

Luke 5:17-26

Introduction: This is the first recorded opposition from the official leaders within Judaism.

The setting—5:17 ¹⁷ *And it happened on one of the days,*

- This took place in Capernaum, His own city (cf. Mark 2:1; Matthew 9:1)
- 1) His consistent ministry—*and He was teaching* [διδάσκω];
- 2) His sphere of celebrity increases—*and there were Pharisees and teachers of the Law sitting nearby (who had come out of every village of Galilee, Judea, and Jerusalem).*
 - a) According to Josephus there were @ 6,000 Pharisees at this time.
- 3) His Godward enablement—*And the power* [δύναμις] *of the Lord was present to heal* [ιάομαι] *them.*
 - a) Cf. with the complete inability of the man in 5:18

A specific example of Jesus healing by God's power—5:18-20

- 1) The difficult situation—5:18-19
 - a) Inability—¹⁸ *And behold, men carried on a bed a man who had been paralyzed,*
 - i) This man was not born this way
 - b) Compassion of the stretcher carriers—*and they were seeking ...*
 - i) ① *to carry him in and* ② *to place him in front of Him.*
 - c) Diligence—¹⁹ *And when they could not find any way to bring him in, because of the crowd, having gone up on the roof, they lowered him with the bed through the roof tiles* [κέραμος] (unusual for a Galilean house at this time) *into the midst right in front of Jesus.*
 - i) Steps to the roof were on the outside of the building.
 - ii) What will Jesus do with this man who has been lowered in front of Him?
- 2) Jesus' compassionate and merciful response—5:20
 - a) ²⁰ *And having seen their faith* [πίστις], *He said, "Man, your sins are have been forgiven* [pf. pass. ind. ἀφίημι] *you (by God)."*
 - i) God's help can be found only through Jesus; this is what they trusted. Just how much healing authority Jesus possesses they are about to discover. He has more than they bargained for. (Bock)

The interaction between Jesus and the Jewish leaders—5:21-26

- 1) ²¹ *And the scholars and the Pharisees began to reason (internally), saying,*
 - a) *"Who is this (man) who speaks blasphemies?*
 - i) They accuse Jesus of saying something that dishonors God. This was punishable by being stoned to death (Leviticus 24:10-16, 23)
 - b) *Who is able to forgive sins but God alone (emphatic)?"*
 - i) This is correct reasoning by the leaders (cf. Psalm 86:5; 103:3), but they were not open to considering the implication of Jesus' actions. Since he cannot be God, therefore he must be blaspheming.

- 2) Jesus' omniscience and omnipotence—5:22-25 ²² *But Jesus, having full knowledge of [ἐπιγινώσκω] their (internal) reasonings, having responded, said to them, (cf. Jesus' perception elsewhere in 4:23; 6:8; 7:40; 9:47)*
 - a) Questions
 - i) “*Why are you^{pl} reasoning (contrarily) in your^{pl} hearts?*”
 - ii) ²³ *Which is easier, (1) to say, ‘Your sins are forgiven you,’ or to say ‘Get up, and walk?’*
 - iii) NET Bible: “On the one hand to declare sins are forgiven is easier, since one does not need to see it, unlike telling a paralyzed person to walk. On the other hand, it is harder, because for it to be true one must possess the authority to forgive the sin.”
 - b) Purpose—²⁴ *But so that you^{pl} may know that the Son of Man has authority on earth to forgive sins”—He said to the one having been paralyzed—“I say to you, Get up, and having picked up your bed, go to your house.”*
 - i) The previously paralyzed man walking is proof that his sins were forgiven and that God has authorized Jesus to work such miracles.
 - ii) To claim to be the Son of Man is to claim to be Messiah (Daniel 7:13-14).
 - iii) This is consistent with 4:18-19.
- 3) Complete obedience—²⁵ *And immediately ... he departed to his own house,*
 - a) *having gotten up in front of them,*
 - b) *having picked up what he had been lying on,*
 - c) *while glorifying [δοξάζω] God.*
 - i) See this theme elsewhere in Luke: 2:20; 4:15; 5:26; 7:16; 13:13; 17:15; 18:43; 23:47

The three-fold response of the common people—5:26

- 1) ²⁶ *And astonishment [ἐκστασις] seized them all,*
- 2) *and they were glorifying [δοξάζω] God,*
- 3) *and they were filled with awe [φόβος], saying, “We have seen unusual [παράδοξος] (contrary to our expectations) things today.”*
- 4) They are extremely curious but non-committal, void of genuine faith.