, 41). At the end of the Gospel, he alludes to the "one like a human being [son of man]" in Daniel 7:13, 14 (Mk 13:26; 14:62).²⁸
 - **The Son of Man has received authority:**
 - “one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power” (Da 7:13, 14).
 - To forgive sins (Mk 2:9) / “He is Lord even over the Sabbath” (Mk 2:28).
- **“authority” = “ἐξουσία”**: 3. **the right to control or command, authority, absolute power, warrant.**²⁹
 - His authority is a major theme (Mk 1:22, 27 (teaching); 3: 15 (casting out demons; see also Mk 6:7); 11:28-33 (his authority questioned);
 - This authority has been granted by God and it must be based upon the following prerequisites:
 - righteousness and faithfulness, impartiality, mercy and grace. “The Son of Man” is the righteous and faithful one: **“the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished”** (Ex 34:9).

❖ **“He said to the paralytic,”**

- “I tell you,

²⁶ Guelich, R. A. (1989, p. 92).

²⁷ Bock, D. L. (2013, p. 894). *Son of Man*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.).

²⁸ Bauckham, R. J. (2013, p. 127–128). *Christology*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.).

²⁹ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 353).

- get up, take your mat and go home."
- He got up, took his mat and walked out in full view of them all.
 - Note the parallel wording ending in this climax: **"in full view of them all."**
- Jesus didn't touch him. It is by his word that the man can walk again.
- ❖ **"full view of them all,"**
 - The crowd, the men who brought the paralytic to Jesus, and the teachers of the Law.
- ❖ **"saying, 'We have never seen anything like this!'"**
 - This includes the opening of the roof, the lowering of the paralytic, the discussion with the teachers of the law, the words of Jesus, and the miraculous healing.
 - Note the contrast between the teachers of the law and everyone:
 - The teachers of the Law wanted to defend the authority and glory of God.
 - The people praised God! God was at work in and through Jesus.

Application

Before

- ❖ Some commentaries state that there was an original story (Mark 2:1-5.a + 11, 12), reducing it to a healing story and that Mark inserted verses 5.b-10. This is not helpful and misses the point of the story: the emerging conflict about the person and authority of Jesus.³⁰
- ❖ The story as told might suggest a relation between sin and sickness, and some commentaries pay attention to this relation. The story itself does not make this relation explicit. See also John 9:1-12, and especially the verses 1-3:
 - "As he went along, he saw a man blind from birth. His disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?' 'Neither this man nor his parents sinned,' said Jesus, **'but this happened so that the work of God might be displayed in his life.'**
- ❖ The main theme is caught in the following words: "faith" – "your sins are forgiven" – "the Son of Man" – "the authority on earth to forgive sins" – "praise."
 - The healing of the paralytic man is subordinate to the main theme.

³⁰ France, R. T. (2002, p. 124).

Reading in context

- ❖ This story is part of Mark 1:40-3:6. There is growing opposition to the ministry of Jesus.

The main message:

- ❖ “That you may know that the Son of Man has authority on earth to forgive sins...”

Sermon

- ❖ Preach this story vividly if you were present yourselves.

Jesus is the Son of Man

- ❖ Seeing faith – the faith of men and women;
- ❖ He knows the thoughts of the hearts, nothing is hidden;
- ❖ He has received authority as the Son of Man (Dan 7:13, 14);
 - from “the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished.” (Ex 34:9; see also Psalm 103).
- ❖ to forgive sins and thereby reconcile humans with God and each other in his Kingdom, the Kingdom of Heaven.
 - Forgiveness is the greatest need of man and mankind.
 - Pay attention to the Old Testament background of forgiveness.

Faith

- ❖ Identify genuine faith as trust in Christ. Note the fact that Jesus saw the faith of the men.
 - “Miracles are, for Mark, an encouragement—a summons or demand to repentance and faith (cf. Mk 1:15)—to be with Jesus (Mk 3:14; 5:18), to follow him (Mk 10:52), or to serve him (Mk 1:31) on the basis of the eschatological salvation offered in the miracles (Mk 10:48, 51).”³¹

Praise

- ❖ Glory to God.

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³¹ Twelftree, G. H. (2013, p. 597). *Miracles and Miracle Stories*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.).

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