

“So Easy, So Costly...”
Mark 2:1-12

I. The paralytic’s four friends exemplify a living faith (vs. 1-4).

- A. They took their friend to Jesus.
- B. Even in the face of adversity, they were willing to do whatever it took to get their friend to Jesus.

(Matthew 4:12-17; 8:1; 9:1; Mark 1:29-34, 45; 3:20; Luke 5:17, 19)

II. Jesus Christ is a Savior and Deliverer that is compassionate (v. 5).

- A. Jesus Christ came to save sinners.
- B. The sinners did not deserve to be saved.

(Psalm 103:12; Matthew 19:27; Mark 14:50-51; Timothy 1:15; James 5:14-15; 1 John 3:5)

III. The scribes and Pharisees demonstrate a response that is hard-hearted (vs. 6-12a).

- A. The scribes and Pharisees accused Jesus of committing blasphemy.
- B. The scribes and Pharisees missed the sign that Jesus showed them.

(Matthew 9:4)

IV. God the Father is glorified by Jesus healing the paralytic (v. 12).

- A. The paralytic gave God the glory for his healing.
- B. The people that made up the crowd gave God the glory for the paralytic’s healing.

(Matthew 9:8; Mark 3:21; Luke 5:25-26)

Scripture References and Notes

Matthew 4:12-17

¹² Now when Jesus heard that John had been taken into custody, He withdrew into Galilee; ¹³ and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. ¹⁴ *This was* to fulfill what was spoken through Isaiah the prophet: ¹⁵ “THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES— ¹⁶ “THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON THEM A LIGHT DAWNED.” ¹⁷ From that time Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”

Matthew 9:1

Getting into a boat, Jesus crossed over *the sea* and came to His own city.

Mark 1:29-34

²⁹ And immediately after they came out of the synagogue, they came into the house of Simon and Andrew, with James and John. ³⁰ Now Simon's mother-in-law was lying sick with a fever; and immediately they spoke to Jesus about her. ³¹ And He came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them.

³² When evening came, after the sun had set, they *began* bringing to Him all who were ill and those who were demon-possessed. ³³ And the whole city had gathered at the door. ³⁴ And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was.

Luke 5:17

and there were *some* Pharisees and teachers of the law sitting *there*, who had come from every village of Galilee and Judea and *from* Jerusalem; and the power of the Lord was *present* for Him to perform healing.

Matthew 8:1

When Jesus came down from the mountain, large crowds followed Him.

Mark 1:32-34

³² When evening came, after the sun had set, they *began* bringing to Him all who were ill and those who were demon-possessed. ³³ And the whole city had gathered at the door. ³⁴ And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was.

Mark 1:45

But he went out and began to proclaim it freely and to spread the news around, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.

Mark 3:20

And He came home, and the crowd gathered again, to such an extent that they could not even eat a meal.

“removed the roof”

- ἀποστεγάζω (apostegazó)
- unroof
- I unroof, take the roof off.
- Literally: “they unroofed the roof”

Luke 5:19

But not finding any *way* to bring him in because of the crowd, they went up on the roof and let him down through the tiles with his stretcher, **into the middle of the crowd, in front of Jesus.**

James 5:14-15

¹⁴ Is anyone among you sick? *Then* he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; ¹⁵ and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.

“forgiven”

- ἀφίημι (aphiémi)

- to dismiss or release someone or something for a place or one's presence, *let go, send away*
- to release from legal or moral obligation or consequence, *cancel, remit, pardon*
- I send away, release, remit, forgive, permit
- (from *apó*, "away from" and *hiēmi*, "send") – properly, *send away; release* (discharge).

Mark 14:50

And they all **left** Him and fled.

Matthew 19:27

Then Peter said to Him, “Behold, **we have left** everything and followed You; what then will there be for us?”

Psalms 103:12

As far as the east is from the west, So far has He removed our transgressions from us.

1 John 3:5

You know that He appeared in order to take away sins; and in Him there is no sin.

1 Timothy 1:15

It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*.

“reasoning”

- διαλογίζομαι (dialogizomai)
- to think or reason carefully, especially about the implications of something, *consider, ponder reason something in one's own mind*
- (from *diá*, "thoroughly," which intensifies *logízomai*, "reckon, add up")
- properly, go back-and-forth when evaluating, in a way that typically leads to a *confused conclusion*. The term implies one confused mind interacting with other confused minds, each further reinforcing the original confusion.

Matthew 9:4

And Jesus knowing their thoughts said, “Why are you thinking evil in your hearts?”

Luke 5:25

Immediately he got up before them, and picked up what he had been lying on, and went home glorifying God.

“amazed”

- ἐξίστημι (existémi)
- to cause to be in a state in which things seem to make little or no sense, *confuse, amaze, astound*
- be out of one's normal state of mind

Mark 3:21

When His own people heard *of this*, they went out to take custody of Him; for they were saying, “He has lost His senses.”

“glorifying”

- δοξάζω (doxazó)
- (from *dóksa*, "glory") – *glorify*; properly, to ascribe *weight* by recognizing real *substance* (*value*).
- "*Glorifying* (*doksázō*) *God*" means valuing Him for who *He really is*. For example, "giving (ascribing) glory to God" *personally acknowledges* God in *His true character* (essence).

Matthew 9:8

But when the crowds saw *this*, they were awestruck, and glorified God, who had given such authority to men.

Luke 5:26

They were all struck with astonishment and *began* glorifying God; and they were filled with fear, saying, “We have seen remarkable things today.”