

(9) Paralytic Healed (Matt. 9:1–8; Mk. 2:1–12; Luke 5:17–26)

1. Capernaum became the base from which the Galilean tours would go forth (Matt. 9:1; Mk. 2:1).
2. With the larger crowds and greater fame came increased scrutiny (Mk. 2:2; Lk. 5:17).
 - a. The Pharisees' previous scrutiny prompted the Galilean ministry in the first place (Lk. 5:17 cf. Jn. 4:1).
 - b. Teachers of the law (Lk. 5:17) = Scribes (Lk. 5:21).
3. The paralytic and his friends demonstrated their faith in Jesus by their willingness to do whatever necessary to come to Jesus (Matt. 9:2; Mk. 2:5; Lk. 5:20).
 - a. παραλυτικός paralutikos ^{#3885}_{10x} in Matthew & Mark.
 - b. παραλελυμένος perf.pass.part. παραλύω paralūō ^{#3886}_{5x} in Luke. *Paralysis or palsy* (motor paralysis).
 - c. According to the Christopher & Dana Reeve Paralysis Resource Center (paralysis.org), it is difficult to obtain an estimate of the total number of paralysis victims living in the United States today (total population 300,000,000). Paralysis today is caused by spinal cord injury, brain injury, multiple sclerosis, cerebral palsy, amyotrophic lateral sclerosis, spina bifida, stroke, transverse myelitis, post polio syndrome, certain ataxias and certain muscular dystrophies.
4. In the presence of these critical observers, Jesus turned the focus from physical healing to the forgiveness of sins (Matt. 9:2; Mk. 2:5; Lk. 5:20). ἀφίημι aphīēmi ^{#863}_{143x}: *to let go, forgive*. To release from legal or moral obligation or consequence: *cancel, remit, pardon* (Mt. 18:27,32; Lk. 7:47–50; 1st Jn. 1:9).
 - a. The man's paralysis was likely Divine discipline for his sins (Ps. 103:3; Isa. 19:22).
 - b. Healing a man under Divine discipline might be viewed as a work contrary to God's will (Num. 12:14).
 - c. So, the forgiveness of sins is vital prior to the physical healing—as a public witness to the critical eyes (1st Tim. 3:16; 1st Cor. 2:8).
5. The logic of a fortiori is inescapable (Matt. 9:5; Mk. 2:9; Lk. 5:23; See also Rom. 8:32 for a fortiori logic).
6. The claim to forgiveness was indeed a claim of Deity (Mt. 9:3; Mk. 2:7; Lk. 5:21).
7. The act of healing paralytics (the lame walking) was a Messianic sign (Isa. 35:5–6; Matt. 11:4–6).
8. The result was praise and glorification (Matt. 9:8; Mk. 2:12; Lk. 5:25–26), and growing resentment (Jn. 11:48).