

# **Jesus Forces a Confrontation**

## **Luke 5:17-26**

**Pastor Gregg Downs**  
**Calvary Chapel Mercer County**  
**[www.ccmercerc.com](http://www.ccmercerc.com)**

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We return once more to Luke chapter 5 as we continue our verse by verse study through the Gospel account of Jesus' life and ministry. I will remind you that though we are relatively early in Luke's Gospel (24 chapters), Luke chapter 5 is about a year to a year and a half into the public ministry of Jesus Christ. Additionally, I will remind you, that not every event and interaction that **Jesus** had in those initial 18 months or recorded for us in Luke's Gospel. What we have is the narrative that Luke **compiled**, as he told us in chapter 1,

*1 Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, 2 just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, 3 it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, 4 that you may have certainty concerning the things you have been taught.*

Luke 1:1-4

of select events from the life of **Jesus** designed to reveal to his readers who **Jesus** was, what He claimed, and how one needed to respond.

So far, in chapter 5, we took note of **Jesus'** call to **Peter**, and as we learned from the other gospels **James** and **John** and **Andrew**, and how that call coincided with a great catch a fish one particular morning on **the Sea of Galilee**. Additionally, we took note last week, of how following **Jesus'** famed *Sermon on the Mount*, a **man, full of leprosy** as Luke described him, approached **Jesus** seeking to be healed and not only that **Jesus** healed him, but also the way in which **Jesus** healed him (**touched him**). It was an impossible situation which **Jesus** remedied with a word and a touch.

Today we come to the account of **Jesus'** healing of a **paralytic** (or a **palsy** as some versions record it) and the subsequent backlash this healing will bring, not because of the physical healing, but because of what **Jesus** declares associated with the physical healing. Luke begins in verse 17 by writing,

**17** *On one of those days, as He was teaching, Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem. And the power of the Lord was with Him to heal.* **18** *And behold, some men were bringing on a bed a man who was paralyzed, and they were seeking to bring him in and lay him before Jesus,* **19** *but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus.* **20** *And when He saw their faith, He said, “Man, your sins are forgiven you.”* **21** *And the scribes and the Pharisees began to question, saying, “Who is this who speaks blasphemies? Who can forgive sins but God alone?”* **22** *When Jesus perceived their thoughts, He answered them, “Why do you question in your hearts?* **23** *Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise and walk’?* **24** *But that you may know that the Son of Man has authority on earth to forgive sins”—He said to the man who was paralyzed—“I say to you, rise, pick up your bed and go home.”* **25** *And immediately he rose up before them and picked up what he had been lying on and went home, glorifying God.* **26** *And amazement seized them all, and they glorified God and were filled with awe, saying, “We have seen extraordinary things today.”*

**Luke 5:17-26**

Those are certainly caring friends.

Mark's account of this event (Mark 2:1–12) reveals that this event took place in the city of **Capernaum** which Matthew points out in his account (Matthew 9:1-8) of the event was by now **His own city**. We know that **Jesus** was raised in the village of **Nazareth**, but by this point of his life had relocated to the city of **Capernaum**. As Luke picks up,

**17** *On one of those days, as He was teaching, Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem.*

**Luke 5:17abc**

In keeping with the consistent pattern of His ministry, once again we see **Jesus teaching**. This time, however, we see some distinguished guests among those that are gathered to hear Him teach. As Luke points out, **Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem.**

**17 On one of those days, as He was teaching, Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem.**

Luke 5:17abc

**Pharisees and teachers of the law** that had not come from around the corner to see **Jesus** teach, but came from **every village of Galilee, and Judea** (the southern region of the Jews) **and from Jerusalem.**

**17 On one of those days, as He was teaching, Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem.**

Luke 5:17abc

I'm struck by Luke's use of the words **sitting there** to describe the **Pharisees and teachers of the law** that had come to hear **Jesus** teach.

**17 On one of those days, as He was teaching, Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem.**

Luke 5:17abc

That seems very different to me from what we saw at the beginning of Luke 5 when Luke described **the crowds that were pressing in on Him to hear the word.**

**1 On one occasion, while the crowd was pressing in on him to hear the word of God, he was standing by the lake of Gennesaret,**

**Luke 5:1**

Perhaps I'm reading into it based on my familiarity as to where the story is going, but those seem to be two very different heart postures.

Whatever their heart posture, **the Pharisees and teachers of the law** have come from the entire area of the Jews, even from as far away as **Jerusalem** (100 miles away). The officials of organized Judaism had begun to take an interest in this increasingly popular **Jesus**. The **Pharisees** and **the teachers of the law** are the experts in theology and the Jewish religion and their purpose is not so much to see if **Jesus** is good or not, but rather to find out why He is not good. As revealed elsewhere, as a whole, they had already determined that He wasn't good. They just needed specifics to make that point with the masses.

The **Pharisees** and **the teachers of the law** (often referred to as **scribes**) likely developed out of the ministry of **Ezra**, the **priest**, who taught the Jewish people to obey the Law of Moses and be *separate* from the heathen nations around them. (See Old Testament Book of Ezra). In fact, the name **Pharisee** is derived from the Hebrew word meaning to *separate* or *separated one*. They *separated* themselves from everything they thought was unholy, and over time developed strong traditions based on their rulings of how the OT law applied to situations not directly addressed by scripture. (tradition) Sadly, for most **Pharisees**, religion was focused on an exact, outward obedience to the Law as they interpreted it (ie, their traditions), and they believed that God only truly loved those that did as they did. The **Pharisees** practiced the religion of behavior modification - be good and do good and God will love you. On one occasion, **Jesus** had this to say about **the scribes and Pharisees**,

**1 Then Jesus said to the crowds and to His disciples, 2 "The scribes and the Pharisees sit on Moses' seat, 3 so do and observe whatever**

*they tell you, but not the works they do. For they preach, but do not practice*

Matthew 23:1-3

That is, they didn't practice what they preach. A little later in that same chapter He actually used the word *hypocrites* to address them and the phrase *child of hell* in referring to them.

*15 Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.*

Matthew 23:15

Word of *Jesus*'s ministry was spreading. It was attracting the attention of the officially recognized religious leaders. They had watched in growing alarm and jealousy as His ministry of teaching and healing had drawn huge crowds, both in *Judea* and in *Galilee*. Who does this carpenter turned rabbi think He is? And so they come to *Capernaum* with critical eyes and hearts, ready to twist and pounce upon some word of *Jesus* so they could discredit Him. Note - There is a wonderful account of a *pharisee* named *Nicodemus* who came to *Jesus* at night (*Nick at Night*) in John 3. He seems very sincere in his searching as he talks to the Lord.

Luke continues, *And the power of the Lord was with Him to heal.*

*17 On one of those days, as He was teaching, Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem. And the power of the Lord was with Him to heal.*

Luke 5:17

As God, *Jesus* had the power to create life and so he certainly had the ability to restore life as well (ie heal from the effects of the fall).

However, as man (the incarnation), we know that He, as **Paul** explained, *emptied Himself and humbled Himself taking the form of a servant and becoming obedient* to the will of the Father.

*5 Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though He was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied Himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross.*

Philippians 2:5-8

In doing so, **Jesus** set aside the independent use of His divine power and instead ministered in submission to the Father and in the power of the Holy Spirit. On this particular instance, *the power of the Lord was with Him to heal.*

Verse 18,

*18 And behold, some men were bringing on a bed a man who was paralyzed, and they were seeking to bring him in and lay him before Jesus, 19 but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus.*

Luke 5:18-19

In Mark's gospel we learn that there were actually **four men** carrying this paralyzed fellow that was confined to the mat (**bed**) on which he was laying.

*3 And they came, bringing to him a paralytic carried by four men.*

Mark 2:3

All three gospel writers speak of the fact that others brought this the man to **Jesus**. Though it doesn't directly say so, it's pretty hard to imagine that the man wouldn't have brought himself if he could. And so, there are actually five men coming to **Jesus**. Now we assume that these five men were coming to **Jesus** so that **Jesus** could heal the

*paralyzed man* of his infirmity. In actuality, none of the three gospel writers that wrote of this account mention anything about these five trying to get to *Jesus* so that He can heal their friend. It is just as appropriate to conclude that they are trying to get to *Jesus* to hear Him teach.

Whatever their motivation, *because of the crowd* they can't get close to *Jesus*

*18 And behold, some men were bringing on a bed a man who was paralyzed, and they were seeking to bring him in and lay him before Jesus, 19 but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus.*

Luke 5:18-19

and so their solution is to abandon trying to get in through the door and instead, go around the side of the house up the stairs to *the roof* (which was like a patio or roof-top deck) and lower the guy down into the center of the room through a hole they would make *in the roof*.

*18 And behold, some men were bringing on a bed a man who was paralyzed, and they were seeking to bring him in and lay him before Jesus, 19 but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus.*

Luke 5:18-19

Now, if that sounds crazy to our ears in the context of our experience, there are a couple of things we should all keep in mind. First, first century homes in Israel were flat roofed and used in the evenings as a patio of sort. Next, stairs to the patio were not inside of the house, but along the outside of the home. One could climb the stairs to the second floor of the house without having to go into the house. And then lastly, *the roof* would have consisted of wood beams that rested on the block walls that were packed with twigs and dried mud (thatch) between them and several inches of clay over them to form a flat



surface. Note: The word translated *tiles* can also mean *clay*. To do this in our culture, you would need a circular saw, some hammers, a pry bar, a few electrical chords, etc. There, it required a will and a little elbow grease. But, as they say, *Where there is a will there is a way*. And these men had the will to get their friend to *Jesus*. This *paralytic* was unable to come to *Jesus* himself, but he was fortunate enough to have four friends who were willing to do whatever it took to get him to *Jesus*. I hope you have friends like that in your life. I hope you are a friend like that in the lives of others. These *four men* are sweet examples of how friends are to minister to one another and help sinners come to the Savior. Their love for the man united them in their efforts so that nothing discouraged them, not even *the crowd* at the door. When they could not get in at the door, they went *on the roof*, removed the tiling, and lowered the man on his *mat* right in front of *Jesus*.

Can I say something about *the crowd*? How about a little bit of awareness of the needs of others? And if they were aware, how about a little sensitivity? I suspect not everyone in that room and on the outer edges of the folks listening to *Jesus* was aware that these guys were trying to get their friend into the room with Jesus. But I also suspect that there were more than a few that were and were so hard-hearted that they refused to move aside to let the guy in. Can we all pledge right here, right now not to be a hindrance in people's lives that are trying to get to *Jesus*??? Unfortunately, *the crowd* came between this man and Christ, but fortunately, very fortunately, this man's friends were determined, *crowd* or no *crowd*, they would find a way to get him before the Lord.

As I read this account, I can't help think about what must have been going through the minds of the people in that crowded house as these guys began tearing through the roof. The noise of the whole process. The dust and dirt and twigs that were probably beginning to drop into the room. Before long daylight streaming in from the newly created hole. Did Jesus just keep on teaching, or did He at some point stop and look up? if He did keep on teaching, did the people keep on listening or had they stopped and looked up at the man coming through the ceiling? And then the man on the mat suddenly appears

descending down into the room as his friends slowly lower him until he is firmly planted on the ground looking at **Jesus**. What a dramatic moment it must have been with all eyes on the Lord to see how He would respond.

Finally, **Jesus** speaks into the silence and says,

**20 And when He saw their faith, He said, “Man, your sins are forgiven you.”**

Luke 5:20

Now, again, here is where it is helpful to look at each of the accounts of this event for some further insight into this interaction. Both Mark and Luke quote the Lord as saying, **Man, (son) your sins are forgiven you**. Matthew tells us in addition to those words that **Jesus** added, **Take heart, my son;**

**2 And behold, some people brought to Him a paralytic, lying on a bed. And when Jesus saw their faith, He said to the paralytic, “Take heart, My son; your sins are forgiven.”**

Matthew 9:2

**Take heart, My son; your sins are forgiven.**

Some of the older versions use instead of **Take heart** the phrase, **Be of good cheer** - which sounds a lot like the common phrase in our culture of *Cheer up*. **Jesus** is not telling this man to *put on a happy face*. To **be of good cheer**, in the ancient Greek, is equivalent to *be of good courage* or *take courage/take heart*.

In informing us that **Jesus** told this man to **take heart** prior to His saying **your sins are forgiven**, Matthew has revealed to us that **Jesus** is aware of two things going on inside of this man: First, that this man is fearful in His presence. And then, secondly, by following His statement of not being fearful with **your sins are forgiven**, **Jesus** reveals the cause of the man's fear - his sinfulness.

Like **Peter**, earlier in the chapter, on the Sea of Galilee, was fearful in the presence of what he had come to know was the Holy God, this man has come into the presence of **Jesus** and is instantly aware of his sinfulness as well. **Jesus** tells him, *Take heart; your sins are forgiven.*

*2 And behold, some people brought to Him a paralytic, lying on a bed. And when Jesus saw their faith, He said to the paralytic, “Take heart, My son; your sins are forgiven.”*

Matthew 9:2

There are two terms in the ancient Greek language having to do with *taking heart* or *having courage*. The first is where a man is exhorted to exercise whatever amount of *courage* he has within him to master his fear. The second describes the *courage* resulting from the utter absence of fear. This is the term **Jesus** used when he told the man to *take heart*. He is saying to him, *There is nothing to be afraid of. Your sins are forgiven.*

Now, this is quite a statement for two very different reasons. First, I have to imagine, his friends first thought was something like: *No, not his sins, his legs. We went through all this work to lower him down through the roof of this house for You to fix his legs.....* The other reason this is quite the statement is from the perspective of the religious leaders that are assembled in the room. That portion of the story picks up in verse 21, where Luke writes,

*21 And the scribes and the Pharisees began to question, saying, “Who is this who speaks blasphemies? Who can forgive sins but God alone?”*

Luke 5:21

This man’s obvious need was for physical healing, but **Jesus** discerned a deeper, greater, spiritual need that the man possessed - the need for the forgiveness of his sins. That was the man’s real need. That was the man’s greater need. And **Jesus** knew that. What good was it if the man had two whole legs, and walked with them into an eternity without God? And so, knowing His words would cause a stir - and I would suggest wanting His words to cause a stir - **Jesus** says to

the man, ***Your sins are forgiven.*** As we consider that, let's also take notice of a few things **Jesus** doesn't say: First, He doesn't say, *Take heart. You're not such a bad guy. Don't be so hard on yourself.* The man had come face to face with holiness, realized his unholiness and **Jesus** doesn't minimize that or dismiss that. The man was a sinner (as we all are) and needed to be struck in his conscience about that reality. **Jesus** doesn't dismiss the man's awareness of his sin and his need.

Second, **Jesus** doesn't say, *Take heart, God forgives you* as if he is announcing something on behalf of His Father in heaven. The religious leaders probably wouldn't be too bothered with a statement like that. What **Jesus** says is, *You don't have to be afraid in My presence because of your sin because I have forgiven your sin.* **Jesus** is being very clear here. He is the one declaring this man's **sins** to be **forgiven**. This is why I think, as I said a moment ago, **Jesus** is looking to force the confrontation. He could have easily whispered to the fellow, *Hey. Stick around to after the service. There's something else I want to share with you when everyone else (especially these religious leaders) is gone.* A third thing **Jesus** didn't say is actually in response to their objections, and that is, *Whoa, wait a minute. I can tell by your faces you are misunderstanding Me....* Their correct understanding of the forgiveness of sin is that it is something that God alone can do. Now, to be clear, I can forgive you for your offense against me, but I can't forgive you for your offense against God, which all sin is. These religious leaders, in their hearts, are beginning to accuse **Jesus** of blasphemy - and He knows it. Had he not meant that He was the one declaring this man's **sins to be forgiven**, now would have been the time for Him to set the record straight that they had misunderstood what it was He was trying to communicate to the guy. **Jesus** doesn't do that. He wants them to know that He was declaring that He had the power to forgive sin. And then lastly, **Jesus** didn't say, *Take heart. I've seen how hard you and your friends have worked to get to Me, you are forgiven.* What the text says is, ***Seeing their faith, He said, Man, your sins are forgiven you.***

**20 *And when He saw their faith, He said, “Man, your sins are forgiven you.”***

**Luke 5:20**

Even as **Jesus** could see what was going on in the heart of the religious leaders (which we will get to), so too could He see what was going on in the heart of this man and even his friends. They believed that **Jesus** could meet the man's needs and **Jesus** responded by doing that very thing. Far too many people believe that the means of earning God's favor is through something that we do - or, conversely, the things we do not do. Things we do: Go to church, get baptized, give money. Things we don't do: *Drink or chew or date girls that do.* We are reminded:

**8 *For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast.***

**Ephesians 2:8-9**

Continuing,

**21 *And the scribes and the Pharisees began to question, saying, “Who is this who speaks blasphemies? Who can forgive sins but God alone?”***

**Luke 5:21**

There is a reason Luke chooses to include this account right here in his gospel (Remember, Luke wrote his gospel thematically, not chronologically). He does so because he is trying to bring his reader (**Theophilus** and you and I) to the place where he is asking himself (we are asking ourselves), *Who is this Jesus?* Luke has shown us **Jesus'** authority over physical illness, spiritual forces of evil, nature, and now he is showing us **Jesus'** claim to be able to forgive sin. *Who exactly is this Jesus?*

***The scribes and the Pharisees*** are asking the question, but, as verse 21 points out, they have already made up their mind regarding the

answer. Only God can forgive sin. *Jesus is not God* (they had already determined that to be the case). Therefore Jesus is blaspheming when He states He can do only what God can do. The charge of blasphemy, the penalty of which was death (Leviticus 24:10-16; 23), was a serious charge that could be brought for any of the following reasons: speaking ill of the scripture engaging in idolatry, bringing shame on the Lord's name And, as in this case, claiming to be God or taking on the roles and responsibilities that belong to God alone. Eventually, as John 10 points out, this will actually become the basis of *Jesus'* conviction and crucifixion.

*33 The Jews answered Him, "It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God."*

John 10:33

Again, had *Jesus* been misunderstood this would have been the time to say that. But He doesn't. Their conclusion as to who He was claiming to be was the exact conclusion He wanted them to reach. They were absolutely correct that *Jesus* was taking on Himself a role that was reserved to God alone. They were absolutely incorrect that in doing so He was committing blasphemy. In light of all that *Jesus* had already done (authority over sickness, authority over spiritual forces of evil, authority over nature, the power with which He preached the Word of God), what they should have done next is asked, *Could this man really be God?* Instead, they had already concluded that He wasn't. Unwilling to admit that *Jesus* was God, they raised the cry of blasphemy. (Mac) Their theology was correct. Their application of that theology was wrong.

It is not as clear in Luke's version, but it is clear in both Matthew's and Mark's, that this *questioning* is silently being made *in their hearts*. Matthew says,

*3 And behold, some of the scribes said to themselves, "This man is blaspheming."*

Matthew 9:3

While Mark writes,

**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?”*

Mark 2:6-8

These questions and this reasoning was internal, but notice, Luke writes in verse 22,

**22** *When Jesus perceived their thoughts, He answered them, “Why do you question in your hearts?”*

Luke 5:22

Now there is some question as to whether these religious leaders were just bad poker players and **Jesus** could see their disapproval written all over their faces. The reality is, Luke says, **Jesus perceived their thoughts**.

**22** *When Jesus perceived their thoughts, He answered them, “Why do you question in your hearts?”*

Luke 5:22

Some form of spiritual insight is involved here. **Jesus** knows the **thoughts** of these mens' hearts. As **Simeon** prophesied over His young life in the temple (see Luke 2),

**34** *And Simeon blessed them and said to Mary his mother, “Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed 35 (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed.”*

Luke 2:34-35

And so knowing **their thoughts** and because from the beginning He wanted to force the issue, **Jesus** calls them out - and remember,



these are some of the high ranking religious leaders of Israel (*from Jerusalem*)). He says, *Why do you question in your hearts? Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk'?*

*22 When Jesus perceived their thoughts, He answered them, "Why do you question in your hearts? 23 Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk'?"*

Luke 5:22-23

Now of course both are impossible for a mere man today. The average guy can't heal someone of their paralysis nor could they forgive a person of their sins. But that is not *Jesus'* question. His question is, *Which is easier to say?* Well the answer to that question is, *It is easier to say your sins are forgiven* because who could tell if they actually were. Conversely, If I say *Rise and walk*, we will know immediately whether you were able to or not. It is easier to *say* something that cannot be visually verified than to *say* something that can.

And then, after a pause for a moment or so, using His favorite title to refer to Himself (see Daniel 7:1-14), *Jesus* says,

*24 But that you may know that the Son of Man has authority on earth to forgive sins"—He said to the man who was paralyzed—"I say to you, rise, pick up your bed and go home."*

Luke 5:24

*Jesus'* ability to do what can be verified will reveal His ability to do what can't be verified. *That you may know ..... I say to you, rise, pick up your bed and go home.*

*24 But that you may know that the Son of Man has authority on earth to forgive sins"—He said to the man who was paralyzed—"I say to you, rise, pick up your bed and go home."*

Luke 5:24



The one will reveal the truth of the other. Verse 25,

**25 *And immediately he rose up before them and picked up what he had been lying on and went home, glorifying God.***

Luke 5:25

Imagine the tension immediately following verse 24 and the beginning of verse 25. Would the man be able to **rise and walk** or not? Could Jesus actually heal this man and what then did that say about **Jesus'** greater claims about Himself?

**And**, verse 26,

**26 *And amazement seized them all, and they glorified God and were filled with awe, saying, "We have seen extraordinary things today."***

Luke 5:26

The crowd was amazed and **glorified God** acknowledging that they had **seen** incredible things that day, namely the pronouncing of this man's forgiveness and the miracle that proved it. Luke points this out, because it is the same response he wants his readers (then and now) to have as well. They may not have understood everything that was going on, but they could see that something **extraordinary** was happening.

The fact that **Jesus** was able to heal this man of his incurable condition (paralysis) once more demonstrated His supernatural power over sickness and disease. But of even greater significance is that Luke reveals in this passage **Jesus'** authority to forgive sin which is at the heart of the Christian gospel; the distinctive thing that Christianity has to proclaim to humanity. Christianity has many applications and values to live by - but so too do a lot of religious and philosophical systems. What sets the Christian faith apart is the forgiveness of sin that can be ours by **faith** in the Son of Man. **Jesus, seeing their faith said, your sins are forgiven.**

## Closing Scripture

**1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. 2 Through Him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.**

**Romans 5:1-2**

## Questions for Further Consideration

**How would you describe the heart posture of the scribes and Pharisees?**

**How would you describe the friends in this passage?**

**In what ways do you encourage your friends in their spiritual life?**

**What have others done in your life that has encouraged you to turn from sin or pursue Jesus?**

**In what ways do people or churches create hinderances for people to know Jesus?**

**How was the paralyzed man's response to Jesus similar to Peter's earlier in the chapter?**

**Why might Jesus have wanted to cause a stir?**

**In what ways did the Pharisees accurately understand what Jesus was claiming?**

**Why was the man forgiven?**

**What did the fact that Jesus healed the man prove to the crowd regarding his ability to forgive sin?**